

## 1 CORINTHIANS 15

## NLET

PAUL AGAIN MAKES KNOWN THE EXCELLENT  
ANNOUNCEMENT TO THE DISCIPLES IN CORINTH

1 Now, I keep on making known to you, brothers, the Excellent Announcement –

- which I myself proclaimed as an excellent announcement to you,
- which also you received,
- by means of which you also lastingly stand,
- 2 by means of which you also are being saved, if you continue to hold fast to some word which I proclaimed as an excellent announcement to you, – unless in vain you believed!

3 For, I handed over to you amongst foremost things what I also received –

- that *an* anointed One died concerning the *moral* failures<sup>1</sup> *that are* ours, in accord with the Writings; 4 and
- that He was buried, and
- that He was lastingly raised the third day<sup>2</sup>, in accord with the Writings, 5 and
- that He was seen –
  - by Cephas<sup>3</sup>, then
  - by the Twelve. 6 Then, He was seen
  - by over five hundred brothers at the same time, most of whom remain until now. Now, also<sup>4</sup> some have fallen asleep. 7 Then, He was seen
  - by Jacob<sup>5</sup>, then
  - by the apostles<sup>6</sup> – all of *them*. 8 Now, last of all, as to a child born at the wrong time, He was seen even

<sup>1</sup> 'moral failures' – This Greek word refers to the failure of someone to attain some purpose or goal – for example, missing the mark when shooting at a target. It is usually translated as 'sins'.

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the third day' instead of 'the day – namely, the third'.

<sup>3</sup> 'Cephas' – a Chaldean word (כֶּפֶס) which means 'rock'. 'Peter' is a Greek word which means 'rock'.

<sup>4</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include 'also' here.

<sup>5</sup> 'Jacob' – a transliteration of the Greek name "Ἰάκωβον", usually translated as 'James'. This Jacob was likely one of Jesus' half-brothers.

<sup>6</sup> 'the apostles' – Since the original twelve specially-selected apostles are already mentioned in verse 5, likely this refers to several other men who came to have apostolic (church-founding)

- by me.

9 For, I, *for my part*, am the least of the Apostles. I am not fit to be called "an apostle", because I persecuted the Ekklesia<sup>7</sup> of the God. 10 Now, by a freely-given favor from God, I am what I am. And, the Freely-given Favor from him – *namely*, the Favor toward me – did not come into being for nothing. Rather, I worked extraordinarily harder than all of them. Now *really*, it was not I, *for my part*, *working thus*; rather it was the Freely-given Favor from the God *working thus* – *namely*, the Freely-given Favor which was present with me.

11 So then, whether it was I, *for my part*, or those *others*, in this way we heralded; and, in this way you believed.

PAUL DISCUSSES HOW CRITICALLY IMPORTANT IT IS  
THAT THE ANOINTED ONE WAS RAISED UP  
FROM AMONG THE DEAD ONES

12 Now, if *an* anointed One heralds for Himself that He has been lastingly raised from among dead ones, how do some among you<sup>8</sup> keep on saying that *there* is not a raising up of dead *ones*?

13 Now, if *there* is not a raising up of dead *ones*, neither has an anointed One been lastingly raised.

14 Now, if an anointed One has not been lastingly raised, EMPTY then <sup>9</sup> is the Kerygma<sup>10</sup> *that is* ours.

Now,<sup>11</sup> EMPTY also *is* the Faith *that is* yours.

15 Now, we are also being found *to be* false witnesses about the God, because we have borne witness against the God that He raised the Anointed One, Whom He did not raise, if really then dead *ones* are not being raised.

16 For, if dead *ones* are not raised, neither has an anointed One been lastingly raised.

roles in early Christian history.

<sup>7</sup> 'Ekklesia' – an English transliteration of the Greek noun ἐκκλησία, a word that means 'assembly of people who are called out of the populace for some helpful social endeavor'. It easily came to apply to 'an assembly of people called out of society by God for His (superior) helpful social endeavor.'

