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# Πρώτη Επιστολή του Παύλου Προς Κορινθίους

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# PAUL'S FIRST LETTER TO THE CORINTHIANS

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## INTRODUCTION

*First Corinthians* addresses issues faced by Christian converts due to the highly active philosophical and widely divergent religious communities in Corinth – at the time, one of the most important cities in Greece – and by that city's famed immorality. In this letter, Paul lays the foundations of the 'message of the cross' for dealing with disputes and disorder in the Corinthian community. In dealing with the 'local' problems of the addressed community, Paul has given the *whole* Church some of the finest chapters of his work.

*First Corinthians* also sheds light on the character and mindset of the apostle (e.g. 2:16) and vigorously presents the doctrine of preaching Christ crucified.

## AUTHORSHIP AND DATE

There was another letter to the Corinthians, early than the 2 canonical ones (see 5:9–13) but the date of that letter is unknown and the text is lost. This, the first of Paul's *canonical* letters to Corinth was written, during his stay at Ephesus, around Easter 57 CE. That the letter was written (or rather, *dictated*, see #1:16) by Paul is not disputed. However, the letter does contain a passage (14:33b–35) that is widely believed to have been interpolated into the text by a later scribe.

## Προς Κορινθίους Α' Ι

<sup>1</sup> Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, <sup>2</sup> τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν· <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>4</sup> Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, <sup>5</sup> ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, <sup>6</sup> καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, <sup>7</sup> ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· <sup>8</sup> ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>9</sup> πιστὸς ὁ

## 1 CORINTHIANS 1

<sup>1</sup> Paul, called by the will of God to be an apostle of Christ Jesus, and Sosthenes, our brother, <sup>2</sup> to the church of God that is in Corinth, to those who have been consecrated in Christ Jesus and called to be saints, with all those everywhere who call on the name of our Lord Jesus Christ, their Lord as well as ours. <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I am continually thanking my God about you, for the grace of God that you have been given in Jesus Christ; <sup>5</sup> in him, you have been made rich in every kind of speech and knowledge, <sup>6</sup> just as the testimony about Christ has been confirmed among you. <sup>7</sup> Thus, you are not lacking in any gift as you wait for our Lord Jesus Christ to be revealed; <sup>8</sup> he will continue to give you strength until the very end, so that you will be blameless on the Day of our Lord Jesus Christ. <sup>9</sup> You can rely on God, who

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### 1 CORINTHIANS 1

<sup>1</sup> At the beginning of this verse, NETB adds 'From'.

<sup>2</sup> An alternative translation reads, "... with all those who, in every place, theirs as well as ours, pray in the name of our Lord Jesus Christ."

<sup>3</sup> NETB opens with, "Grace and peace to you."

<sup>4</sup> The NJB (following some MSS) lacks 'my' before the 1<sup>st</sup> instance of 'God'.

<sup>5</sup> In place of 'made rich', the NJB has 'richly endowed'.

<sup>6</sup> For this verse, the NJB reads, "so firmly has witness to Christ taken root in you."

<sup>7</sup> Before 'gift', the NRSV & NETB add 'spiritual'.

<sup>8</sup> The NJB has 'irreproachable' in place of 'blameless'. Some MSS lack 'Christ'; Nestle-Aland includes the word in brackets.

<sup>9</sup> The word, 'fellowship' (as NRSV & NETB), translates *κοινωνία*, which is often translated as 'communion'; the NJB has 'as partners'.

θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
 Χριστοῦ τοῦ κυρίου ἡμῶν. <sup>10</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,  
 διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ  
 αὐτὸ λέγητε πάντες, καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἥτε δὲ  
 κατηρητισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.  
<sup>11</sup> ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν  
 Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν. <sup>12</sup> λέγω δὲ τοῦτο, ὅτι  
 ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ  
 Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. <sup>13</sup> μεμέρισται  
 ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ  
 ὄνομα Παύλου ἐβαπτίσθητε; <sup>14</sup> εὐχαριστῶ ὅτι οὐδένα ὑμῶν  
 ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον, <sup>15</sup> ἵνα μὴ τις εἴπῃ ὅτι  
 εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε. <sup>16</sup> ἐβάπτισα δὲ καὶ τὸν  
 Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.  
<sup>17</sup> οὐ γὰρ ἀπέστειλén με Χριστὸς βαπτίζειν ἀλλὰ  
 εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ  
 σταυρὸς τοῦ Χριστοῦ.

has called you into fellowship with his Son, Jesus Christ our  
 Lord. <sup>10</sup> Brothers, I urge you, in the name of our Lord Jesus  
 Christ, not to have factions among yourselves but all to be in  
 agreement, so that you are united in your beliefs and judge-  
 ments. <sup>11</sup> From what Chloe's people have told me about you,  
 brothers, it is clear that there are serious differences among  
 you. <sup>12</sup> What I mean is this: every one of you is declaring, "I  
 belong to Paul," or, "I belong to Apollus," or, "I belong to  
 Cephas," or, "I belong to Christ." <sup>13</sup> Has Christ been spilt up?  
 Was Paul crucified for you, or was it in Paul's name that you  
 were baptised? <sup>14</sup> I am thankful I did not baptise any of you,  
 except Crispus and Gaius, <sup>15</sup> so that no one can say you were  
 baptised in my name. <sup>16</sup> Yes, I did baptise the family of  
 Stephanas; but, besides these, I do not think I baptised anyone.  
<sup>17</sup> For, Christ did not send me to baptise but to preach the  
 gospel; and not by with eloquent wisdom, wise words that  
 would make the cross of Christ pointless.

<sup>10</sup> After 'agreement', the NJB adds 'in what you profess'.

<sup>11</sup> It is not clear who this 'Chloe' was; the phrase suggests that she may have been a trader with a staff of slaves or freedmen.

<sup>12</sup> 'Cephas' is Peter, whose authority was acknowledged in other churches.

<sup>13</sup> The NJB opens with, "Was it Paul who was crucified for you?"

<sup>14</sup> In place of 'I am thankful', here following the NJB, the NRSV & NETB have 'I thank God'. The oldest and most important MSS lack the words, τῷ Θεῷ. An accidental omission may account for the shorter reading but one would expect to see a dropped article but not the divine name. However, nowhere else do we see a sentence begin with εὐχαριστῶ without an accompanying τῷ Θεῷ.

<sup>15</sup> The NJB has 'that' before 'you'.

<sup>16</sup> This correction to the previous sentence (v. 14) shows that Paul was dictating.

<sup>17</sup> The NJB has 'wisdom of language' in place of 'eloquent wisdom'.

<sup>18</sup> Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. <sup>19</sup> γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. <sup>20</sup> ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; <sup>21</sup> ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. <sup>22</sup> ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν, <sup>23</sup> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν, <sup>24</sup> αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν· <sup>25</sup> ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων. <sup>26</sup> Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·

<sup>18</sup> For, the message of the cross is folly for those who are perishing but, for those of us who are being saved, it is the power of God. <sup>19</sup> As it is written: I will destroy the wisdom of the wise and thwart the understanding of the discerning. <sup>20</sup> Where is the wise man? Where is the scribe? Where is the debater of this age? Has God not made foolish the wisdom of the world? <sup>21</sup> Since, in the wisdom of God, the world did not know God through wisdom, God was pleased, through the folly of the gospel, to save believers. <sup>22</sup> For, Jews demand signs and Greeks look for wisdom, <sup>23</sup> but we preach a crucified Christ: to the Jews, stumbling block, to the Gentiles, foolishness. <sup>24</sup> But, to those who have been called, whether they are Jews or Greeks, a Christ who is both the power of God and the wisdom of God. <sup>25</sup> God's folly is wiser than human wisdom and God's weakness is stronger than human strength.

<sup>26</sup> Consider, brothers, your own call; not many of you are wise by human standards, not many influential, not many from

<sup>18</sup> The NJB has 'on the road to ruin' in place of 'perishing' and 'on the road to salvation' in place of 'being saved'.

<sup>19</sup> Paul here quotes from Is 29:14.

<sup>20</sup> Paul here quotes from Is 19:12 & 33:18.

<sup>21</sup> In place of 'did not know', the NJB has 'was unable to recognise'.

<sup>22</sup> The NJB has 'miracles' in place of 'signs'.

<sup>23</sup> The NJB has 'are preaching' in place of 'preach'.

<sup>24</sup> Another reading for 'have been called' is 'are called'.

<sup>25</sup> The paradox of God's action is fulfilled in the choice of the Corinthians (26–30) and in Paul's preaching (2:1–5).

<sup>26</sup> The literal translation of 'by human standards' is 'according to the flesh'.

<sup>27</sup> ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τὰ ἰσχυρά, <sup>28</sup> καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, <sup>29</sup> ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ. <sup>30</sup> ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις, <sup>31</sup> ἵνα καθὼς γέγραπται, Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

noble families. <sup>27</sup> No, God chose what the world thinks foolish to shame the wise; he chose what is weak in the world to shame the strong; <sup>28</sup> and God chose what is low and despised in the world – those who are nothing – to reduce to nothing those who count for something, <sup>29</sup> so that no human being might feel boastful before God. <sup>30</sup> It is by him that you exist in Christ Jesus who, for us, became wisdom from God, and righteousness, and holiness, and redemption. <sup>31</sup> For, as it is written: If anyone wants to boast, let him boast of the Lord.

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<sup>27</sup> In place of ‘*what the world thinks foolish*’, the NJB has ‘*those who, by human standards, are fools*’.

<sup>28</sup> The NJB opens with, “*those who, by human standards, are common and contemptible*.”

<sup>29</sup> The literal translation of ‘*human being*’ is ‘*flesh*’.

<sup>30</sup> Other readings for ‘*righteousness*’ (following NETB) are ‘*saving justice*’ (NJB) and ‘*justification*’ (NRSV).

<sup>31</sup> The NJB has ‘*as scripture says*’ in place of ‘*as it is written*’. Paul here quotes from Jr 9:24.



## Προς Κορινθίους Α' 2

<sup>1</sup> Καὶ γὰρ ἔλθων πρὸς ὑμᾶς, ἀδελφοί, ἤλθον οὐ κατ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ Θεοῦ. <sup>2</sup> οὐ γὰρ ἔκρινά τι εἶδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. <sup>3</sup> καὶ γὰρ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, <sup>4</sup> καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, <sup>5</sup> ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει Θεοῦ.

<sup>6</sup> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων. <sup>7</sup> ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν. <sup>8</sup> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν. <sup>9</sup> ἀλλὰ καθὼς γέγραπται, Ἄ

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<sup>1</sup> Now, when I came to you, brothers, I did not come with lofty words or wisdom to announce the mystery of God. <sup>2</sup> I resolved that the only knowledge I would have while I was with you was knowledge of Jesus Christ, and of him crucified. <sup>3</sup> I came to you in weakness, in fear and great trembling <sup>4</sup> and I spoke and proclaimed not with words of wisdom but to demonstrate the convincing power of the Spirit, <sup>5</sup> so that your faith should depend not on the wisdom of men but on the power of God.

<sup>6</sup> Yet, among the mature, we do speak wisdom; not a wisdom of this age or of the rulers of this age, who are perishing. <sup>7</sup> It is of God's wisdom, mysterious and hidden, that we talk, which God predestined to be for our glory before the ages. <sup>8</sup> None of the rulers of the age recognised it; for, if they had, they would not have crucified the Lord of glory; <sup>9</sup> but, as it is written: What no eye has seen and what no ear has heard, what the mind of

### 1 CORINTHIANS 2

<sup>1</sup> In place of 'mystery' (μυστήριον), some MSS have 'witness' (μαρτύριον).

<sup>2</sup> The literal translation of 'the only knowledge' is 'no knowledge [except]'.

<sup>3</sup> The NJB has 'among you' in place of 'to you', here following the NRSV.

<sup>4</sup> Some MSS have 'the persuasiveness of wisdom' in place of 'words of wisdom'.

<sup>5</sup> The NJB & NRSV have 'human wisdom' in place of 'the wisdom of men', here following the WEBBE.

<sup>6</sup> The word translated 'mature' could here refer to those who believed Paul's message, the mystery of God: those who believe God's message.

<sup>7</sup> After 'before the ages', the NJB adds 'began'.

<sup>8</sup> In place of 'recognised', the NRSV has 'understood'.

<sup>9</sup> The NJB has 'it is as scripture says' in place of 'as it is written'. Paul here quotes Is 64:4.

ὀφθαλμός οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. <sup>10</sup> ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. <sup>11</sup> τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. <sup>12</sup> ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. <sup>13</sup> ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.

<sup>14</sup> Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. <sup>15</sup> ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. <sup>16</sup> τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

man cannot visualise; all that God has prepared for those who love him. <sup>10</sup> To us, though, God has revealed through the Spirit; for, the Spirit explores the depths of everything, even the depths of God. <sup>11</sup> For, who amongst men knows the qualities of anyone except his own spirit, within him? And, in the same way, nobody knows the qualities of God except the Spirit of God. <sup>12</sup> Now, the Spirit we have received is not the spirit of the world but God's own spirit, so that we may understand the gifts God has freely given us. <sup>13</sup> And these are what we speak of, not in the terms learnt from human philosophy but in terms learnt from the Spirit, fitting spiritual language to spiritual things.

<sup>14</sup> The natural man has no room for the gifts of God's Spirit; to him, they are folly; he cannot recognise them because they can be assessed only spiritually. <sup>15</sup> But the spiritual man discerns all things and is subject to no one else's scrutiny. <sup>16</sup> For: Who has known the mind of the Lord or been his adviser? But we have the mind of Christ.

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<sup>10</sup> The NJB has 'given revelation' in place of 'revealed'.

<sup>11</sup> As God's Spirit knows what is in God, our own spirits know what is in us.

<sup>12</sup> Before 'gifts', the NJB adds 'lavish' but lacks 'freely'.

<sup>13</sup> More literally translated, this verse ends, "combining spiritual things with spiritual words."

<sup>14</sup> The NJB has 'person' in place of 'man'.

<sup>15</sup> Another reading for 'discerns' is 'evaluates'.

<sup>16</sup> Paul here quotes Is 40:13.

## Προς Κορινθίους Α' 3

<sup>1</sup> Καὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.  
<sup>2</sup> γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, <sup>3</sup> ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; <sup>4</sup> ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;  
<sup>5</sup> Τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. <sup>6</sup> ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡύξανεν. <sup>7</sup> ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. <sup>8</sup> ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον. <sup>9</sup> Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε.

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<sup>1</sup> And so, brothers, I was not able to talk to you as spiritual people but as people still living in the flesh, as infants in Christ.  
<sup>2</sup> I fed you milk, not solid food; for, you were not yet ready; even now, you are not ready; <sup>3</sup> for, you are still in the flesh. If there are jealousy and strife among you, you are still in the flesh and live by men's ways. <sup>4</sup> If one says, "I am with Paul," and another, "I am with Apollus," are you not just men?  
<sup>5</sup> Who, then, is Apollus? Who is Paul? The servants through whom you believed, as the Lord gave to each. <sup>6</sup> I planted, Apollus watered, but God gave the growth. <sup>7</sup> Neither the planter nor the waterer is anything but only God who gives growth. <sup>8</sup> He who plants and he who waters are one; and each will have the proper pay for the work that he has done. <sup>9</sup> We share in God's work; you are God's farm, God's building.

