

1 CORINTHIANS 1

NLET

PAUL IDENTIFIES THE LETTER WRITER AND HIS
ADDRESSEES

1 From:

- Paul,
 - a called *one*,
 - an apostle¹ of Jesus *the* Anointed² ³ by means of a willing of God; and
- Sosthenes, the Brother.

2 To:

the Ekklesia⁴ of the God,

- ones who have been sanctified⁵ by agency of an anointed *One*⁶, *that is*, Jesus,
- the ones who are in Corinth,
- called *ones*,
- holy⁷ *ones*, together with all the ones who keep on calling on the Name of the Lord *Who is ours* – *that is*, Jesus *the* Anointed – in every place *that is* theirs, and⁸ also ours.

PAUL GREETES THE EKKLESIA IN CORINTH

3 Grace to you and peace from God, a father *Who is* ours and YaHWeH⁹ – *namely*, Jesus *the* Anointed!

PAUL THANKS AND PRAISES

GOD FOR THE PROGRESS OF THE ROMAN DISCIPLES IN
THE FAITH

4 I give thanks to the God *Who is* mine always concerning you in reference to the Grace of the God which was given to you by agency of an anointed *One*, Jesus!

¹ 'apostle' – *that is*, 'one who has been commissioned'

² 98.5% of the Greek manuscripts, including the best line of transmission (f35) have the word order 'Jesus the Anointed One' instead of 'an anointed One, Jesus'.

³ 'the anointed One' – The Greek word here is the adjective Χριστός, commonly transliterated as 'Christ'. It is one of many titles for the promised Savior in the Old Testament.

⁴ 'Ekklesia' – a transliteration of the word ἐκκλησία which means, 'a group of people who have been called out of society for a special purpose (by God)'.

⁵ 'sanctified' – the translation of a Greek word which means, 'to be set apart from others for the purposes of God'.

⁶ 'an anointed one' – men in the Old Testament were anointed to be prophets, priests and kings. Jesus was anointed to be all three of these!

⁷ 'holy' – an adjective which is related to the Greek word for 'sanctify' and which describes someone or something set apart from others for the purposes of God.

⁸ 97% of the Greek manuscripts, including the best line of

5 Because, in connection with all *things*, you were enriched by Him with every word and all knowledge, 6 when the Testimony of the Anointed *One* was confirmed among you, 7a with the result that you were not lacking in regard to any charisma¹⁰, being ones who are eagerly expecting the Revelation of the Lord *Who is* ours – Jesus *the* Anointed, Who also until *the* end shall confirm you – *namely*, blameless *ones* – in the Day of the Lord *Who is* ours – *namely*, Jesus *the* Anointed.

9 Faithful is the God by agency of Whom you were called into a participation with the Son *that is* His – *namely*, Jesus *the* Anointed and the Lord *that is* ours!

PAUL ENCOURAGES UNITY OF SPEECH, THINKING, AND
JUDGMENT

AMONG THE ROMAN DISCIPLES

10 Now, I encourage you, brothers, by means of the Name of the Lord *Who is* ours – *namely*, Jesus *the* Anointed, in order that you all might speak the same *thing* and there might not be divisions among you, but that you might be ones who are being put in order in the inward state of having the same thinking and in the inward state of having the same judgment.

11 For, it has been disclosed to me concerning you, my brothers, by the Choe that *there* are quarrels among you.

12 Now, I am saying this – that each of you keeps on saying:

- "I, *for my part*, am of Apollos,"
- "I, *for my part*, am of Cephas,"
- "I, *for my part*, am of Anointed *One*."

13 Has the Anointed *One* been lastingly divided?

transmission (f35), include the Greek particle translated as 'and' here.

⁹ 'YaHWeH' – The Greek word here is the word κυρίου which normally means 'Lord' or 'Master'. However here it is not preceded with a definite article ('the'). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – *that is*, YaHWeH. This is especially evident when Old Testament prophecies are being quoted by New Testament writers. YaHWeH is the great God who truly and eternally 'is'! This translator strongly suspects that Paul is referring to this God here.

¹⁰ 'charisma' – a transliteration of the Greek word χάρισμα which appears here. In the New Testament this Greek word often refers to the special spiritual gifts that are given to God's people by the Holy Spirit. Paul will teach about these extensively in chapters 12-14.

Paul was not crucified in your behalf, *was he?*

Or, in regard to the name of Paul were you baptized?