<sup>8</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'some among you' here instead of 'among you some'.

<sup>9</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), do not include 'also' here.

<sup>10</sup> 'Kerygma' – a transliteration of the Greek noun 'κήρυγμα', a word that refers to the proclamation of a herald, often referring to the core of the apostolic message.

<sup>11</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include 'Now,' here.

17 Now, if *an* anointed *One* has not been lastingly raised, the Faith *that is* yours is USELESS! STILL you are in the state of the Moral Failures<sup>12</sup> *that are* yours.

18 Then, also the ones who have been put to sleep in connection with *an* anointed *One* have ceased to exist.

19 If in the Life – *that is*, this *one* – we are ones who have lastingly hoped in *an* anointed *One*<sup>13</sup> only, we are ones who are more pitiable than all people.

PAUL COMPARES THE EFFECT OF ADAM ON MANKIND  
WITH THE EFFECT OF AN ANOINTED ONE ON MANKIND

20 Now, presently, an anointed *One* has been lastingly raised from among dead ones. He has become<sup>14</sup> *the* primal sacrifice among the ones who have been lastingly put to sleep.

21 For, since by agency of a man the<sup>15</sup> Death *came about*, also by the agency of a man a raising of dead ones *comes about*. 22 For, just as in connection with the Adam all are dying, in the same way also in connection with the Anointed *One* all shall be made alive.

PAUL INDICATES THE SEQUENCE OF THESE  
RESURRECTIONS

23 Now, each *shall be made alive* in connection with the order *that is* his own. *First*, a primal sacrifice – *that is*, an anointed *One*. Then, the *ones* belonging to the anointed *One* at the time of the Arrival *that is* His.

PAUL DISCUSSES THE ANOINTED ONE'S DOMINION  
OVER ALL THINGS UNTIL THE END

24 Then, the End *comes*,

- whenever He might hand over<sup>16</sup> the Kingdom to the God and Father,
- whenever He might have left every authority and every power idle.

25 For, it is necessary *that* He continue to reign until which *time whenever*<sup>17</sup> He might place all the enemies under the feet *that are* His.

26 A last enemy is being left idle – *namely*, the Death.

27 For, all things shall be placed in order under the Feet *that are* His.

Now, whenever He might say, “All things shall be lastingly placed in order,” *it is* manifest that the *One* Who placed all things in order under Him is exempt.

28 Now, whenever He might place all things in order under Him, then also the Son Himself shall place Himself in order under the *One* Who placed the *things* – *that is*, all *things* – in order under Him, in order that the God might be the *things*<sup>18</sup> – *that is*, all *things* – in connection with all *things*.

PAUL INDICATES THE FUTILITY OF IMITATING  
THOSE WHO WERE BAPTIZED AND HAVE NOW DIED,  
IF THE DEAD ARE NOT RAISED UP

29 Otherwise, what shall those who are being baptized for a defense of the Dead *Ones* do? If actually dead ones are not being raised, why are they even being baptized for a defense of the Dead *Ones*<sup>19</sup>?

PAUL INDICATES THE FUTILITY OF SUFFERING  
PERSECUTION, IF THE DEAD ARE NOT RAISED UP

30 And, why are we, *for our part*, at risk every hour? 31 Day by day I am dying. Yes indeed, *this is* the Boast that is yours, which I have in connection with an anointed *One* – *that is*, Jesus, the Lord *Who is* ours. 32 If as a man I fought with wild beasts in Ephesus, what advantage was it to me? If dead *ones* are not raised, “Let us eat and drink; for, tomorrow we die!”<sup>20</sup>

PAUL EXHORTS THE DISCIPLES IN CORINTH  
TO STOP KEEPING COMPANY

WITH THOSE WHO DENY THE RESURRECTION  
AND TO THINK MORE SOBERLY ABOUT IT AGAIN

33 Stop being deceived! Bad company destroys good ethics.

34 Become righteously sober again. And, stop failing morally! For, some have an ignorance of God.

<sup>12</sup> ‘Moral Failures’ – or ‘Missings of the Mark’

<sup>13</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘we are ones who have lastingly hoped in an anointed *One*’ instead of ‘in an anointed *One* we are ones who have lastingly hoped’.

