

## 1 CORINTHIANS 3

## NLET

PAUL CHIDES THE CORINTHIANS DISCIPLES  
FOR BEING IMMATURE AND FLESHLY

1 And, I, *for my part*, brothers, was not enabled to speak to you as though to spiritual *ones*; rather, as to fleshly *ones* – *that is*, as to childlike *ones* in connection with an anointed *One*.

2 I gave you milk to drink; and<sup>1</sup>, not meat. For, not yet were you able *to eat meat*. Moreover, neither are you able NOW! 3 For, still you are fleshly *ones*!

For, among you are there not yet jealousy, and strife, and dissensions<sup>2</sup>? Are you not fleshly *ones* and keep on walking in accord with people?

4 For, whenever someone might say, “I, *for my part*, on the one hand, am a *follower* of Paul”; on the other hand, another *might say*, “I, *for my part*, am a *follower* of Apollos,” are you not being fleshly *ones*<sup>3</sup>?

PAUL EXPLAINS THAT CHRISTIAN WORKERS ARE ALL  
WORKING TOWARD THE SAME GOAL  
FOR THE CORINTHIAN DISCIPLES

5 So then, who<sup>4</sup> is Paul<sup>5</sup>? Who<sup>6</sup>, on the other hand,<sup>7</sup> is Apollos<sup>8</sup>? Each *is* in his proper place<sup>9</sup> – servants though whom you believed and to each *his role* as the Lord gave *it to him*.

6 I, *for my part*, planted. Apollos watered.

However, the God was causing growth, 7 so that neither the one who is planting is anyone nor the one who is watering. Rather, the One Who is causing growth – *namely*, God *is someone important*!

8 Now, the ones who are planting and the ones who are watering are ONE. Now, each shall receive for himself the wage *that is* his own in accord with the

exertion *that is* his own. 9 For, we are co-workers with GOD. You are God’s husbandry, God’s edifice.

10 By the gracious favor of the God which was given to me, as a wise master builder I lastingly laid<sup>10</sup> a foundation.

Now, another keeps on building upon *it*.

Now, let each one aware of how he is building upon *it*!

11 For, no one is able to set a foundation – *that is*, another *one* – contrary to the one being spread out – *namely*, a foundation Who is Jesus *the* Anointed.

PAUL WARNS CHRISTIAN WORKERS TO BE CAREFUL  
HOW THEY BUILD

12 Now, if anyone keeps on building upon the Foundation – *that is*, this *One*<sup>11</sup> – *with*

- gold,
- silver,
- stones *that are* costly,
- wood,
- hay,
- corn stalk,

13 the work of each shall come to be plainly seen. For, the Day shall make *it* visible. Because, with fire it is being revealed. And, the Fire<sup>12</sup> shall make the work of each *one* visible.

14 If the work of anyone who built upon *Him* remains, he shall receive recompense.

15 If the work of anyone shall be burned down, he, *for his part*, shall suffer loss, but in this way – as through fire.

16 Do you not know that you are a sanctuary of God and the Spirit of the God dwells in you?

<sup>1</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

<sup>2</sup> 91.4% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and dissensions’ here. On the basis of 4.8% the NU omits them.

<sup>3</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘fleshly ones’ here instead of ‘men’.

<sup>4</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Who’ here instead of ‘What’.

<sup>5</sup> 93.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘Paul’ here instead of ‘Apollos’.

<sup>6</sup> 96.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘Who’ here instead of ‘What’.

<sup>7</sup> 92.3% of the Greek manuscripts, including the best line of transmission (f35), include the conjunctive particle translated as ‘on the other hand,’ here. The NU omits it.

<sup>8</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘Apollos’ here instead of ‘Paul’.

<sup>9</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include two Greek words which duplicate the Latin phrase ‘suo loco’ which means ‘each in his proper place’ here. The NU omits these words.

<sup>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘lastingly laid’ (a perfect verb) here instead of ‘laid’ (an aorist verb).

<sup>11</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as ‘that is, this One’ here. On the basis of 1% the NU omits it.

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the intensive pronoun ‘itself’ here.

17 If anyone destroys the Sanctuary of the God, the God shall destroy this *one*. For, the Sanctuary of the God is holy. You, *for your part*, are such!

18 Let no one keep on deceiving himself. If anyone keeps on imagining *himself* to be a wise *one* among you in the Age – *that is*, this *one*, let him come to be a stupid *one*, in order that he might become a wise *one*.

19 For, the wisdom of the *Created Order* – *that is*, this *one* – is

folly in the presence of the God. For, it has been lastingly written: **“The One Who catches for Himself the wise ones in connection with the villainy that is theirs . . .”**<sup>13</sup>

20 and, again:

**“YaHWeH<sup>14</sup> comes to know the considerations of the wise ones – that they are vain!”**<sup>15</sup>

PAUL ENCOURAGES THE CORINTHIAN DISCIPLES

NOT TO BOAST IN PEOPLE

BUT IN AN ANOINTED ONE FROM GOD

21 Therefore, let no one be boasting in people. For, all things are yours –

- 22 whether Paul,
- whether Apollos,
- whether Cephas,
- whether a *created* order,
- whether life,
- whether death,
- whether things having been lastingly put in place,
- whether things that are about to come –

all *things* are<sup>16</sup> yours!

23 Now, you, *for your part*, belong to an anointed One.

Now, an anointed One, *for His part*, is from God.

<sup>13</sup> A reference to Job 5:13

<sup>14</sup> ‘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

passages are being quoted by New Testament writers. Indeed, this is the divine Name that the psalmist uses in Psalm 94:11.

<sup>15</sup> A reference to Psalm 94:11

<sup>16</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘is’ here. The NU omits it.