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### 1 CORINTHIANS 3

- <sup>1</sup> In place of 'in the flesh', the NJB has 'by your natural inclinations', as also in v. 3.
- <sup>2</sup> After 'strife', some MSS add 'and dissention'. Paul's point was that the Corinthian believers he was writing to here were not mature enough to receive more advanced teaching; this was not a problem when they were recent converts but the problem now is that they are still not ready.
- <sup>3</sup> On the phrase, 'in the flesh', see #1.
- <sup>4</sup> The WEBBE has 'follow' in place of 'with' (twice in this verse).
- <sup>5</sup> Literally translated, this verse ends, "and to each as the Lord gave."
- <sup>6</sup> The expression, 'I planted', is generally taken to mean that Paul founded the church at Corinth; Apollos later had a significant ministry there.
- <sup>7</sup> The NJB has 'counts for anything' in place of 'is anything', here following the Greek text.
- <sup>8</sup> The NJB opens with, "It is all one who does the planting and who does the watering."
- <sup>9</sup> Another possible opening is, "We are God's labourers."



<sup>10</sup> Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπω πῶς ἐποικοδομεῖ. <sup>11</sup> Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. <sup>12</sup> εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, <sup>13</sup> ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ δοκιμάσει. <sup>14</sup> εἴ τις τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται. <sup>15</sup> εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

<sup>16</sup> Οὐκ οἶδατε ὅτι ναὸς Θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; <sup>17</sup> εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

<sup>10</sup> By the Grace of God given to me, I laid the foundation like a trained mason and someone else is building on it. Now, each must be careful how he builds. <sup>11</sup> For, nobody can lay any other foundation than what is there already, namely Jesus Christ. <sup>12</sup> If anyone builds on this foundation, in gold, silver, jewels, wood, hay, or straw, <sup>13</sup> each man's work will be shown for what it is; for, the Day will reveal it in with fire and, by fire, the quality of each person's work will be tested. <sup>14</sup> The one whose work stands up to it will be given his wages; <sup>15</sup> the one whose work is burnt down will suffer the loss of it, though he himself will be saved; he will be saved as someone might expect to be saved from a fire.

<sup>16</sup> Do you not realise that you are a temple of God with the Spirit of God living in you? <sup>17</sup> If anyone should destroy the temple of God, God will destroy that person, because God's temple is holy and you are that temple.

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<sup>10</sup> The NJB, NRSV & WEBBE have 'master builder' in place of 'mason'.

<sup>11</sup> In place of 'what is there', the NJB has 'the one that is there'.

<sup>12</sup> The various materials listed here could allude to either deeds or people.

<sup>13</sup> Before 'tested' (δοκιμάσει), a number of significant MSS add the pronoun, αὐτό; this could be a motivated reading, designed to intensify Paul's statement. On the other hand, it could have been deleted because the article alone made the reference already clear. In this instance, the possibility of scribal addition seems more likely than scribal deletion, although a decision is difficult. Nestle-Aland includes the word in brackets, indicating doubt as to its authenticity.

<sup>14</sup> Here, and in v. 15, the WEBBE has 'the man' in place of 'the one'.

<sup>15</sup> Purgatory is not explicitly mentioned here but this verse is one of the bases on which the Church later made that doctrine.

<sup>16</sup> The word, 'you', is plural here – meaning the community of Christians.

<sup>17</sup> Those who (attempt to) divide and destroy the 'temple' will suffer due judgement.

<sup>18</sup> Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. <sup>19</sup> ἢ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. <sup>20</sup> καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι. <sup>21</sup> ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, <sup>22</sup> εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος εἴτε ἐνεστώτα εἴτε μέλλοντα, πάντα ὑμῶν, <sup>23</sup> ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

<sup>18</sup> Let no one deceive himself. Any one of you who thinks he is wise by worldly standards must learn to be a fool in order to be really wise. <sup>19</sup> For, the wisdom of the world is folly to God. As it is written: He traps the crafty in the snare of their own cunning. <sup>20</sup> And again: The Lord know the plans of the wise and how insipid they are. <sup>21</sup> So, there is to be no boasting about human leaders; everything belongs to you, <sup>22</sup> whether it is Paul or Apollus, or Cephas, the world, life or death, the present or the future – all belong to you; <sup>23</sup> you belong to Christ and Christ belongs to God.

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<sup>18</sup> For the 1<sup>st</sup> sentence, the NJB reads, “There is no room for self-delusion.”

<sup>19</sup> Paul here quotes Job 5:13.

<sup>20</sup> The quotation here is from Ps 94:11.

<sup>21</sup> The NJB has ‘human beings’ in place of ‘human leaders’, here following the NRSV.

<sup>22</sup> Here, ‘Cephas’ possibly refers to Simon Peter.

<sup>23</sup> Literally translated, this verse reads, “You [are] of Christ, Christ of God.”

## Προς Κορινθίους Α' 4

<sup>1</sup> Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρετάς Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. <sup>2</sup> Ὡδὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. <sup>3</sup> Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. <sup>4</sup> οὐδὲν γὰρ ἑμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν. <sup>5</sup> ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκούτου καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

<sup>6</sup> Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. <sup>7</sup> τίς γὰρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

## 1 CORINTHIANS 4

<sup>1</sup> One should think of us Christ's servants, stewards of God's mysteries. <sup>2</sup> Moreover, it is expected of stewards that they be found faithful. <sup>3</sup> It is of no importance to me how you or any other human court may judge me: I will not even be the judge of my own self. <sup>4</sup> I am not aware of anything against myself but that is not enough to justify me; it is the Lord who is my judge. <sup>5</sup> Thus, do not judge anything before the due time, until the Lord comes; he will bring to light everything that is hidden in darkness and reveal the designs of all hearts. Then everyone will receive commendation from God.

<sup>6</sup> I have applied all this to myself and Apollus for your sakes, brothers, so you can learn what the saying, "Nothing beyond what is written," means: none of you must become puffed up against one another. <sup>7</sup> Who made you different? What do you that was not given? And, if it was given to you, why do you boast as it were your own?

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### 1 CORINTHIANS 4

<sup>1</sup> Here, 'one' (ἄνθρωπος) is both indefinite and gender neutral.

<sup>2</sup> The NJB & NRSV have 'trustworthy' in place of 'faithful', here following the WEBBE & NETB.

<sup>3</sup> The literal translation of 'court' is 'day'.

<sup>4</sup> For this verse, the NJB opens, "It is true that my conscience does not reproach me."

<sup>5</sup> The NJB adds 'the appropriate' before 'commendation'.

<sup>6</sup> The NJB lacks 'brothers'.

<sup>7</sup> Paul's quotation here is obscure: possibly a citation of a proverb familiar to Corinthians, or possibly a gloss deprecating some insertion by a copyist.

<sup>8</sup> Ἦδη κεκορεσμένοι ἐστέ· ἤδη ἐπλούτησατε· χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. <sup>9</sup> δοκῶ γάρ, ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θάνατον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. <sup>10</sup> ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. <sup>11</sup> ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστα-  
τοῦμεν <sup>12</sup> καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, <sup>13</sup> δυσφη-  
μούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα, ἕως ἄρτι.  
<sup>14</sup> Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νοθετῶν· <sup>15</sup> ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.  
<sup>16</sup> παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. <sup>17</sup> διὰ τοῦτο

<sup>8</sup> You already have everything; you are rich already; you have come to reign without us! <sup>9</sup> For, it seems to me that God has put us apostles on show right at the end, like men condemned to death, we have been exhibited as a spectacle to the whole universe, both angelic and mortal. <sup>10</sup> Here we are, fools for Christ's sake, while you are wise in Christ; we are weak while you are strong; you are honoured while we are disgraced. <sup>11</sup> To this day, we lack food and drink and clothes, we are beaten, and we have no homes; <sup>12</sup> we grow weary from the work our hands; when we are cursed, we bless; when we are hounded, we endure it passively; <sup>13</sup> when we are insulted, we give a courteous answer. We are treated even now as the dregs of the world, the very lowest scum.  
<sup>14</sup> I am writing all this not to shame you but to remind you, as my dear children; <sup>15</sup> for, even though you might have ten thousand guardians in Christ, you do not have many fathers, and it was I who fathered you in Christ Jesus, by the gospel.  
<sup>16</sup> So, I encourage you, then, to imitate me as your pattern

<sup>8</sup> The NJB has a rather longer verse ending: "you have come into your kingdom, without any help from us!"

<sup>9</sup> In place of 'mortal', here following the NRSV, the NJB has 'human'.

<sup>10</sup> The NJB has 'the clever ones' in place of 'wise'.

<sup>11</sup> The literal translation of 'day' is 'hour'.

<sup>12</sup> In place of 'grow weary from the work of our hands', the NJB has 'earn our living by labouring with our own hands'.

<sup>13</sup> The words translated 'dregs' and 'scum' were also used for those used as expiatory victims in public calamities.

<sup>14</sup> The NJB has 'make you ashamed' in place of 'shame you'.

<sup>15</sup> The NJB has 'slaves to look after you' in place of 'guardians', here following the NRSV & NETB.

<sup>16</sup> The words, 'as your pattern', here following the NJB, are not in the Greek text.

ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.  
<sup>18</sup> ὥς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες.  
<sup>19</sup> ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν, <sup>20</sup> οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. <sup>21</sup> τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;

<sup>17</sup> and I have sent you Timothy, my dear and faithful son in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church. <sup>18</sup> Thinking I was not coming to you, some of you have become arrogant; <sup>19</sup> but I shall come to you soon, the Lord willing, and then I shall find out not what these arrogant people say but their power. <sup>20</sup> For, the kingdom of God consists not in spoken words but in power. <sup>21</sup> What do you want, then? Am I to come to you with a rod in my hand or in love, and with a spirit of gentleness?

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<sup>17</sup> Several important MSS have Ἰησοῦ ('Jesus') after Χριστῷ ('Christ'). Once Ἰησοῦ got into the text, it would continue to be copied but there is no easy explanation for the word lacking in so many witnesses and the shorter reading appears to be original. *Nestle-Aland* includes the name in brackets, indicating doubt as to its authenticity.

<sup>18</sup> In place of 'arrogant', the NJB has 'filled with your own self-importance'.

<sup>19</sup> In place of 'arrogant', the NJB has 'self-important'.

<sup>20</sup> The 'power' here is that of the Spirit.

<sup>21</sup> Paul is using the term 'rod' in this context to refer to his apostolic authority to discipline those who have become arrogant in the Corinthian church and have attempted to undermine his ministry.



## Προς Κορινθίους Α' 5

<sup>1</sup> Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. <sup>2</sup> καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; <sup>3</sup> Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον <sup>4</sup> ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, <sup>5</sup> παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. <sup>6</sup> Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; <sup>7</sup> ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· <sup>8</sup> ὥστε ἐορτάζωμεν, μὴ ἐν

## 1 CORINTHIANS 5

<sup>1</sup> It is widely reported that there is sexual immorality among you, of a kind that is not found even among Gentiles: that a man is living with his father's wife. <sup>2</sup> And you are arrogant! You should have been grieving, so that he who has done this thing were removed from among you. <sup>3</sup> For, though I am absent in body, I am present in spirit and have already judged the man who has done this, as if I were present. <sup>4</sup> When you are assembled in the name of our Lord Jesus, with the presence of my spirit and in the power of our Lord Jesus, <sup>5</sup> hand this man over to Satan, for the destruction of the flesh, so that his spirit may be saved on the Day of the Lord. <sup>6</sup> Your boasting is ill-founded. Do you not realise that a little yeast leavens the whole batch of dough? <sup>7</sup> Throw out the old yeast so you can be a new batch, unleavened as you are. For, Christ, our Passover has been sacrificed; <sup>8</sup> so, let us keep the

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### 1 CORINTHIANS 5

- <sup>1</sup> In place of 'his father's wife', the NJB has 'his stepmother'.  
<sup>2</sup> The NJB has 'self-important' in place of 'arrogant'.  
<sup>3</sup> The NJB has 'physically distant' in place of 'absent in body'.  
<sup>4</sup> Some MSS add 'Christ' after the 1<sup>st</sup> occurrence of 'Lord Jesus' and others omit 'our' (ἡμῶν), which Nestle-Aland has in brackets.  
<sup>5</sup> At the end of this verse, some MSS add 'Jesus'.  
<sup>6</sup> The NJB has 'self-satisfaction' in place of 'boasting', here following the NRSV.  
<sup>7</sup> In place of 'a new batch', the NJB has 'fresh dough'.  
<sup>8</sup> For 'unleavened bread', NETB has 'bread without yeast'.

ζύμη παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐκρινείας καὶ ἀληθείας.

<sup>9</sup> Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, <sup>10</sup> οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. <sup>11</sup> νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. <sup>12</sup> τί γάρ μοι τοὺς ἔξω κρίνεις; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; <sup>13</sup> τοὺς δὲ ἔξω ὁ θεὸς κρίνει. ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

feast, not with the old yeast, the yeast of evil and malice, but with the unleavened bread of sincerity and truth.

<sup>9</sup> In my letter, I wrote that you should not associate with sexual sinners. <sup>10</sup> I did not mean all the immoral of this world, or the greedy, or dishonest, or idolators, since you would then have to leave the world. <sup>11</sup> But I wrote not to associate with anyone who bears the name brother who is a sexual sinner, or greedy, or an idolator, slanderer, drunkard, or dishonest; do not even eat with such a person. <sup>12</sup> It is not for me to judge outsiders. Is it not for you to judge those who are inside? <sup>13</sup> God will judge those outside. Banish this evildoer from among you.

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<sup>9</sup> Paul here refers to the 'pre-canonical' letter to the Corinthians mentioned in the introduction.

<sup>10</sup> The NJB opens with, "I was not including everybody in this present world who is sexually immoral."

<sup>11</sup> The NJB opens this verse, here (loosely) following the WEBBE, with, "In fact, what I meant was that you were not to have anything to do with anyone going by the name of brother."

<sup>12</sup> In place of 'not for me', the NJB has 'no concern of mine'.

<sup>13</sup> The last sentence is a quote from Dt 13:6.

## Προς Κορινθίους Α' 6

<sup>1</sup> Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; <sup>2</sup> ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; <sup>3</sup> οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά; <sup>4</sup> βιωτικά μὲν οὖν κριτήρια εἰς ἔχῃτε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους καδίζετε; <sup>5</sup> πρὸς ἐντροπὴν ὑμῶν λέγω. οὕτως οὐκ ἔστι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; <sup>6</sup> ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; <sup>7</sup> ἤδη μὲν [οὖν] ὅλως ἥττημα ὑμῶν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; <sup>8</sup> ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

<sup>9</sup> Ἡ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε

## 1 CORINTHIANS 6

<sup>1</sup> Dare any of you, having a complaint against another, seek judgement from sinners and not from the saints? <sup>2</sup> Do you not know that the saints will judge the world? And, if the world is judged by you, are you unworthy for petty cases? <sup>3</sup> Do you not know that we judge angels? Why not the living? <sup>4</sup> When you have ordinary cases, do you bring them before those who have no standing in the Church! <sup>5</sup> I say this to your shame. Can it be that there is no one among you capable of deciding between brothers? <sup>6</sup> Is that why brother goes to law against brother, and that before unbelievers? <sup>7</sup> No! It is already a fault in you that you have lawsuits with one another. Why not suffer injustice? Why not rather be defrauded? <sup>8</sup> But here you are, doing the injustice and the defrauding, and to your own brothers.