<sup>14</sup> 93.7% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘has become’ here.

<sup>15</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>16</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘might hand over’ (an aorist subjunctive verb) here. On the basis of 3% the NU has ‘might be handing

over’ (a present subjunctive verb).

<sup>17</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the particle translated as ‘whenever’ here.

<sup>18</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as ‘the things’ here.

<sup>19</sup> 77% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Dead *Ones*’ here. On the basis of 9% the NU has ‘them’.

<sup>20</sup> “Let us . . . die!” – A common recommendation of Greek hedonistic philosophy.

In reference to humiliation I keep on speaking<sup>21</sup> to you.

*PAUL DESCRIBES HOW THE DEAD ONES SHALL BE RAISED*

*AND WITH WHAT KIND OF BODY THEY SHALL COME*

35 Rather, someone shall say, "How are the dead *ones* being raised?" or "Now, with what kind of body do they come?"

36 Unthinking one<sup>22</sup>! What you, *for your part*, sow is not brought to life unless it might die. 37 And, what you sow, you do not sow the body which shall come into being. Rather, *you* sow a naked seed, if perhaps of a grain or of some of the remaining *plants*.

38 Now, the God freely gives to it a body just as He desires and to each of the seeds the<sup>23</sup> body that is its own.

39 Not all flesh is the same flesh.

- But rather, on the one hand, *there is a flesh* of people,
- rather, on the other hand, a flesh of domestic animals,
- rather, on another hand, a flesh of fish,
- rather, on another hand, *a flesh* of birds<sup>24</sup>,
- 40 and a body – *that is*, a heavenly body;
- and a body – *that is*, an earthly body.

However, the Glory<sup>25</sup> of the Heavenly *Things*, on the one hand, *is one thing*. The *Glory* of the Earthly *Things*, on the other hand, *is another thing*.

- Rather, *there is* a glory of a sun; and,
- rather, a glory of a moon; and,
- rather, a glory of stars. For, a star differs from star in *its* state of glory.

42 In the same way also the Raising Up of the dead *ones* differs –

- He is sown in a state of perishability; he is aroused

in a state of imperishability.

- 43 He is sown in a state of dishonor; he is raised in a state of glory<sup>26</sup>.
- He is sown in a state of weakness; he is raised in a state of strength.
- 44 He is sown a body – *that is*, a physical *body*; and he is raised a body – *that is*, a spiritual *body*.<sup>27</sup> *There IS* a body – *that is*, a physical *body*; and, there *IS* a body<sup>28</sup> – *that is*, a spiritual *body*.

45 In the same way also it has been lastingly written: **"The first man – namely, Adam, came to be as much as a psyche – that is, a living one. The last 'Adam' came to be as much as a spirit – that is, a life-giving one."**<sup>29</sup> 46 However, the spiritual *One* is NOT first; rather, the physical one. Then, the spiritual *One*.

47 The First Man *is* from earth – *made* from clay. The Second Man – *that is*, the Lord – *is* from heaven. 48 Such as *is* the one made from clay; such are those also – *that is*, the ones made from clay. And, such as *is* the Heavenly *One*; such *ones* also such *are* the Heavenly *Ones*. 49 And, in the same way we bore the image of the one made from clay, we might bear<sup>30</sup> also the image of the Heavenly *One*.

*PAUL SPEAKS A MYSTERY*

*ABOUT A MARVELOUS CHANGE THAT IS COMING*

50 Now, this I say, brothers: "Flesh and blood are not able<sup>31</sup> to inherit a kingdom of God; neither does the Perishable *Thing* inherit the Imperishable *Thing*."