14 I give thanks to the God¹¹ because I baptized none of you, except I baptized Crispus and Gaius, 15 lest anyone might say that into the name - *that is*, MINE - I baptized¹².

16 Now, I did baptize the house of Stephan. I do not know *the rest*, if I baptized any others.

17 For, Anointed *One* did not commission me to *merely* apply water¹³ – rather to evangelize¹⁴, not with wisdom of a word, lest the Cross of the Anointed *One* *might* become of no effect.

18 For, the Word – *namely*, the *Word* of the Cross, on the one hand, to the ones who are being destroyed, is foolishness. On the other hand, to the ones who are being saved – *that is*, to us – it is a power from God.

19 For, it has been lastingly written:

“I shall destroy the wisdom of the wise ones; And, the cleverness of the clever ones, I shall reject.”¹⁵

20 Where *is* a wise one?

Where *is* a scholar?

Where *is* a disputer of the Age – *that is*, this one¹⁶?

Did the God not make the wisdom of the *Created* Order – *namely*, this one – foolish?

21 For, since in the Wisdom of the God, by way of the Wisdom the *Created* Order did not come to know the God, the God was well-pleased by means of the foolishness of the Heralded Message to save the ones who keep on believing.

22 Since, indeed, Jews keep on asking for a sign¹⁷ and Hellenists keep on seeking wisdom. 23 Now, we, *for our part*, keep on heralding an anointed *One* – *that*

is, One having been lastingly crucified.

For Jews, on the one hand, *this is* a deathtrap; for Hellenists¹⁸, on the other hand, *this is* foolishness.

24 Now, for these – *that is*, the Called *Ones*, both Jews and Hellenists – an anointed *One is* God’s power and God’s wisdom. 25 Because, the foolishness of the God is wiser than the men; and, the weakness of the God is¹⁹ stronger than the men.

26 For, keep on being aware of the Calling *that is* yours, brothers. Because,

- not many *of you are* wise in accord with flesh,
- not many *are* powerful,
- not many are nobly born.

27 Rather,

- the God elected the foolish *things* of the *Created* Order in order that He might shame the wise *things*; and,
- He elected the weak *things* of the *Created* Order in order that he might shame the strong *things*; and
- 28 *He elected* the uncreated *things* of the *Created* Order and

the God has elected the things having been lastingly despised – even²⁰ the *things* which are not existing! – in order that He might render as useless the things which are existing;

29 in such a manner that all flesh might not boast before the God.

30 Now, from out of Him you, *for your parts*, are in connection with an anointed *One* – *namely*, Jesus, Who has become for you

- Wisdom from God,
- Righteousness, and
- Sanctification, and
- Ransoming;

Announcement’.

¹⁵ A reference to Isaiah 29:14

¹⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘this one’ here.

¹⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘a sign’ (singular) here instead of ‘signs’ (plural).

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Hellenists’ (i.e. Greek-speakers) here instead of ‘ethnic groups’.

¹⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘is’ here.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘even’ here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), ‘to the God’ here instead of ‘to the God that is mine’.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘I baptized’ here instead of ‘he was baptized’.

¹³ ‘to merely apply water’ – The Greek infinitive here is βαπτίζειν from which we get the word ‘baptize’. Its fundamental meaning is to ‘apply water’. As seen in Mark 7:4, this could be done in a variety of ways. The teaching of Baptism is an intrinsic part of the Kerygma and is the means by which God imparts great blessings to His people. Paul knew this and taught it himself (cf. Acts 22:16, Romans 6:3-4, Galatians 3:27, Ephesians 5:26, Colossians 2:12-13, Titus 3:5)! He must be retreating to the fundamental meaning of this Greek word here.

¹⁴ ‘evangelize’ – in other words, ‘proclaim the Excellent

31 with the result that, just as it has been lastingly written, “**Let the one who boasts boast in YaHWeH**”^{21,22}

²¹ ‘YaHWeH’ – The Greek word here is the word κυρίου which normally means ‘Lord’ or ‘Master’. However, here it is not preceded with a definite article (the). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident where Old Testament prophecies are being quoted by New Testament writers. YaHWeH

is the great God who truly and eternally ‘is’! Indeed, this is the name which is used for the deity in Jeremiah 9:23-24.

²² A reference to Jeremiah 9:23-24. It is not a quotation. Paul ‘targums’ these verses; that is, he takes a thought from these verses and expresses it in different words.