<sup>9</sup> Do you not know that evildoers will not inherit the kingdom of God? Make no mistake – fornicators, idolators, adulterers,

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### 1 CORINTHIANS 6

<sup>1</sup> The 'sinners' here are the Gentile magistrates.

<sup>2</sup> The NJB has 'God's holy people' in place of 'the saints' (as also in v. 1).

<sup>3</sup> For the last sentence, here following NETB, the NJB has "Then quite certainly over matters of this life."

<sup>4</sup> In place of 'ordinary cases', here following the NRSV, the NJB has 'matters of this life to judge'.

<sup>5</sup> For the 1<sup>st</sup> sentence, here following the NRSV & NETB, then NJB has, "I say this to make you ashamed of yourselves."

<sup>6</sup> The NJB makes this verse a statement rather than a question, as it is in the Greek text.

<sup>7</sup> The word, οὖν ('then'), is included in Nestle-Aland in brackets, indicating doubts about its originality.

<sup>8</sup> The NJB opens with 'And' in place of 'But', here following the Greek text (ἀλλὰ).

<sup>9</sup> The NJB has 'the self-indulgent' in place of 'male prostitutes'; the Greek term (μαλακοί) generally refers to those selling themselves to other men.

μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται <sup>10</sup> οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες βασιλείαν Θεοῦ κληρονομήσουσιν. <sup>11</sup> καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

<sup>12</sup> Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει. πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. <sup>13</sup> τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. <sup>14</sup> ὁ δὲ Θεὸς καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. <sup>15</sup> οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἅρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. <sup>16</sup> [ἢ] οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν. <sup>17</sup> ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμᾷ ἐστιν. <sup>18</sup> φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ

male prostitutes, sodomites, <sup>10</sup> thieves, the greedy, drunkards, slanderers, and robbers: none of these will inherit the kingdom of God. <sup>11</sup> Some of you used to be of that kind but you have been washed clean; you have been sanctified and you have been justified in the name of the Lord Jesus Christ and through the Spirit of our God.

<sup>12</sup> "All things are lawful for me!" But not all things do good. All things are lawful for me but I will not be dominated by anything. <sup>13</sup> "Foods for the belly and the belly for foods;" and God will destroy them both. But the body is not for sexual immorality; <sup>14</sup> it is for the Lord and the Lord is for the body. God raised up the Lord and he will raise us up too by his power. <sup>15</sup> Do you not know that your bodies are members of Christ? Shall I take parts of Christ's body and join them to a prostitute? By no means! <sup>16</sup> Or do you not know that he who is attached to a prostitute is one body with her? For, it is said, "the two shall be one flesh." <sup>17</sup> But he who is attached to the Lord is one spirit with him. <sup>18</sup> Shun fornication! All other sins

<sup>10</sup> In place of 'the greedy', the NJB has 'misers'.

<sup>11</sup> A few MSS have just 'Jesus' in place of 'the Lord Jesus Christ' (τοῦ κυρίου Ἰησοῦ Χριστοῦ) but evidence for the longer reading is strong.

<sup>12</sup> The opening remark may be one of Paul's own sayings that has been quoted against him.

<sup>13</sup> The quotation here, of uncertain origin, may extend to the word, 'both'.

<sup>14</sup> Some MSS have 'has raised' in place of 'will raise'.

<sup>15</sup> In place of 'by no means', the NJB has 'out of the question'.

<sup>16</sup> Paul here quotes Gn 2:24.

<sup>17</sup> A more literal translation of 'attached to' is 'in relationship with'.

<sup>18</sup> For the first sentence, here following the NRSV, the NJB has, "Keep away from sexual immorality."

ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματος ἐστίν, ὁ δὲ  
πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> ἢ οὐκ οἴδατε ὅτι  
τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ  
ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; <sup>20</sup> ἡγοράσθητε γὰρ  
τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.

that someone commits are outside the body; but the fornicator  
sins against his own body. <sup>19</sup> Do you not know that your body  
is the temple of the Holy Spirit within you, whom you received  
from God and you are not your own? <sup>20</sup> For, you were bought  
at a price. So, use your body for the glory of God.

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<sup>19</sup> Another reading for 'temple' is 'sanctuary'.

<sup>20</sup> The NJB includes the last clause of v. 19 in this verse.



## Προς Κορινθίους Α' 7

<sup>1</sup> Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι. <sup>2</sup> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἔχέτω. <sup>3</sup> τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. <sup>4</sup> ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. <sup>5</sup> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσῃτε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ᾗτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. <sup>6</sup> τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. <sup>7</sup> Θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως. <sup>8</sup> Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς καὶ ἐγώ. <sup>9</sup> εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν, κρεῖττον γὰρ ἐστὶν γαμῆσαι ἢ πυροῦσθαι.

## 1 CORINTHIANS 7

<sup>1</sup> Now for the things about which you wrote. It is good for a man not to touch a woman; <sup>2</sup> to avoid immorality, each man should have his own wife and each woman her own husband. <sup>3</sup> The husband must give the wife what is owed her and so, too, the wife her husband. <sup>4</sup> The wife has no rights to her own body but the husband does; likewise, the husband has no rights to his own body but the wife does. <sup>5</sup> Do not deprive each other, except by mutual consent for a short time, to leave yourselves free for prayer and to come together again, lest Satan tempt you through lack of self-control. <sup>6</sup> I am telling you this as a concession, not a command. <sup>7</sup> I should still like all men to be as I am myself; but each man has his own gift from God, one this kind and the next something different. <sup>8</sup> To the unmarried and to widows I say: it is good for them to stay as I am. <sup>9</sup> But, if they cannot exercise self-control, let them marry, since it is better to be married than to be burnt up.

### 1 CORINTHIANS 7

- <sup>1</sup> An alternative reading for this verse is, "Now for the questions about which you wrote, namely that it is a good thing for a man not to touch a woman."
- <sup>2</sup> The verb, ἔχέτω ('have') occurs twice in the Greek text but has not been repeated in the translation for stylistic reasons.
- <sup>3</sup> In place of 'what is owed her', some MSS (including the *Textus Receptus*) have 'the affection she has a right to expect'.
- <sup>4</sup> The NJB has 'authority over' in place of 'rights to' (twice in this verse).
- <sup>5</sup> Most later MSS add 'fasting and' (τῇ νηστείᾳ καὶ) before 'prayer' but its absence in the best and earliest MSS argues against its authenticity.
- <sup>6</sup> The NJB has 'an order' in place of 'a command', here following the WEBBE.
- <sup>7</sup> The NJB has 'everyone' in place of both 'all men' and 'each man'.
- <sup>8</sup> The NJB ends with, "as they are, like me."
- <sup>9</sup> The phrase, 'burnt up', refers to unfulfilled sexual desire.

<sup>10</sup> Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι <sup>11</sup> – ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω – καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

<sup>12</sup> Τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ’ αὐτοῦ, μὴ ἀφίετω αὐτήν· <sup>13</sup> καὶ γυνή εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ’ αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα. <sup>14</sup> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνή ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστίν. <sup>15</sup> εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. <sup>16</sup> τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

<sup>17</sup> Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς

<sup>10</sup> To the married I rule thus, and this is not me but the Lord: a wife must not be separated from her husband; <sup>11</sup> or, if she has left him, she must remain unmarried or be reconciled to her husband; and a husband must not divorce his wife.

<sup>12</sup> For other cases, I – not the Lord – say, if a brother has a wife who is not a believer, and she is happy to stay with him, he may not divorce her; <sup>13</sup> and, if a woman has a husband who is not a believer and he is happy to stay with her, she may not divorce her husband. <sup>14</sup> For, the unbelieving husband is sanctified in his wife and the unbelieving wife in the brother. Otherwise, your children are unclean but now they are holy. <sup>15</sup> But, if the unbeliever leaves, let it take place; in these circumstances, the brother or sister is not tied. But God has called you in peace: <sup>16</sup> Do you know, woman, if you will save the man? Or do you know, man, if you will save the woman?

<sup>17</sup> Only, let everyone walk the path the Lord has given him, as he was when God called him. This I command all the churches.

<sup>10</sup> Here and in v. 12, Paul distinguishes between his own apostolic instruction and Jesus’ teaching during his earthly ministry.

<sup>11</sup> NETB places much of this verse (corresponding to the 2 dashes in the Greek text) in parentheses.

<sup>12</sup> In vv. 12–16, Paul deals with a situation about which the Lord gave no instruction in his earthly ministry.

<sup>13</sup> The NJB has ‘willing’ in place of ‘happy’, here following NETB (as also in v. 12).

<sup>14</sup> Later MSS have ἀνδρί (‘husband’) in place of ἀδελφῷ (‘brother’), apparently in conscious emulation of the earlier mention of ἀνὴρ. However, the earliest and best MSS all have ἀδελφῷ, a word that may have seemed inappropriate to many scribes.

<sup>15</sup> Some MSS have ‘called us’ in place of ‘called you’.

<sup>16</sup> The meaning is obviously that the husband or wife would be the human agent in leading his spouse to salvation.

<sup>17</sup> The WEBBE has ‘assemblies’ in place of ‘churches’, here following the Greek text (ἐκκλησίαις).

ἐκκλησίαις πάσαις διατάσσομαι. <sup>18</sup> περιτετμημένος τις ἐκλήθη; μὴ ἐπισπᾶσθω. ἐν ἀκροβυστία κέκληται τις; μὴ περιτεμνέσθω. <sup>19</sup> ἡ περιτομή οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. <sup>20</sup> ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη ἐν ταύτῃ μενέτω.

<sup>21</sup> Δοῦλος ἐκλήθη; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μάλλον χρῆσαι. <sup>22</sup> ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ. <sup>23</sup> τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. <sup>24</sup> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

<sup>25</sup> Περί δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι. <sup>26</sup> νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. <sup>27</sup> δεδεσθαι γυναικί; μὴ

<sup>18</sup> If a man who is called has already been circumcised, let him stay circumcised; if an uncircumcised man is called, let him not be circumcised. <sup>19</sup> Circumcision is nothing and uncircumcision is nothing; what matters is keeping God's commandments. <sup>20</sup> Everyone should stay as he was in when called.

<sup>21</sup> If you were called as a slave, don't let that bother you, but if you get a chance to be free, use it. <sup>22</sup> For, he who was called in the Lord as a slave is the Lord's freeman; likewise, he who was called free is Christ's slave. <sup>23</sup> You were bought at a price; do not be slaves now to any man. <sup>24</sup> Each one of you, brothers, is to stay before God in the state in which you were called.

<sup>25</sup> About virgins: I have no orders from the Lord but I give my opinion as a one shown the Lord's mercy to be faithful. <sup>26</sup> So, because of the stress that is upon us, it is best for you to stay as you are. <sup>27</sup> If you are joined to a wife, do not seek divorce; if

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<sup>18</sup> Attempts to reverse the appearance of circumcision by surgical procedures were sometimes done by Hellenistic Jews to hide the embarrassment of circumcision (1M 1:15, Ant. 12.5.1 [12.241]).

<sup>19</sup> The NJB has 'of no importance' in place of 'nothing' (twice in this verse).

<sup>20</sup> In place of 'as he was', the NJB has 'in whatever state he was'.

<sup>21</sup> The NJB interprets this verse very differently, reading, "So, if when you were called, you were a slave, do not think it matters – even if you have a chance of freedom, you should prefer to make full use of your condition as a slave." Here, we loosely follow the WEBBE.

<sup>22</sup> Here, and in v. 21, the WEBBE has 'bondservant' in place of 'slave'.

<sup>23</sup> The NJB has 'human being' in place of 'man', here following the Greek text (ἀνθρώπων).

<sup>24</sup> This verse reasserts what was said in v. 20.

<sup>25</sup> The NJB opens with, "About people remaining virgin."

<sup>26</sup> In place of 'the stress that is upon us', NETB has 'the impending crisis'.

<sup>27</sup> The NJB has 'to be freed' in place of 'divorce'.

ζήτηι λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτηι γυναῖκα.  
<sup>28</sup> ἔὰν δὲ καὶ γαμήσης, οὐχ ἡμαρτες· καὶ ἔὰν γήμη ἢ  
παρθένος, οὐχ ἡμαρτεν. θλιψὶν δὲ τῇ σαρκὶ ἔξουσιν οἱ  
τοιούτοι, ἐγὼ δὲ ὑμῶν φεῖδομαι. <sup>29</sup> τοῦτο δὲ φημι, ἀδελφοί,  
ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες  
γυναῖκας ὥς μὴ ἔχοντες ὦσιν, <sup>30</sup> καὶ οἱ κλαίοντες ὥς μὴ  
κλαίοντες, καὶ οἱ χαίροντες ὥς μὴ χαίροντες, καὶ οἱ  
ἀγοράζοντες ὥς μὴ κατέχοντες, <sup>31</sup> καὶ οἱ χρώμενοι τὸν  
κόσμον ὥς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ  
κόσμου τούτου.

<sup>32</sup> Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ  
τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· <sup>33</sup> ὁ δὲ γαμήσας μεριμνᾷ  
τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, <sup>34</sup> καὶ μεμέρισται.  
καὶ ἡ γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,  
ἵνα ἡ ἁγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ  
γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.  
<sup>35</sup> τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα  
βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ  
εὐπάρεδρον τῷ κυρίῳ ἀπερισπαστως.

you are free of a wife, do not seek a wife. <sup>28</sup> But, if you marry,  
that is not a sin, and it is not sinful for a virgin to marry. But  
such people will have trials in the flesh and I would like you  
to be without that. <sup>29</sup> What I mean, brothers, is that the time is  
short and, from now on, those who have wives should live as  
though they had none; <sup>30</sup> and those who weep as though they  
did not weep; those who rejoice as though they did not rejoice;  
those who buy as though they had no possessions; <sup>31</sup> and those  
who use the world as though they were not engrossed in it.  
Because this world as we know it is passing away.

<sup>32</sup> I want you to be free of worry. The unmarried man thinks of  
the Lord's affairs, how he can please the Lord; <sup>33</sup> but the  
married man thinks of worldly affairs, how he can please his  
wife, <sup>34</sup> and he is divided. And the unmarried woman and the  
virgin think of the Lord's affairs, of being holy in body and  
spirit; but the married woman thinks of worldly affairs, how  
she can please her husband. <sup>35</sup> I say this to help you, not to  
ensnare you, so that, without distraction, you may give notable  
and constant service to the Lord.

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<sup>28</sup> In place of 'trials in the flesh', the NJB has 'the hardships consequent on human nature'.

<sup>29</sup> Paul seemingly anticipates the End in the near future.

<sup>30</sup> The NJB has 'are in mourning' in place of 'weep'.