51 Look! I speak to you a MYSTERY: On the one hand,<sup>32</sup> we shall not all be put to sleep. On the other hand, we shall all be changed –

- 52 in a moment,

<sup>21</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have a Greek verb meaning 'keep on speaking' instead of another Greek verb with overlapping meaning.

<sup>22</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have 'unthinking one' instead of 'unthinking ones'.

<sup>23</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>24</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'fish, also another flesh of birds' instead of 'birds, also another flesh of fish'.

<sup>25</sup> 'Glory' – that is, 'the attributes of someone or something which shines forth and raises that person or thing higher in the estimation of others

<sup>26</sup> 'glory' – See the previous footnote.

<sup>27</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the word 'If' here.

<sup>28</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), have 'and, there IS a body' here. 14% omit seven words here (a case of homoioteleuton?). On the basis of 4% the NU has 'There is also'.

<sup>29</sup> A reference to Genesis 2:7

<sup>30</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), have 'might bear' (a present singular verb) instead of 'shall bear' (a future tense verb).

<sup>31</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have 'are not able' instead of 'is not able'.

<sup>32</sup> 96.4% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle translated as 'on the one hand,' here. Its typical mate 'on the other hand,' follows. On the basis of 0.3% the NU omits it.

- in a twinkling of an eye,
- at the Last War Trumpet.

For, it shall sound! And, the Dead *Ones* shall be raised up imperishable! And, we, *for our part*, shall be changed! 53 For, it is necessary *that the Perishable Thing – that is, this perishable thing* – clothe itself with imperishability and the Mortality – *that is, this mortality* – shall clothe itself *with* immortality.

54 Now, whenever the Perishable *Thing – that is, this perishable thing* – might have clothed itself *with* imperishability and the Mortality – *that is, this mortality* – might have clothed itself *with* immortality, then the Word – *namely, the Word* which has been lastingly written – shall come about: **“The Death has been swallowed up to end in a victory!”**<sup>33</sup> 55 **“Where, O Death, is the Stinger<sup>34</sup> that is yours? Where, O Hades<sup>35</sup>, is the Victory that is yours?”**<sup>36</sup> 37

56 Now, the stinger of the Death *is* the *Moral* Failure.

Now, the power of the *Moral* Failure *is* the Law.

57 Now, *may* gratitude *be rendered* to the God, to the One Who is *freely* giving grace to us – the Victory by the agency of the Lord *Who is* ours, Jesus *the* Anointed!

PAUL EXHORTS THE DISCIPLES IN CORINTH

WHAT KIND OF PEOPLE TO BE IN VIEW OF THESE THINGS

58 Therefore, brothers of mine, beloved ones, become –

- steadfast *ones*,
- immovable *ones*,
- ones who are abounding in the the Work of the Lord always,
- ones who have lastingly known that the Hard Work *that is* ours is NOT empty in connection with YaHWeH<sup>38</sup>!

<sup>33</sup> A reference to Isaiah 25:8

<sup>34</sup> ‘Stinger’ – The basic mean of this Greek word is “a sharp, pointed object.” It is applied to a variety of such objects, including a ‘stinger’. It might also refer to ‘an oxgoad’.

<sup>35</sup> ‘Hades’ – the place of the dead ones.

<sup>36</sup> 95.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘Where, O Death, is the Sting that is yours? Where, O Hades, is the Victory that is yours?’ here. On the basis of 1.2% the NU has ‘Where, O Death, is the Victory that

is yours? Where, O Hades, is the Sting that is yours?’.

<sup>37</sup> A reference to Hosea 13:14. In typical rabbinic fashion Paul ‘targums’ this verse instead of directly quoting it.

<sup>38</sup> ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine name, especially when quoting Old Testament passages.