<sup>31</sup> The NJB has 'are involved with' in place of 'use'.

<sup>32</sup> For the 1<sup>st</sup> sentence, the NJB reads, "I should like you to have your minds free from all worry."

<sup>33</sup> Some MSS read "... what pleases his wife."

<sup>34</sup> Some MSS read, "And there is a difference between the married and the unmarried woman; the unmarried woman gives her mind ..."

<sup>35</sup> In place of 'ensnare you', the NJB has 'put a bridle on you'.

<sup>36</sup> Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει εἶν ἧ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει· γαμείτωσαν. <sup>37</sup> ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσκει· <sup>38</sup> ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσκει.

<sup>39</sup> Γυνὴ δέδεσται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ. <sup>40</sup> μακαριωτέρα δὲ ἐστὶν εἰς οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην, δοκῶ δὲ καὶ γὰρ πνεῦμα θεοῦ ἔχειν.

<sup>36</sup> If someone with strong passions thinks that he is behaving badly towards his fiancée, if she is past the bloom of youth, he should follow his desires. There is no sin in it; they should marry. <sup>37</sup> But, if he stands firm in his resolution, without any compulsion but with full control of his own will, and he decides to let her remain as his fiancée, then he is acting well. <sup>38</sup> In other words, he who marries his fiancée is doing well and he who does not, better still.

<sup>39</sup> A wife is bound as long as her husband lives. But if the husband dies, she can marry anyone she likes, only in the Lord. <sup>40</sup> She is happier if she stays as she is, to my way of thinking – and I believe that I, too, have the Spirit of God.

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<sup>36</sup> In place of 'if she is past the bloom of youth', the NJB has 'and that things should take their due course'.

<sup>37</sup> The literal translation of 'fiancée' is 'virgin', as also in vv. 36 & 38.

<sup>38</sup> There are conflicting ideas about whether the advice in vv. 36–38 applies to a father giving his (virgin, see #37) daughter in marriage or to a man (bridegroom) already betrothed.

<sup>39</sup> After 'bound', the WEBBE adds 'by law'.

<sup>40</sup> The NJB has 'would be happier if she stayed'; here, we follow the WEBBE.



## Προς Κορινθίους Α' 8

<sup>1</sup> Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκουσιν ἔχομεν. ἡ γινῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. <sup>2</sup> εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι. <sup>3</sup> εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

<sup>4</sup> Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς εἰ μὴ εἷς. <sup>5</sup> καὶ γὰρ εἶπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, <sup>6</sup> ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

<sup>7</sup> Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὕσα μολύνεται. <sup>8</sup> βρῶμα δὲ

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<sup>1</sup> Now, about food offered to idols. We know that 'we all have knowledge'. Knowledge puffs up but love builds up. <sup>2</sup> Anyone who claims to know anything doesn't yet know what he ought to; <sup>3</sup> but anyone who loves God is known by him.

<sup>4</sup> Hence, on eating foods offered to idols, we know that no idol exists in reality and that there is no God but than the One.

<sup>5</sup> Though there are so-called gods, in heaven or on earth – and there many gods and many lords – <sup>6</sup> yet, for us, there is one God, the Father from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

<sup>7</sup> But not all men have this knowledge, since some, still accustomed to idols, take the food as having been offered to a god; then their conscience, being weak, is defiled. <sup>8</sup> But food

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### 1 CORINTHIANS 8

<sup>1</sup> The phrase, 'we all have knowledge', is likely quoting a popular Corinthian proverb or slogan.

<sup>2</sup> For this verse, here (loosely) following the WEBBE, the NJB reads, "Someone may think he has full knowledge of something and yet not know it as well as he should."

<sup>3</sup> The NJB & NETB ends with 'God' in place of 'him', here following the Greek text.

<sup>4</sup> Throughout this chapter, the NJB has 'false gods' in place of 'idols', here following the NRSV & NETB.

<sup>5</sup> The NJB has 'in the heavens' in place of 'in heaven', here following the Greek text (ἐν οὐρανῷ).

<sup>6</sup> An alternative translation reads, "... only one God, the Father, through whom all things (come) and to whom we (go), and one Lord, Jesus Christ, through whom all things (come) and through whom we (go to the Father)." In the Greek text, the sentence is devoid of verbs.

<sup>7</sup> Some MSS read, "because of the conception of idols that they still have."

<sup>8</sup> An alternative reading is, "bring us to judgement before God."

ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν. <sup>9</sup> βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. <sup>10</sup> ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γινῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; <sup>11</sup> ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν. <sup>12</sup> οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε. <sup>13</sup> διόπερ εἰ βρωμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

cannot bring us close to God; we lose nothing by not eating it, we gain nothing if we do. <sup>9</sup> Only be careful that this freedom of yours does not in any way turn into an obstacle to trip the weak. <sup>10</sup> For, if a man sees you, who possess knowledge, dining in the temple of an idol, might he not, since his conscience is weak, be encouraged to eat foods offered to idols? <sup>11</sup> And then, through your knowledge, this weak brother for whom Christ died, has been lost. <sup>12</sup> So, sinning against your brothers and wounding their weak consciences, you would be sinning against Christ. <sup>13</sup> That is why, if food can be the cause of a brother's downfall, I will never eat meat again, rather than cause my brother to fall.

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<sup>9</sup> In place of 'the weak', the NJB has 'those who are vulnerable'.

<sup>10</sup> The NJB opens with, "Suppose someone sees you."

<sup>11</sup> Other readings for 'has been lost' (following the NJB) are 'is destroyed' (NRSV) or 'has died' (NETB).

<sup>12</sup> The NRSV has 'members of your family' in place of 'your brothers'.

<sup>13</sup> In place of 'fall', NETB has 'sin'.

## Προς Κορινθίους Α' 9

<sup>1</sup> Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἐώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;  
<sup>2</sup> εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.  
<sup>3</sup> Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη. <sup>4</sup> μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν; <sup>5</sup> μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; <sup>6</sup> ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;  
<sup>7</sup> τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;  
<sup>8</sup> Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; <sup>9</sup> ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ

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<sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? <sup>2</sup> Even if to others I am not an apostle, to you at any rate I am; for, you are the seal of my apostolate in the Lord.  
<sup>3</sup> This is my defence to those who would examine me. <sup>4</sup> Have we not every right to eat and drink? <sup>5</sup> And every right to be accompanied by a believing wife, like the other apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Are Barnabas and I the only ones who have no right to stop working? <sup>7</sup> What soldier would ever serve in the army at his own expense? Who is there who would plant a vineyard and never eat the fruit from it; or who would keep a flock and does not consume its milk?  
<sup>8</sup> I do not say this on men's authority. Doesn't the Law say the same? It is written in the Law of Moses: <sup>9</sup> Do not muzzle an ox

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### 1 CORINTHIANS 9

- <sup>1</sup> Paul himself practised the principle of self-denial (v. 12) that he has just been preaching (8:13). For the good of the Church, he has refrained from asserting his rights as an apostle (vv. 15, 18, 1Th 2:7).  
<sup>2</sup> In place of 'seal', NETB has 'confirming sign'.  
<sup>3</sup> The NJB has 'interrogate' in place of 'examine', here following NETB and the NRSV.  
<sup>4</sup> Here, 'eat and drink' is a figurative reference to financial support.  
<sup>5</sup> The literal translation for 'a believing wife' is 'a sister as wife'.  
<sup>6</sup> After 'working', the NRSV adds 'for a living'.  
<sup>7</sup> The NJB adds 'And' at the start of the 2<sup>nd</sup> question.  
<sup>8</sup> The NJB opens with, "Do not think that this is merely worldly wisdom."  
<sup>9</sup> Paul here quotes Dt 25:4.

κημώσεις βοῶν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ; <sup>10</sup> ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριάν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. <sup>11</sup> εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; <sup>12</sup> εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;

Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μὴ τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. <sup>13</sup> οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; <sup>14</sup> οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. <sup>15</sup> Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ – τὸ καύχημά μου οὐδεὶς κενώσει. <sup>16</sup> ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι

when it is treading corn. Is it for oxen that God is concerned? <sup>10</sup> Or is it not said entirely for our sake? Indeed, it is written for our sake; for, whoever ploughs should plough in hope, and whoever threshes should thresh in hope of his share. <sup>11</sup> If we have sown spiritual good in you, is it too much to reap your material benefits? <sup>12</sup> If others receive this right from you, are we not more deserving?

But we have never exercised this right but we endure anything rather than obstruct the gospel of Christ. <sup>13</sup> Don't you know that those who serve in the Temple get their food from the Temple, and those who serve at the altar share from the altar? <sup>14</sup> In the same way, the Lord gave the instruction that those who preach the gospel should get their living from the gospel. <sup>15</sup> But I have made no use of any such rights and I do not write this so it will happen for me. I would rather die than ... No one shall take from me this ground of boasting. <sup>16</sup> In fact, preaching the gospel gives me nothing to boast of; for, I am under

<sup>10</sup> In place of 'in hope' (twice in this verse), the NJB has 'with the expectation of having his share'.

<sup>11</sup> The NJB has 'the seed of spiritual things' in place of 'spiritual good'.

<sup>12</sup> For the first question, here following NETB, the NJB reads, "Others have been given such rights over you and do we not deserve more?"

<sup>13</sup> The NJB has 'the ministers' in place of 'those who serve'.

<sup>14</sup> In place of 'gave the instruction', the NRSV has 'commanded'.

<sup>15</sup> The ellipsis (following the NJB) indicates a potentially missing word ('that'); the grammar is abrupt but fully in keeping with Paul's style. Many later witnesses replace οὐδεὶς with ἵνα, reading, "than that anyone should take from me," but the harder reading is found in the earlier and better MSS.

<sup>16</sup> The NJB has 'compulsion' in place of 'obligation', here following the NRSV.

ἐπίκειται· οὐαὶ γάρ μοί ἐστιν ἐὰν μὴ εὐαγγελίσωμαι. <sup>17</sup> εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. <sup>18</sup> τίς οὖν μου ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

<sup>19</sup> Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. <sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω. <sup>21</sup> τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους. <sup>22</sup> ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω. <sup>23</sup> πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

<sup>24</sup> Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα

obligation and woe to me if I do not preach the gospel. <sup>17</sup> If I did it of my own will, I would deserve a reward but, if I do it under obligation, I am entrusted with a commission. <sup>18</sup> What, then is my reward? That, in my preaching, I offer the gospel free of charge to avoid using the rights in the gospel.

<sup>19</sup> Though I am free from all, I make myself a slave to all, to win as many as I could. <sup>20</sup> To the Jews, I became as a Jew, to win the Jews; to those under the Law, as one under the Law (though I am not under the Law), to win those under the Law; <sup>21</sup> to those free of the Law, as one free of the Law, though I am not free of God's law but under Christ's law, to win those free of the Law. <sup>22</sup> To the weak, I became weak, to win the weak. I became all things to all men so, by all means, I may save some. <sup>23</sup> All this I do for the sake of the gospel, that I may share its blessings.

<sup>24</sup> Do you not realise that, though all runners take part in the race, only one of them gets the prize? Run like that – to win.

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<sup>17</sup> The NJB ends, "I am simply accepting a task entrusted to me."

<sup>18</sup> In place of 'in the gospel', the NJB has 'that gospel allows me'.

<sup>19</sup> The NJB has 'was not a slave to any human being' in place of 'am free from all'.

<sup>20</sup> The Byzantine text, and a few other MSS lack the words in parentheses, while geographically widespread, early, and diverse MSS have them. The phrase may have dropped out accidentally through homoioteleuton (note that both the preceding phrase and the parenthesis end in ὑπὸ νόμον, 'under the Law'), or intentionally by overscrupulous scribes who felt that the statement could have led to license.

<sup>21</sup> In place of 'God's law', the NJB repeats 'the Law'.

<sup>22</sup> For the 2<sup>nd</sup> sentence, verse, here (loosely) following NETB, the NJB reads, "I accommodated myself to people in all kinds of different situations so that, by all possible means, I might bring some to salvation."

<sup>23</sup> The NJB ends the verse with, "share its benefits with others."

<sup>24</sup> After 'runners', the NJB adds 'in the stadium'.



καταλάβητε. <sup>25</sup> πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρα-  
τεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν,  
ἡμεῖς δὲ ἄφθαρτον. <sup>26</sup> ἐγὼ τοίνυν οὕτως τρέχω ὥς οὐκ  
ἀδῆλως, οὕτως πυκτεύω ὥς οὐκ ἀέρα δέρων. <sup>27</sup> ἀλλὰ  
ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις  
κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

<sup>25</sup> Every athlete concentrates completely on training, and this  
is to win a wreath that will perish, whereas ours will never  
perish. <sup>26</sup> So, that is how I run, not aimlessly; and how I box,  
not wasting blows on air. <sup>27</sup> I punish my body and bring it  
under control, to avoid any risk that, having acted as herald  
for others, I myself may be disqualified.

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<sup>25</sup> In place of ‘perish’ (twice in this verse), the NJB has ‘wither’.

<sup>26</sup> The NJB has ‘without a clear goal’ in place of ‘aimlessly’.

<sup>27</sup> In place of ‘bring it under control’, the NRSV has ‘enslave it’.

## Προς Κορινθίους Α' ΙΟ

<sup>1</sup> Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διῆλθον, <sup>2</sup> καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, <sup>3</sup> καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον, <sup>4</sup> καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ πέτρα δὲ ἦν ὁ Χριστός. <sup>5</sup> ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. <sup>6</sup> Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακέῖνοι ἐπεθύμησαν. <sup>7</sup> μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν· ὥσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίξιν. <sup>8</sup> μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.

## 1 CORINTHIANS 10

<sup>1</sup> I do not want you to be ignorant, brothers, of the fact that our fathers all had the cloud over them and all passed through the sea. <sup>2</sup> In the cloud and in the sea, they all baptised themselves into Moses; <sup>3</sup> and they all ate the same spiritual food <sup>4</sup> and they all drank the same spiritual drink; for, they drank from the spiritual rock that followed them, and that rock was Christ. <sup>5</sup> Nevertheless, God was not pleased with most of them and their corpses were scattered over the desert. <sup>6</sup> Now, these events were examples, for us, so that we should not desire evil, as they did; <sup>7</sup> nor are you to worship idols, as some of them did, as it is written: The people sat down to eat and drink and they rose up to play. <sup>8</sup> Nor, again, are we to fall into sexual immorality; some of them did this and twenty-three thousand fell in one day. <sup>9</sup> And we must not put the Lord

### **1 CORINTHIANS 10**

- <sup>1</sup> The NJB and NRSV have 'ancestors' in place of 'fathers' and the latter adds 'and sisters' after 'brothers'.
- <sup>2</sup> A number of MSS, some significant, have the passive ἐβαπτίσθησαν ('were baptized') instead of the middle ἐβαπτίσαντο ('baptized [themselves]'). However, the middle is not without its representation, nor is the imperfect middle, ἐβαπτίζοντο. The passive looks like a motivated reading in that it is clearer and conforms to typical Pauline usage.
- <sup>3</sup> A more literal translation of 'they all' would be 'everyone'.
- <sup>4</sup> According to a rabbinic tradition, the rock of Nb 20:8 followed the Israelites in the desert.
- <sup>5</sup> The last phrase is a quotation from Nb 11:4, 34.
- <sup>6</sup> The NJB has 'for our benefit' in place of 'for us'.
- <sup>7</sup> In place of 'idols', the NJB has 'false gods'. Paul here quotes Ex 32:6.
- <sup>8</sup> This incident is recorded in Nb 25:1-9.
- <sup>9</sup> In place of 'the Lord' (τὸν κύριον, NJB), some MSS (and the WEBBE) have 'Christ' (Χριστόν, NRSV, NETB).

<sup>9</sup> μηδὲ ἐκπειράζωμεν τὸν κύριον, καθὼς τινες αὐτῶν ἐξεπείρασαν, καὶ ὑπὸ τῶν ὄφρων ἀπώλλυντο. <sup>10</sup> μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. <sup>11</sup> ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. <sup>12</sup> ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ. <sup>13</sup> πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

<sup>14</sup> Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. <sup>15</sup> ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. <sup>16</sup> τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; <sup>17</sup> ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. <sup>18</sup> βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς

to the test; some of them did and they were killed by snakes. <sup>10</sup> Never complain; some of them did and they were killed by the Destroyer. <sup>11</sup> Now, all these things happened to them by way of example and they were written down to teach us, on whom the ends of the ages have come. <sup>12</sup> Everyone, however firmly he thinks he is standing, must be careful he does not fall. <sup>13</sup> None of the trials that have come upon you is more than a human being can stand. You can trust that God will not let you be put to the test beyond your strength but, with any trial, will also provide a way out by enabling you to put up with it.

<sup>14</sup> Therefore, my dear friends, flee from the worship of idols. <sup>15</sup> I speak as to sensible people; judge for yourselves what I have to say. <sup>16</sup> The blessing-cup, which we bless, is it not a share in the blood of Christ? The bread that we break, is it not a share in the body of Christ? <sup>17</sup> And, as there is one loaf, so we, who are many, are one body; for, we all share in the one loaf. <sup>18</sup> Now, compare the natural people of Israel: do not those

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<sup>10</sup> NETB has 'destroying angel' in place of 'Destroyer' (ὀλοθρευτοῦ).

<sup>11</sup> The NJB has 'described in writing' in place of 'written down'.

<sup>12</sup> For this verse, here (loosely) following the NJB, the NRSV reads, "So, if you think you are standing, watch out that you do not fall."

<sup>13</sup> The words, 'your strength', are not in the Greek text but are implied.

<sup>14</sup> The literal translation of 'dear friends' is 'beloved'.

<sup>15</sup> In place of 'judge', the NJB has 'weigh up'.

<sup>16</sup> The NJB & NRSV have 'sharing' in place of 'share' (twice in this verse).

<sup>17</sup> For 'who are many', the NJB has 'although there are many of us'.

<sup>18</sup> The literal translation of 'natural people' is 'people of the flesh'.

θύσιας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; <sup>19</sup> τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστίν; ἢ ὅτι εἰδωλόν τί ἐστίν; <sup>20</sup> ἀλλ' ὅτι ἃ θύουσιν [τὰ ἔθνη], δαιμονίοις καὶ οὐ θεῷ θύουσιν, οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. <sup>21</sup> οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. <sup>22</sup> ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; <sup>23</sup> Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει. πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. <sup>24</sup> μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου. <sup>25</sup> πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν, <sup>26</sup> τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. <sup>27</sup> εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. <sup>28</sup> ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν – <sup>29</sup> συνείδησιν

who eat sacrifices share in the altar? <sup>19</sup> What do I mean? That food offered to idols is anything? Or that an idol is anything? <sup>20</sup> No! I mean when pagans sacrifice, they sacrifice to demons who are not God. I do not want you to share with demons. <sup>21</sup> You can't drink the cup of the Lord and the cup of demons; you can't share the Lord's table and the demons' table. <sup>22</sup> Shall we arouse the Lord's jealousy? Are we stronger than he is? <sup>23</sup> 'All things are lawful!' But not all things do good. 'All things are lawful!' But not all things build up. <sup>24</sup> Do not seek your own good but the good of the other. <sup>25</sup> Eat anything that is sold in butchers' shops without questions of conscience, <sup>26</sup> since: To the Lord belong the earth and all it contains. <sup>27</sup> If an unbeliever invites you to a meal, go if you want and eat whatever is put before you without asking questions of conscience. <sup>28</sup> But, if someone says to you, "This was offered in sacrifice," do not eat it, for the sake of the one who told you, for conscience's sake –

<sup>19</sup> The NJB opens with, "What does this mean?"

<sup>20</sup> Paul here quotes Dt 32:17.

<sup>21</sup> In place of 'share', the NRSV & NETB have 'partake of'.

<sup>22</sup> The NJB opens with, "Do we really want to arouse."

<sup>23</sup> Here again, Paul cites certain slogans the Corinthians used to justify their behaviour (cf. 6:12–13, 7:1, 8:1, 4); Paul agrees with the slogans in part but corrects them to show how the Corinthians have misused these ideas.

<sup>24</sup> For this verse, here (loosely) following NETB, the NJB reads, "Nobody should be looking for selfish advantage but everybody for someone else's."

<sup>25</sup> The NJB ends, "there is no need to ask questions for conscience's sake."

<sup>26</sup> Paul here quotes Ps 24:1.

<sup>27</sup> The NJB ends, "you need not ask questions of conscience first."

<sup>28</sup> The NJB adds 'food' before 'was offered'.

δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; <sup>30</sup> εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; <sup>31</sup> Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. <sup>32</sup> ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ, <sup>33</sup> καθὼς καὶ ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.

<sup>29</sup> not your own conscience, I mean, but the other's. Why is my liberty judged by another conscience? <sup>30</sup> If I accept it with gratitude, why am I be blamed for that for which I give thanks? <sup>31</sup> So, whether you eat or drink, or whatever you do, do it for the glory of God. <sup>32</sup> Give no offence, to the Jews, to Greeks, or to the church of God; <sup>33</sup> just as I try to please everybody in everything, not seeking my own advantage but that of many, so that they may be saved.

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<sup>29</sup> For the 2<sup>nd</sup> sentence, the NJB reads, "Why should my freedom be governed by somebody else's conscience?"

<sup>30</sup> In place of 'for that', the NJB has 'for eating food'.

<sup>31</sup> For this verse, here following NETB, the NJB reads, "Whatever you eat, then, or drink, and whatever else you do, do it all for the glory of God."

<sup>32</sup> The NJB opens with, "Never be the causes of offence."

<sup>33</sup> The NJB has 'accommodate' in place of 'please'.



## Προς Κορινθίους Α' ΙΙ

<sup>1</sup> μιμηταί μου γίνεσθε, καθὼς καὶ γὼ Χριστοῦ.  
<sup>2</sup> Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. <sup>3</sup> Θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.  
<sup>4</sup> πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ. <sup>5</sup> πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ. <sup>6</sup> εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλύπτέσθω. <sup>7</sup> ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν. <sup>8</sup> οὐ γὰρ ἐστίν ἀνὴρ

## 1 CORINTHIANS 11

<sup>1</sup> Take me as your pattern, just as I take Christ for mine.  
<sup>2</sup> I commend you for remembering me so consistently and for maintaining the traditions just as I passed them on to you. <sup>3</sup> But I want you to understand that the head of every man is Christ, the head of woman is man, and the head of Christ is God.  
<sup>4</sup> Any man who prays or prophesies with his head covered dishonours his head. <sup>5</sup> And a woman who prays or prophesies with her head uncovered dishonours her head; it is the same as if she had her head shaved. <sup>6</sup> For, if a woman goes uncovered, she should cut off her hair; but, if it is shameful for a woman to have cut off her hair or to be shaved, let her be covered. <sup>7</sup> But, for a man, it is not right to cover his head, since he is the image and glory of God; but woman is the glory of man. <sup>8</sup> For, man did not come from woman; no, woman came

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### 1 CORINTHIANS 11

- <sup>1</sup> This verse really belongs to the last paragraph of Ch. 10.  
<sup>2</sup> The Western and Byzantine texts, and a few Alexandrian MSS, read ἀδελφοί ('brothers') after 'commend you', while most Alexandrian witnesses lack the address. The addition is apparently a motivated reading; for, scribes would have naturally wanted to add it to Ἐπαινῶ δὲ ὑμᾶς, especially as this begins a new section; further, it is difficult to explain how the shorter reading could have arisen from the longer one.  
<sup>3</sup> Note that ἀνδρὸς can mean either 'man' (as NJB) or 'husband' (as NRSV). 'Head' (thrice in this verse) can also be translated 'origin'.  
<sup>4</sup> Paul is playing here on the two meanings of the word κεφαλὴν - 'head' or 'master'.  
<sup>5</sup> In place of 'dishonours', the NJB has 'shows disrespect for', as also in v. 4.  
<sup>6</sup> The NJB has 'without a veil' in place of 'uncovered'.  
<sup>7</sup> Another reading for 'glory' (as NJB, WEBBE & NETB) is 'reflection' (as NRSV).  
<sup>8</sup> Paul here reflects the 'second' creation narrative - that of Gn 2:21-23.

ἐκ γυναικός, ἀλλὰ γυνή ἐξ ἀνδρός· <sup>9</sup> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα. <sup>10</sup> διὰ τοῦτο ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. <sup>11</sup> πλὴν οὔτε γυνή χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικός ἐν κυρίῳ· <sup>12</sup> ὥσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. <sup>13</sup> ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; <sup>14</sup> οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστίν, <sup>15</sup> γυνή δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὐτῇ]. <sup>16</sup> εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

<sup>17</sup> Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. <sup>18</sup> πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν

from man; <sup>9</sup> nor was man created for the sake of woman but woman for the sake of man; <sup>10</sup> and so, it is right for a woman to wear on her head a sign of the authority over her, because of the angels. <sup>11</sup> However, in the Lord, though woman is not independent of man, man is not independent of woman; <sup>12</sup> and, though woman came from man, so does every man come from a woman, and all things come from God. <sup>13</sup> Judge for yourselves: is it fitting that a woman should pray to God without a veil? <sup>14</sup> Does not nature itself teach you that, if a man has long hair, it is a disgrace to him <sup>15</sup> but, when a woman has long hair, it is her glory? For, her hair is given to her as a covering. <sup>16</sup> If anyone wants to quarrel, we have no such practice, nor do the churches of God.

<sup>17</sup> In giving these instructions, I do not commend you on your meetings; they do more harm than good. <sup>18</sup> First of all, I hear that when you come together as a church, there are divisions

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<sup>9</sup> Paul does not seem to consider the 'first' creation narrative of Gn 1:26–27.

<sup>10</sup> The Greek text lacks the words, 'a sign of'. Paul does not explain his reference to the 'angels' and the reason for mentioning them is unclear.

<sup>11</sup> The NJB has 'nothing without' in place of 'independent of' (twice in this verse).

<sup>12</sup> Paul here 'redresses the balance' of his statement in v. 8.

<sup>13</sup> The NJB opens with 'Decide' in place of 'Judge', here following NETB & the NRSV.

<sup>14</sup> By 'nature', Paul here means 'the way things are by God's design'.

<sup>15</sup> That the hair is regarded by Paul as a covering here is not an argument that hair is the same as the covering that he describes in v. 10. He points out the similarities of long hair with a head covering but his doing so seems to suggest that the two are not to be identified with each other.

<sup>16</sup> Paul shuts off further discussion, appealing to the example of other churches (14:36).

<sup>17</sup> The NJB opens with, "Now that I am on the subject of instructions."

<sup>18</sup> The NJB & WEBBE have 'assembly' in place of 'church' (), here following the NRSV & NETB.

ὑπάρχειν, καὶ μέρος τι πιστεύω. <sup>19</sup> δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. <sup>20</sup> συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν, <sup>21</sup> ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. <sup>22</sup> μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ κατασχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

<sup>23</sup> Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον <sup>24</sup> καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>25</sup> ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὅσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>26</sup> ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ.

among you, and to some extent I believe it. <sup>19</sup> For, there must be factions among you, so those of you who are genuine may be known. <sup>20</sup> So, when you meet together, it is not to eat the Lord's Supper; <sup>21</sup> for, when the eating begins, each one of you has his own supper first; one is hungry and another is drunk. <sup>22</sup> What! Do you not have homes to eat and drink in? Or have you such disregard for God's church that you shame those who have nothing? What am I to say to you? Commend you? On this, I cannot commend you.

<sup>23</sup> For, I received from the Lord that which I also passed on to you; namely that, on the night in which he was betrayed, the Lord Jesus took a loaf of bread <sup>24</sup> and, after he had given thanks, he broke it and said, "This is my body, which is given for you; do this in remembrance of me." <sup>25</sup> In the same way, he also took the cup after the supper, saying, "This cup is the new covenant in my blood. As often as you drink it, do this in remembrance of me." <sup>26</sup> For, every time you eat this bread and drink this cup, you are proclaiming the Lord's death until he comes.

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<sup>19</sup> Literally translated, this verse ends, "those approved may be evident among you."

<sup>20</sup> Paul's abrupt style shows here – the explanation of this verse follows in vv. 21–22.

<sup>21</sup> The NJB ends with, "and there is one going hungry while another is getting drunk."

<sup>22</sup> The NJB lacks the opening, short exclamation.

<sup>23</sup> The NJB opens this verse, here loosely following NETB, with, "For, the tradition I received from the Lord and also handed on to you is that."

<sup>24</sup> Some MSS read, "This is my body, broken for you."

<sup>25</sup> Paul's text is close to that of Lk 22:19–20.

<sup>26</sup> The NRSV has 'proclaim' in place of 'are proclaiming'.

<sup>27</sup> Ὅστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. <sup>28</sup> δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω. <sup>29</sup> ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα. <sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί. <sup>31</sup> εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. <sup>32</sup> κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. <sup>33</sup> Ὅστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. <sup>34</sup> εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

<sup>27</sup> So, anyone who eats the bread or drinks the cup of the Lord unworthily is guilty of the body and blood of the Lord. <sup>28</sup> Examine yourselves and only then eat of the bread or drink from the cup; <sup>29</sup> for, he who eats and drinks without recognising the body eats and drinks his own condemnation. <sup>30</sup> That is why many of you are weak and ill and many have died. <sup>31</sup> If we judged ourselves, we would not be judged <sup>32</sup> but, when we are judged by the Lord, we are corrected by the Lord to save us from being condemned along with the world. <sup>33</sup> So then, my brothers, when you meet for the Meal, wait for each other; <sup>34</sup> if you are hungry, eat at home. Then your meeting will not bring your judgement. The other matters, I shall arrange when I come.

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<sup>27</sup> The NJB & NRSV have 'answerable for' in place of 'guilty of', here following the WEBBE & NETB.

<sup>28</sup> The NJB opens with, "Everyone is to examine himself;" here, we follow the NRSV.

<sup>29</sup> After 'drinks', some MSS add 'unworthily' and, after 'body', some add 'of the Lord'.

<sup>30</sup> The literal translation of 'have died' (κοιμῶνται) is 'are asleep'.

<sup>31</sup> The NJB, in place of the 2 instances of 'judged', has 'were critical of' and 'condemned', respectively.

<sup>32</sup> Another reading is, "When we are judged, we are corrected by the Lord."

<sup>33</sup> The NRSV adds 'and sisters' after 'brothers'.

<sup>34</sup> In place of 'judgement', the NJB & NRSV here have 'condemnation'.

## Προς Κορινθίους Α' 12

<sup>1</sup> Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. <sup>2</sup> οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. <sup>3</sup> διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.

<sup>4</sup> Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα. <sup>5</sup> καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος. <sup>6</sup> καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. <sup>7</sup> ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. <sup>8</sup> ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, <sup>9</sup> ἐτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ

## 1 CORINTHIANS 12

<sup>1</sup> About the gifts of the Spirit, brothers, I do not want you to be ignorant. <sup>2</sup> You know that, when you were pagans, you were drawn to inarticulate idols. <sup>3</sup> So, I want you to understand that no one who says, "A curse of Jesus," can be speaking in the Spirit of God and nobody is able to say, "Jesus is Lord," except in the Holy Spirit.

<sup>4</sup> Now there are different gifts but the same Spirit; <sup>5</sup> and there are different ministries but the same Lord. <sup>6</sup> There are different activities but, in everybody, the same God guides them all.

<sup>7</sup> The particular manifestation of the Spirit granted to each one is to be used for the good of all. <sup>8</sup> To one is given from the Spirit the utterance of wisdom; to another, the utterance of knowledge, according to the same Spirit; <sup>9</sup> to another, faith, by the same Spirit; and to another, the gift of healing, by this one

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### 1 CORINTHIANS 12

<sup>1</sup> The NJB ends with, "I want you to be quite certain."

<sup>2</sup> In place of 'idols', the NJB has 'heathen gods'. For 'pagans', the WEBBE has 'heathen' and suggests 'Gentiles' as an alternative.

<sup>3</sup> In place of 'I want you to understand', the NJB has 'to make it quite clear to you'.

<sup>4</sup> The NJB rather expands this verse, here following NETB, reading, "There are many different gifts but it is always the same Spirit."

<sup>5</sup> The NJB expands this verse somewhat, here following NETB, reading, "there are many different ways of serving but it is always the same Lord."

<sup>6</sup> In place of 'guides', the NJB has 'is at work'.

<sup>7</sup> In place of 'the good of all', the NJB has 'the general good' and the NRSV has 'the common good'.

<sup>8</sup> The NJB has 'gift of utterance expressing wisdom' in place of 'utterance of wisdom', here following the NRSV (and similarly for 'utterance of knowledge').

<sup>9</sup> In place of the 1<sup>st</sup> 'by', the NJB has 'from' and, for the 2<sup>nd</sup>, has 'through'; here, we follow the NRSV.



πνεύματι, <sup>10</sup> ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω [δὲ] προφητεία, ἄλλω [δὲ] διακρίσεις πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεία γλωσσῶν· <sup>11</sup> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

<sup>12</sup> Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός· <sup>13</sup> καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.

<sup>14</sup> Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά. <sup>15</sup> ἂν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος· <sup>16</sup> καὶ ἂν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος· <sup>17</sup> εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὀσφρησις; <sup>18</sup> νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστῳ

Spirit; <sup>10</sup> to another, the working of miracles; to another, prophecy; to another, the discernment of spirits; to one, the gift of tongues and, to another, the interpretation of tongues. <sup>11</sup> But, at work in all is one and the same Spirit, distributing them at will to each individual.

<sup>12</sup> For, as with the human body, which is a unit although it has many parts – all the parts of the body, though many, still make up one single body – so it is with Christ. <sup>13</sup> We were baptised into one body in a single Spirit, Jews as well as Greeks, slaves as well as free men, and we were all made to drink of the same Spirit.

<sup>14</sup> And, indeed, the body is not one member, but many. <sup>15</sup> If the foot says, “I am not a hand, so I do not belong to the body,” it does not belong to the body any the less for that. <sup>16</sup> Or, if the ear says, “I am not an eye, so I do not belong to the body,” that would not stop its belonging to the body. <sup>17</sup> If the whole body is an eye, where is the hearing? If the whole body is hearing, where is the smelling? <sup>18</sup> But God has arranged parts in the

<sup>10</sup> In place of ‘discernment’, the NJB has ‘the power of distinguishing’.

<sup>11</sup> After ‘in all’ the NJB adds ‘of these’.

<sup>12</sup> The NJB has ‘unity’ in place of ‘unit’ (possibly a typographical error).

<sup>13</sup> The NRSV lacks ‘men’ after ‘free’.

<sup>14</sup> The NJB rather expands this verse, here following the WEBBE, reading, “And, indeed, the body consists not of one member but of many.”

<sup>15</sup> In place of ‘says’, here following NETB, the NJB has ‘were to say’ (as also in v. 16).

<sup>16</sup> The NJB adds ‘and’ before ‘so’ (as also in v. 15).

<sup>17</sup> The NRSV & NETB have ‘sense of smell’ in place of ‘smelling’, here following the Greek text, the NJB & WEBBE.

<sup>18</sup> The NJB opens with, ‘as it is’ in place of ‘but’.

αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. <sup>19</sup> εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; <sup>20</sup> νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρεῖάν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν, Χρεῖάν ὑμῶν οὐκ ἔχω. <sup>22</sup> ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, <sup>23</sup> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει, <sup>24</sup> τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισσοτέραν δοῦν τιμὴν, <sup>25</sup> ἵνα μὴ ἡ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη. <sup>26</sup> καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται μέλος, συγχαίρει πάντα τὰ μέλη.

body as he chose. <sup>19</sup> If they are all the same part, where is the body? <sup>20</sup> Now, the parts are many but the body is one. <sup>21</sup> The eye cannot say to the hand, “I have no need of you,” and nor can the head say to the feet, “I have no need of you.” <sup>22</sup> What is more, the parts of the body that seem to be the weakest are indispensable. <sup>23</sup> It is the parts of the body that we consider least dignified that we surround with the greatest dignity; and our less presentable parts are given greater presentability, <sup>24</sup> which our presentable parts do not need. God has composed the body so that greater dignity is given to the parts that were without it <sup>25</sup> and, so that there may not be dissension inside the body but each part may be equally concerned for all the others. <sup>26</sup> If one part is hurt, all the parts share its pain. And, if a part is honoured, all the parts share its joy.

<sup>19</sup> The NJB ends with, “how could it be a body?”

<sup>20</sup> The NJB opens with, ‘as it is’ in place of ‘now’.

<sup>21</sup> NETB has ‘foot’ in place of ‘feet’.

<sup>22</sup> In place of ‘indispensable’, the NJB has ‘the indispensable ones’.

<sup>23</sup> The NRSV has ‘respectable’ in place of ‘presentable’.

<sup>24</sup> The NRSV has ‘honour’ in place of ‘dignity’.

<sup>25</sup> The NJB has ‘disagreements’ in place of ‘dissension’.

<sup>26</sup> Before the 2<sup>nd</sup> instance of μέλος (‘a part’) the great majority of MSS have ἐν (‘one’), while the most important Alexandrian MSS omit it. The addition appears to be motivated by its presence earlier in the verse and the parallel structure of the two conditional clauses, while little reason can be given for its absence. Nestle-Aland has the word in brackets, indicating “how could it be a body?”

<sup>26</sup> The NJB opens with, ‘as it is’ in place of ‘now’.

<sup>26</sup> NETB has ‘foot’ in place of ‘feet’.

<sup>26</sup> In place of ‘indispensable’, the NJB has ‘the indispensable ones’.

<sup>27</sup> Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. <sup>28</sup> καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφῆτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. <sup>29</sup> μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοι; μὴ πάντες δυνάμεις; <sup>30</sup> μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; <sup>31</sup> ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. καὶ ἔτι καὶ ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.

<sup>27</sup> Now, you are the body of Christ and members individually. <sup>28</sup> And those whom God has appointed in the Church are, first apostles, secondly prophets, thirdly teachers ... after them, miraculous powers, then gifts of healing, helpful acts, guidance, various kinds of tongues. <sup>29</sup> Are they all apostles? Are they all prophets? Are they all teachers? Are they all miracle workers? <sup>30</sup> Do all have the gifts of healing? Do all of them speak in tongues and all interpret them? <sup>31</sup> Set your mind on the higher gifts. And now I am going to put before you a still more excellent way.

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<sup>26</sup> The NRSV has 'respectable' in place of 'presentable'.

<sup>26</sup> The NRSV has 'honour' in place of 'dignity'.

<sup>26</sup> The NJB has 'disagreements' in place of 'dissension'.

<sup>26</sup> Before the 2<sup>nd</sup> instance of μέλος ('a part') the great majority of MSS have ἓν ('one'), while the most important Alexandrian MSS omit it. The addition appears to be motivated by its presence earlier in the verse and the parallel structure of the two conditional clauses, while little reason can be given for its absence doubt as to its authenticity.

<sup>27</sup> For this verse, here following the WEBBE, the NJB reads, "Now, Christ's body is yourselves, each of you with a part to play in the whole."

<sup>28</sup> The literal translation of 'teachers' is 'helplings'.

<sup>29</sup> Literally translated, the questions in this verse read, "Not all apostles," et cetera.

<sup>30</sup> As in the previous verse, the questions here are, literally, negative 'assertions'.

<sup>31</sup> The NJB ends with, "the best way of all."

## Προς Κορινθίους Α' 13

<sup>1</sup> Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἥχων ἢ κύμβαλον ἀλαλάζον. <sup>2</sup> καὶ ἔὰν ἔχω προφητεῖαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεδιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. <sup>3</sup> κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἔὰν παραδῶ τὸ σῶμά μου ἵνα καυχῇσμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

<sup>4</sup> Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦται, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, <sup>6</sup> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. <sup>7</sup> πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

## 1 CORINTHIANS 13

<sup>1</sup> If I speak in the tongues of men and of angel but do not have love, I am no more than a noisy gong booming or a clanging symbol. <sup>2</sup> And, if I have the prophetic power, to know all mysteries and knowledge, and if I have all the faith necessary to move mountains, if I do not have love, I am nothing. <sup>3</sup> If I should give away all that I possess, and even give up my body in order to boast, if I am without love, it will do me no good whatever.

<sup>4</sup> Love is patient; love is kind; it is not jealous, not boastful, not arrogant, <sup>5</sup> not rude, not self-serving; it does not take offence or store up grievances; <sup>6</sup> it does not rejoice in wrongdoing but finds its joy in the truth. <sup>7</sup> It is always ready to make allowances, to trust, to hope, and to endure whatever comes.

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### 1 CORINTHIANS 13

<sup>1</sup> The NJB opens with, "Though I command languages both human and angelic;" here, we follow the NRSV.

<sup>2</sup> In place of 'know', here following the WEBBE and NETB, the NJB has 'penetrate' and the NRSV has 'understand'.

<sup>3</sup> The reading *καυχῇσμαι* ('I might boast') is well supported but an alternate reading, *καυθήσομαι* ('I will burn', which the NJB follows), is supported by many MSS and patristic writers. Internally, *καυχῇσμαι* is superior for the following reasons: **1** Once Christians started suffering martyrdom by fire, the variant naturally arose; once there, it is difficult to see a scribe changing it to *καυχῇσμαι*. **2** Involving as it does the change of just two letters (χ to θ and ω to ο), this reading could be accomplished without much fanfare; yet, it is cumbersome in the context, both because of the passive voice and especially the retention of the first person ('If I give up my body that I may be burned'). **3** Although the connexion between giving up one's body and boasting is ambiguous, this very ambiguity has all the earmarks of being from Paul.

<sup>4</sup> For this verse, the NJB reads, "Love is always patient and kind; love is never jealous; love is not boastful or conceited."

<sup>5</sup> In a similar vein to v. 4, the NJB reads, "it is never rude and never seeks its own advantage; it does not take offence or store up grievances."

<sup>6</sup> The NJB opens with 'Love' in place of 'it'.

<sup>7</sup> For this verse, the NJB reads, "It is always ready to make allowances, to trust, to hope, and to endure whatever comes."

<sup>8</sup> Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται. <sup>9</sup> ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· <sup>10</sup> ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. <sup>11</sup> ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. <sup>12</sup> βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. <sup>13</sup> νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

<sup>8</sup> Love never ends. But, if there are prophecies, they will be set aside; if tongues, they will cease; and if knowledge, it will be set aside. <sup>9</sup> For, we know only in part and we prophesy in part; <sup>10</sup> but, when completion comes, the partial will be set aside. <sup>11</sup> When I was a child, I spoke like a child, thought like a child, and reasoned like a child; but, now that I have become a man, I have set aside childish ways. <sup>12</sup> Now we see only in a mirror, a mere riddle, but then we shall be seeing face to face. Now, I can only know in part; but then, I shall know just as fully as I am myself known. <sup>13</sup> As it is, these remain: faith, hope, and love, the three of them; and the greatest of them is love.

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<sup>8</sup> The NJB has 'done away with' in place of 'set aside' (twice in this verse), here following NETB.

<sup>9</sup> In place of 'in part' (twice in this verse), the NJB has 'imperfectly'.

<sup>10</sup> The NJB has 'perfection' in place of 'completion'.

<sup>11</sup> The NJB has 'used to see things' in place of 'thought'.

<sup>12</sup> Corinth was well known in the ancient world for producing some of the finest bronze mirrors available. Paul's point in this analogy, then, is not that our current understanding and relationship with God is distorted (as if the mirror reflected poorly) but rather that it is 'indirect', compared to the relationship we will enjoy with God in the future, when we see him 'face to face'.

<sup>13</sup> NETB has 'these three remain' and lacks the later 'the three of them'.



## Προς Κορινθίους Α' 14

<sup>1</sup> Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύετε. <sup>2</sup> ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια. <sup>3</sup> ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. <sup>4</sup> ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύετε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

<sup>6</sup> Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; <sup>7</sup> ὅμως τὰ ἄψυχα φωνὴν δίδοντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; <sup>8</sup> καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ,

## 1 CORINTHIANS 14

<sup>1</sup> Pursue love and strive for spiritual gifts, especially that you may prophesy. <sup>2</sup> Those who speak in a tongue speak to God, not to men, since nobody understands; they speak mysteries in the Spirit. <sup>3</sup> On the other hand, those who prophesy speak to other people, building them up with encouragement and consolation. <sup>4</sup> Those who speak in a tongue build themselves up but those who prophesy build up the church. <sup>5</sup> I would like you all to speak in tongues but even more to prophesy, since one who prophesies is greater than one who speaks in tongues, unless someone interprets so the church is built up.

<sup>6</sup> Now, brothers, if I come to you speaking in tongues; how shall I help you if my speaking gives no revelation or knowledge or prophecy or instruction? <sup>7</sup> It is the same with a lifeless musical instrument: if it makes no distinction between notes, how can one recognise what is being played on flute or lyre? <sup>8</sup> If the trumpet makes an unclear sound, who will get ready

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### 1 CORINTHIANS 14

<sup>1</sup> The NJB somewhat expands this verse, reading, "Make love your aim; but be eager, too, for spiritual gifts and especially for prophesying."

<sup>2</sup> In place of 'mysteries', the NJB has (at the end of the verse) 'and the meaning is hidden'.

<sup>3</sup> The NJB has 'reassurance' in place of 'consolation'.

<sup>4</sup> In place of 'church', the NJB has 'community'.

<sup>5</sup> In place of 'someone interprets', the NJB has 'they can interpret what they say'.

<sup>6</sup> After 'brothers', the NRSV & NETB add 'and sisters'.

<sup>7</sup> The NJB has 'inanimate' in place of 'lifeless'.

<sup>8</sup> For 'makes an unclear sound', the NJB has 'sounds a call that is unrecognisable'.

τίς παρασκευάζεται εἰς πόλεμον; <sup>9</sup> οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. <sup>10</sup> τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· <sup>11</sup> ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. <sup>12</sup> οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

<sup>13</sup> Διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύη. <sup>14</sup> ἐὰν προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. <sup>15</sup> τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ. <sup>16</sup> ἐπεὶ ἐὰν εὐλογῇς ἐν πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδεν; <sup>17</sup> σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ

for the attack? <sup>9</sup> So it is for you: if you do use your tongue to produce speech that is unintelligible, how can anyone know what you are saying? You will be talking to the air. <sup>10</sup> There are many languages used in the world and all use sound; <sup>11</sup> but, if I do not understand the meaning of the sound, I am a barbarian to the person who is speaking and the speaker is a barbarian to me. <sup>12</sup> So with you, as you are eager to have spiritual powers, aim to be rich in those that build up the community.

<sup>13</sup> So, he who speaks in a tongue should pray that he may interpret. <sup>14</sup> If I pray in a tongue, my spirit may be praying but my mind is unproductive. <sup>15</sup> What then? I shall pray with the spirit but I shall also pray with the mind; I shall sing praise with the spirit and I shall also sing praise with the mind. <sup>16</sup> Or, if you say a blessing with the spirit, how can the uninitiated person say, “Amen,” to your thanksgiving, without knowing what you are saying? <sup>17</sup> You may give thanks well but the other

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<sup>9</sup> For ‘unintelligible’, the WEBBE has ‘[not] easy to understand’.

<sup>10</sup> Another possible ending is ‘none is gibberish’.

<sup>11</sup> A ‘barbarian’ was someone who did not understand Greek.

<sup>12</sup> The literal translation for ‘spiritual powers’ is ‘spirits’ (πνευμάτων); the plural is probably a shorthand for the Spirit’s gifts, in this context, tongues.

<sup>13</sup> For this verse, the NJB reads, “That is why anyone who speaks in a tongue must pray that he may be given the interpretation”.

<sup>14</sup> Most MSS, including some important ones, have γὰρ (‘for’) near the start of this verse, while an equally impressive array lack the conjunction. This was frequently added by scribes in epistolary literature as a clarifying word, making the connection with the preceding more explicit. Nestle-Aland places the word in brackets, indicating doubts as to its authenticity.

<sup>15</sup> In place of ‘the spirit’ and ‘the mind’, NETB has ‘my spirit’ and ‘my mind’ but the Greek text is clear (τῷ πνεύματι and τῷ νοῖ).

<sup>16</sup> The literal translation of ‘uninitiated person’ is ‘one who fills the place of the unlearned’.

<sup>17</sup> For ‘built up’, NETB has ‘strengthened’.

οἰκοδομεῖται. <sup>18</sup> εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ· <sup>19</sup> ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

<sup>20</sup> Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε. <sup>21</sup> ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος. <sup>22</sup> ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. <sup>23</sup> ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; <sup>24</sup> ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>25</sup> τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσῃ τῷ Θεῷ, ἀπαγγέλλων ὅτι Ὡντως ὁ Θεὸς ἐν ὑμῖν ἐστίν.

person is not built up. <sup>18</sup> I thank God that I speak in tongues more than you all; <sup>19</sup> all the same, in church, I would rather say five words with my mind, to instruct others as well, than ten thousand words in a tongue.

<sup>20</sup> Brothers, do not be children in your thinking; infants in evil, yes, but in your thinking adults. <sup>21</sup> It is written in the Law: In strange tongues and in a foreign language I will talk to this nation, yet even so they will not listen, says the Lord. <sup>22</sup> So then, tongues are signs not for believers but for unbelievers; whereas prophesying is not for unbelievers but for believers. <sup>23</sup> If, then, the whole church were meeting and all speak in tongues, and some uninformed people or unbelievers were to come in, don't you think that they would say you were all raving? <sup>24</sup> But if all were prophesying when an unbeliever or someone uninformed came in, he would find himself put to the test by all and judged by all <sup>25</sup> and the secrets of his heart revealed; and so, he would fall down on his face and worship God, declaring, "God is indeed among you."

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<sup>18</sup> In place of 'you all', here following the WEBBE, the NJB has 'any of you'.

<sup>19</sup> The NJB has 'the assembly' in place of 'church', here following the NRSV & NETB.

<sup>20</sup> The NJB has 'wickedness' in place of 'evil'.

<sup>21</sup> Paul here quotes (quite freely) Is 28:11-12.

<sup>22</sup> An obscure text: vv. 23-24 seem to contradict v. 22.

<sup>23</sup> In place of 'church', the NJB here has 'congregation'.

<sup>24</sup> The NJB has 'uninitiated' in place of 'uninformed' – as also in v. 23.

<sup>25</sup> In place of 'his heart', here following the WEBBE, the NJB has 'the heart' (which more closely follows the Greek text but is less clear).

<sup>26</sup> Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. <sup>27</sup> εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω· <sup>28</sup> ἐὰν δὲ μὴ ᾗ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. <sup>29</sup> προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· <sup>30</sup> ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθεμένῳ, ὁ πρῶτος σιγάτω. <sup>31</sup> δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται, <sup>32</sup> καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· <sup>33</sup> οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, <sup>34</sup> αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει. <sup>35</sup> εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἀνδρας

<sup>26</sup> What then, brothers? When you come together, each has a psalm, has a lesson, has a revelation, has a tongue, or has an interpretation. Let all these things be done to build up. <sup>27</sup> If anyone speaks in a tongue, let there be two, or at the most three, and each in turn; and let one interpret. <sup>28</sup> If there is no interpreter, let each be silent in church and speak only internally and to God. <sup>29</sup> Let two prophets, or three, speak while the rest discern; <sup>30</sup> if a revelation comes to someone else sitting nearby, the speaker should stop. <sup>31</sup> You can all prophesy, but one at a time, then all will learn something and all be encouraged. <sup>32</sup> The prophetic spirit is subject to the prophets; <sup>33</sup> for, God is a God not of disorder but of peace.

As in all the churches of the saint, <sup>34</sup> women should be silent in the churches, since they are not permitted to speak but should be subordinate, as the Law also says. <sup>35</sup> If there is anything they want to know, let them ask their husbands at home: for, it is

<sup>26</sup> The NRSV here has 'my friends' in place of 'brothers'. In place of 'psalm', following the Greek (ψαλμὸν) & NJB, the NJB has 'hymn'.

<sup>27</sup> The NJB opens, "If there are to be many people speaking in a tongue."

<sup>28</sup> In place of 'church', the NJB has 'the assembly'.

<sup>29</sup> The NJB ends with 'weigh their words' in place of 'discern', here following the WEBBE.

<sup>30</sup> Another reading for 'comes to' is 'is made to'.

<sup>31</sup> The NJB has 'receive encouragement' in place of 'be encouraged'.

<sup>32</sup> In place of 'subject to the prophets', here following the NRSV, the NJB has 'under the prophets' control'.

<sup>33</sup> For the 1<sup>st</sup> sentence, NETB reads, "for God is not characterized by disorder but by peace."

<sup>34</sup> Some argue that vv. 34-35 should be excised from the text, because the Western MSS have them after v. 40, while the rest of the tradition retains them here (but no MS omits the verses). Those who argue for excision believe that the verses got into the text by way of a very early gloss added in the margin: most scribes put the gloss after v. 33; others, not knowing where they should go, put them at the end of the chapter.

<sup>35</sup> In place of 'church', the NJB has 'the assembly'.

ἐπερωτάτωσαν, αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. <sup>36</sup> ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; <sup>37</sup> Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ὃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή· <sup>38</sup> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται. <sup>39</sup> ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις· <sup>40</sup> πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

shameful for a woman to speak in church. <sup>36</sup> Did the word of God go out from you? Or are you the only ones it has reached? <sup>37</sup> Anyone who claims to be a prophet, or to have spiritual powers, must recognise that what I write to you is the Lord's command. <sup>38</sup> If someone does not recognise this, he is not recognised. <sup>39</sup> So, my brothers, be eager to prophesy and do not forbid speaking in tongues. <sup>40</sup> But everything should be done in a proper and orderly manner.

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<sup>36</sup> For the first question, the NJB has, "Do you really think that you are the source of the word of God?"

<sup>37</sup> The NJB has 'a commandment from the Lord' in place of 'the Lord's command'.

<sup>38</sup> For this verse, the NJB reads, "If anyone does not recognise this, it is because that person is not recognised himself." Here, we follow NETB.

<sup>39</sup> The NRSV has 'friends' in place of 'brothers'.

<sup>40</sup> The NJB opens, "But make sure that everything is done."



## Προς Κορινθίους Α' 15

<sup>1</sup> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, <sup>2</sup> δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.

<sup>3</sup> Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, <sup>4</sup> καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, <sup>5</sup> καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα· <sup>6</sup> ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· <sup>7</sup> ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· <sup>8</sup> ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ ἐκτρώματι ὤφθη καὶ μοί. <sup>9</sup> ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὅς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· <sup>10</sup> χάριτι δὲ Θεοῦ εἰμι ὃ

## 1 CORINTHIANS 15

<sup>1</sup> I want to make quite clear to you, brothers, the gospel that I preached to you, which you accepted and stand by; <sup>2</sup> and you are saved by it, if you keep to the message I preached to you; otherwise, you have come to believe in vain.

<sup>3</sup> What I handed on to you in the first place, I had myself received: that Christ died for our sins, according to the scriptures, <sup>4</sup> and that he was buried; and that, on the third day, he was raised, according to the scriptures; <sup>5</sup> and that he appeared to Cephas, then to the Twelve; <sup>6</sup> then he appeared to more than five hundred brothers at one time, most of whom remain, though some have fallen asleep; <sup>7</sup> then he appeared to James, and then to all the apostles. <sup>8</sup> Last of all, he appeared to me, too, as to one untimely born. <sup>9</sup> For, I am the least of the apostles, unfit to be called an apostle, because I persecuted the Church of God; <sup>10</sup> but, I am what I am now through the grace

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### 1 CORINTHIANS 15

<sup>1</sup> The NJB adds 'the message of' before 'the gospel'.

<sup>2</sup> In place of 'preached', the NRSV has 'proclaimed' (as also in v. 1).

<sup>3</sup> The NJB has 'the tradition' in place of the opening 'what'.

<sup>4</sup> After 'raised', the NJB adds 'to life'.

<sup>5</sup> The NJB has 'and later' in place of 'then'.

<sup>6</sup> The NRSV adds 'and sisters' after 'brothers'.

<sup>7</sup> Note that 'James' translates the Greek name, Ἰακώβω.

<sup>8</sup> The NJB ends with, "as though I was a child born abnormally."

<sup>9</sup> The NRSV, WEBBE & NETB do not capitalise 'Church'; here, we follow the NJB.

<sup>10</sup> In place of 'his grace toward me', the NJB has 'the grace that was given to me'.

εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ Θεοῦ [ἡ] σὺν ἐμοί. <sup>11</sup> εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

<sup>12</sup> Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; <sup>13</sup> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. <sup>14</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καί] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν, <sup>15</sup> εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. <sup>16</sup> εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. <sup>17</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>18</sup> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται. <sup>19</sup> εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπιότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

of God, and his grace toward me has not been wasted. Indeed, I have worked harder than all the others – not I, but the grace of God that is with me. <sup>11</sup> Anyway, whether it was they or I, this is the way we preach and what you believed.

<sup>12</sup> Now, if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> If there is no resurrection of the dead, then Christ has not been raised; <sup>14</sup> and, if Christ has not been raised, then our preaching is futile and your faith is empty. <sup>15</sup> We have even proved to be false witnesses to God, for testifying against God that he raised Christ to life when he did not raise him – if it is true that the dead are not raised. <sup>16</sup> For, if the dead are not raised then neither is Christ; <sup>17</sup> and, if Christ has not been raised, your faith is pointless and you have not been released from your sins. <sup>18</sup> In addition, those who have fallen asleep in Christ are utterly lost. <sup>19</sup> If our hope in Christ has been for this life only, we are of all people the most pitiable.

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<sup>11</sup> The NJB has ‘what we preached’ in place of ‘the way we preach’.

<sup>12</sup> In place of ‘preached’, the NJB has ‘proclaimed’.

<sup>13</sup> The NJB has ‘cannot have been’ in place of ‘has not been’.

<sup>14</sup> For this verse, here following NETB, the NJB ends, “our preaching is without substance and so is your faith.”

<sup>15</sup> The NRSV has ‘misrepresenting’ in place of ‘false witnesses to’.

<sup>16</sup> A more literal ending is “then Christ is not raised.”

<sup>17</sup> Before ‘been released’, the NJB adds ‘after all’.

<sup>18</sup> In place of ‘fallen asleep’, the NRSV has ‘died’; the Greek word, *κοιμηθέντες*, literally means ‘asleep’ but it is often used in the Bible as a euphemism for death when speaking of believers.

<sup>19</sup> The NRSV has ‘to be pitied’ for ‘pitiable’.

<sup>20</sup> Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. <sup>21</sup> ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. <sup>22</sup> ὥστε γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήσονται. <sup>23</sup> ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. <sup>24</sup> εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. <sup>25</sup> δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. <sup>26</sup> ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. <sup>27</sup> πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, ὁδηλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. <sup>28</sup> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.

<sup>20</sup> But now, Christ has been raised from the dead, the first fruits of all who have fallen asleep. <sup>21</sup> As death came by a man, so through a man has come the resurrection of the dead. <sup>22</sup> Just as all die in Adam, so in Christ all will be made alive; <sup>23</sup> but all of them in their proper order: Christ the first fruits and next, at his coming, those who belong to Christ. <sup>24</sup> After that will come the end, when he will hand over the kingdom to God the Father, having abolished every principality, every ruling force and power. <sup>25</sup> For, he is to be king until he has made his enemies his footstool; <sup>26</sup> the last of his enemies to be destroyed is death; <sup>27</sup> for, he has put all things under his feet. But, when it is said everything is subjected, this obviously cannot include the One who subjected everything to him. <sup>28</sup> When everything has been subjected to him, the Son himself will be subjected to the One who has subjected everything to him, so that God may be all in all.

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<sup>20</sup> In place of 'fallen asleep', the NRSV has 'died'; the Greek word, *κοιμηθέντες*, literally means 'asleep' but it is often used in the Bible as a euphemism for death when speaking of believers.

<sup>21</sup> The NJB has 'one man' in place of 'a man' (twice in this verse).

<sup>22</sup> In place of 'made alive', the NJB has 'brought to life'.

<sup>23</sup> The NJB ends with 'him' in place of 'Christ'.

<sup>24</sup> Another (but less likely) reading for 'the end' is 'the rest'.

<sup>25</sup> Paul here quotes Ps 110:1.

<sup>26</sup> In place of 'destroyed', the NJB has 'done away with'.

<sup>27</sup> The NJB includes the words up to 'feet' as part of v. 26. The quotation is from Ps 8:6.

<sup>28</sup> The NRSV & NETB do not capitalise 'One'; here we follow the NJB (as also in v. 27). Nestle-Aland includes the words *καὶ* & *τὰ* in brackets, indicating doubts as to their authenticity (they are omitted by many MSS).

<sup>29</sup> Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; <sup>30</sup> τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; <sup>31</sup> καθ' ἡμέραν ἀποδυνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. <sup>32</sup> εἰ κατὰ ἄνθρωπον ἐδηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποδυνήσκομεν. <sup>33</sup> μὴ πλανᾶσθε· Φθείρουσιν ἡδὴ χρηστὰ ὁμιλίας κακαί. <sup>34</sup> ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπὴν ὑμῶν λαλῶ. <sup>35</sup> Ἀλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; <sup>36</sup> ἄφρων, σὺ ὃ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· <sup>37</sup> καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν· <sup>38</sup> ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν,

<sup>29</sup> Otherwise, what of those who are baptised on behalf of the dead? If the dead are not raised at all, why be baptised on their behalf? <sup>30</sup> Why too are we in danger every hour? <sup>31</sup> I swear by the pride that I take in you, in Christ Jesus our Lord, that I face death every day. <sup>32</sup> If I fought animals at Ephesus with merely human hopes, what had I to gain by it? If the dead are not raised, then, "Let us eat and drink, for tomorrow we die." <sup>33</sup> Do not be deceived! "Bad company ruins good ways!" <sup>34</sup> Sober up as you should and sin no more; some have no knowledge of God; I say this to your shame.

<sup>35</sup> Someone will ask, "How are the dead raised? With what kind of body do they come?" <sup>36</sup> Fool! What you sow will not come to life unless it dies; <sup>37</sup> and what you sow is not the body that is to be but a bare grain, perhaps of wheat or some other kind; <sup>38</sup> but God gives it the sort of body he has chosen for it

<sup>29</sup> What this practice was is unknown: Paul neither condones nor condemns it; he merely says that it is absurd if the dead do not rise again.

<sup>30</sup> The NJB rather expands this verse, here following NETB; it reads, "And what about us? Why should we endanger ourselves every hour of our lives?"

<sup>31</sup> After 'take in you', some MSS add 'brothers,' (ἀδελφοί,). Although the witnesses for the shorter reading are not as strong as for the addition, it is difficult to find a reason why scribes would drop the address here; thus, the shorter reading is slightly preferred. Nestle-Aland has the word in brackets.

<sup>32</sup> The reference to 'animals' may be figurative: Paul had bitter and dangerous enemies in Ephesus. Paul here quotes from Is 22:13.

<sup>33</sup> For the opening sentence, the NJB reads, "So, do not let anyone lead you astray."

<sup>34</sup> The NJB ends, "I tell you this to instil some shame in you."

<sup>35</sup> In place of 'will ask', here following the NRSV, WEBBE & NETB, the NJB has 'may ask'.

<sup>36</sup> The NJB opens with, "How foolish!"

<sup>37</sup> Before 'a bare grain', the NJB adds 'only'.

<sup>38</sup> The NJB opens with, "it is God who gives it."



καὶ ἐκάστω τῶν σπερμάτων ἴδιον σῶμα. <sup>39</sup> οὐ πᾶσα σὰρξ ἡ αὕτη σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων. <sup>40</sup> καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. <sup>41</sup> ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

<sup>42</sup> Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· <sup>43</sup> σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· <sup>44</sup> σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. <sup>45</sup> οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. <sup>46</sup> ἀλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. <sup>47</sup> ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. <sup>48</sup> οἷος ὁ

and, for each kind of seed, its own body. <sup>39</sup> Not all flesh is the same flesh: there is human flesh, animals have another kind of flesh, birds another and fish yet another. <sup>40</sup> Then there are heavenly bodies and earthly bodies; the heavenly have a glory of their own and the earthly a different glory. <sup>41</sup> The sun has its own glory, the moon another glory, and the stars yet another glory; and the stars differ among themselves in glory.

<sup>42</sup> It is the same, too, with the resurrection of the dead: what is sown is corruptible but is raised incorruptible; <sup>43</sup> it is sown in dishonour but raised in glory; it is sown weak but raised powerful; <sup>44</sup> it is sown a physical body and is raised as a spiritual body. If there is a natural body, there is a spiritual body, too. <sup>45</sup> So, the first man, Adam, as it is written, became a living soul; the last Adam has become a life-giving spirit. <sup>46</sup> But first came the physical body, not the spiritual one; that came only afterwards. <sup>47</sup> The first man was of earth, a man of dust; the second man is from heaven. <sup>48</sup> As was the man of dust, so

<sup>39</sup> The Greek text repeats the word 'flesh' (σὰρξ) 5 times in this verse; most of these repetitions have been removed as clumsy in modern English.

<sup>40</sup> In place of 'glory', the NJB has 'splendour' (twice in this verse and four times in v. 41).

<sup>41</sup> The NRSV has 'star differs from star' in place of 'the stars differ among themselves'.

<sup>42</sup> The NJB has '[im]perishable' in place of '[in]corruptible'.

<sup>43</sup> The NJB has 'what is sown is weak', and similarly for other phrases in this verse.

<sup>44</sup> In place of 'physical', the NJB has 'natural'.

<sup>45</sup> The NJB has 'as scripture says' in place of 'as it is written'. Paul here alludes to Gn 2:7.

<sup>46</sup> In place of 'physical', the NJB has 'natural'.

<sup>47</sup> Before 'from heaven', a few MSS read 'the Lord'.

<sup>48</sup> For this verse, the NJB reads, "The earthly man is the pattern for earthly people, the heavenly man for heavenly ones."



χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.<sup>49</sup> καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

<sup>50</sup> Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. <sup>51</sup> ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, <sup>52</sup> ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα. <sup>53</sup> δεῖ γάρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. <sup>54</sup> ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκης. <sup>55</sup> ποῦ σου, θάνατε, τὸ νίκης; ποῦ σου, θάνατε, τὸ κέντρον; <sup>56</sup> τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ

are those of the dust; and as is the man of heaven, so are those of heaven.<sup>49</sup> And, as we have borne the likeness of the earthly man, so we shall bear the likeness of the heavenly one.

<sup>50</sup> What I am saying, brothers, is that flesh and blood cannot inherit the kingdom of God; nor can the perishable inherit the imperishable. <sup>51</sup> Now, I am going to tell you a mystery: we will not all fall asleep but we will all be changed, <sup>52</sup> instantly, in the twinkling of an eye, at the last trumpet. For, the trumpet is going to sound and then the dead will be raised imperishable, and we shall be changed, <sup>53</sup> because this perishable body of ours must put on imperishability, this mortal body must put on immortality. <sup>54</sup> And, after this perishable body has put on imperishability and this mortal body has put on immortality, then will the words of scripture come true: Death has been swallowed up in victory. <sup>55</sup> Death, where is your victory? Death, where is your sting? <sup>56</sup> The sting of death is sin and the

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<sup>49</sup> Some MSS (and the WEBBE) read the aorist subjunctive φορέσωμεν ('let us bear') in place of the future indicative φορέσομεν ('we shall bear'). If the original reading is the future tense, then 'we shall bear' guarantees that believers would be like Jesus (and unlike Adam) in the resurrection; if the aorist is original, then 'let us bear' would be a command to live as citizens of the kingdom that believers will one day inherit.

<sup>50</sup> The NJB has 'mere human nature' in place of 'flesh and blood'.

<sup>51</sup> In place of 'fall asleep', the NRSV has 'die'; the Greek verb, κοιμηθησόμεθα, literally means 'we will sleep' but it is often used in the Bible as a euphemism for death when speaking of believers. A more traditional translation for the opening ἰδοὺ is 'behold'.

<sup>52</sup> The NJB starts this verse at 'but we will all' of v. 51.

<sup>53</sup> In place of 'body', the NJB has 'nature' (twice in this verse).

<sup>54</sup> Some MSS omit 'this perishable nature has put on imperishability'. Paul here quotes from Is 25:8.

<sup>55</sup> Paul here quotes Is 25:8 & Ho 13:14. In place of the 2<sup>nd</sup> instance of 'Death', the WEBBE has 'Hades'.

<sup>56</sup> A more literal translation ends the verse with, "the power of sin is the Law."

δύναμις τῆς ἁμαρτίας ὁ νόμος· <sup>57</sup> τῷ δὲ Θεῷ χάρις τῷ  
διδόντι ἡμῖν τὸ νῆκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

<sup>58</sup> Ὅστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετα-  
κίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,  
εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

power of sin comes from the Law. <sup>57</sup> But thanks be to God, for  
giving us the victory through Jesus Christ our Lord.

<sup>58</sup> Therefore, my dear brothers, be steadfast and immovable,  
always abounding in energy for the Lord's work, being sure  
that, in the Lord, none of your labours is wasted.

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<sup>57</sup> The NJB opens with, "Thank God, then."

<sup>58</sup> The NRSV has 'my beloved' in place of 'my dear brothers'.

## Προς Κορινθίους Α' 16

<sup>1</sup> Περὶ δὲ τῆς λογιᾶς τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε. <sup>2</sup> κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται. <sup>3</sup> ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. <sup>4</sup> ἐὰν δὲ ἄξιον ᾖ τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται. <sup>5</sup> Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι. <sup>6</sup> πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι. <sup>7</sup> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ. <sup>8</sup> ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς. <sup>9</sup> Δύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

## 1 CORINTHIANS 16

<sup>1</sup> Now, concerning the collection for the saints; you should follow the directions I prescribed for the churches in Galatia. <sup>2</sup> On the first day of the week, each of you should put aside and reserve as much as each can spare, so that collections need not be taken when I arrive. <sup>3</sup> When I arrive, I will send to Jerusalem with letters of introduction those people you approve to deliver your gift; <sup>4</sup> if it seems advisable that I go, too, they can travel with me. <sup>5</sup> I will visit you after I have passed through Macedonia, as I have to go through Macedonia; <sup>6</sup> and I may be staying some time with you, perhaps wintering, so that you can start me on my next journey, wherever I go. <sup>7</sup> I do not want to visit you just in passing and I am hoping to spend quite a time with you, the Lord permitting. <sup>8</sup> But I shall remain at Ephesus until Pentecost; <sup>9</sup> for, a very promising door is standing wide open to me and there are many against us.

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### 1 CORINTHIANS 16

- <sup>1</sup> In place of 'the saints', the NJB has 'God's holy people'.
- <sup>2</sup> The NJB ends this verse with, "do not delay the collection till I arrive."
- <sup>3</sup> On this collection, see Rm 15:25-29.
- <sup>4</sup> In place of 'seems advisable that I go', the NJB has 'is worth my going'.
- <sup>5</sup> The NJB opens with, "In any case, I intend to come to you."
- <sup>6</sup> In place of 'wherever I go', the NJB has 'wherever I may be going'.
- <sup>7</sup> The NJB has 'make only a passing visit to you' in place of 'visit you just in passing'.
- <sup>8</sup> Cf. Ac 18:19-20, 19:8-10 on Paul's visit to Ephesus.
- <sup>9</sup> Literally translated, this verse opens, "for, a door has opened wide to me, great and effective."

<sup>10</sup> Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καὶ ἐγώ· <sup>11</sup> μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

<sup>12</sup> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

<sup>13</sup> Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε· <sup>14</sup> πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

<sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· <sup>16</sup> ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

<sup>17</sup> χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν, <sup>18</sup> ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

<sup>10</sup> Now, if Timothy comes, see that he has nothing to fear from you; for, he is doing the Lord's work, just as I am, <sup>11</sup> so, let nobody despise him. Start him off in peace on his journey to come on to me: the brothers and I are waiting for him.

<sup>12</sup> As for our brother, Apollos, I urged him earnestly to come to you with the brothers but he was quite unwilling to come just now, and he will come when he finds an opportunity.

<sup>13</sup> Be vigilant; stay firm in the faith, be brave and strong. <sup>14</sup> Let everything that you do be done in love.

<sup>15</sup> Now, brothers, you know how the Stephanas family have been the first fruits of Achaia and have devoted themselves to the service of the saints. <sup>16</sup> I ask you in turn to put yourselves at the service of people like this and all who work and toil with them. <sup>17</sup> I am delighted that Stephanas and Fortunatus and Achaicus have arrived; they have made up for your not being here. <sup>18</sup> They have refreshed my spirit, just as they did yours; you should appreciate people like them.

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<sup>10</sup> The NJB lacks the opening 'Now'.

<sup>11</sup> In place of 'despise', the NJB has 'underrate'.

<sup>12</sup> The literal translation of 'he was quite unwilling' is 'it was simply not the will'.

<sup>13</sup> The NRSV & NETB have 'stay alert' in place of 'be vigilant'.

<sup>14</sup> For this verse, NETB reads, "Everything you do should be done in love."

<sup>15</sup> In place of 'the saints', the NJB has 'God's holy people'.

<sup>16</sup> The NJB ends with, "work with them in this arduous task."

<sup>17</sup> Perhaps these 3 men brought the letter mentioned in 7:1 and are to carry back Paul's reply.

<sup>18</sup> In place of 'refreshed my spirit', the NJB has 'set my mind at rest'.

<sup>19</sup> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. <sup>20</sup> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

<sup>21</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. <sup>22</sup> εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Μαράνα θά. <sup>23</sup> ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. <sup>24</sup> ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

<sup>19</sup> The churches of Asia send their greetings. Aquila and Prisca send their best wishes in the Lord, together with the church that meets in their house. <sup>20</sup> All the brothers send their greetings. Greet one another with the holy kiss.

<sup>21</sup> This greeting is in my own hand – PAUL. <sup>22</sup> If there is anyone who does not love the Lord, a curse on such a one. *Maran tha.* <sup>23</sup> The grace of the Lord Jesus be with you. <sup>24</sup> My love is with you all in Christ Jesus.

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<sup>19</sup> On 'Aquila and Prisca', see Ac 18:2.

<sup>20</sup> After 'brothers', the NRSV & NETB add 'and sisters'.

<sup>21</sup> Paul adds his personal signature after dictating the letter to a secretary.

<sup>22</sup> The Aramaic greeting at the end of this verse means 'Lord, come!'; it had passed into liturgical use. The literal translation of 'curse' (ἀνάθεμα) is 'anathema'.

<sup>23</sup> The NJB here adds 'Christ' after 'Jesus'.

<sup>24</sup> Many MSS have 'Amen' at the end of this verse but this is almost certainly a scribal addition.