

1 CORINTHIANS 4

NLET

PAUL EXPLAINS HIS RELATIONSHIP

WITH THE CORINTHIAN DISCIPLES AND WITH YAHWEH

1 In this way let people regard us – as attendants of Anointed *One* and household managers of mysteries of God.

2 Now, it is required of the¹ rest in connection with the household managers that anyone be found FAITHFUL!

3 Now, to me it is as a small *thing* that by you I might be closely examined; or, by people at anytime. Indeed, I do not even closely examine myself. 4 For, I am conscious of nothing about myself. However, in connection this I have not been lastingly justified.

Now, the One Who examines me closely is YaHWeH²

PAUL URGES THE CORINTHIAN DISCIPLES

TO LET THE LORD JUDGE

5 Therefore, stop judging beforetime till ever the Lord should come, Who shall both bring to light the hidden *things* of the Darkness and shall make manifest the deliberations of the hearts. And, then the Commendation shall come to be to each *one* from the God.

PAUL DESIRES UNITY

IN WHAT HAS BEEN LASTINGLY WRITTEN

6 Now, brothers, I have altered these *things* in regard to myself and Apollos on account of you, in order that in connection with us you might learn not to be thinking³ contrary to what⁴ has been lastingly written, lest one concerning the one be puffed up against the other.

PAUL SEEMS TO ENGAGE IN A BIT OF SARCASM

7 For, who distinguishes you?

What do you have that you did not receive”

Now, if you even received, why do you keep on boasting as though not receiving?

8 Already you are ones who have been lastingly satiated!

Already you have become rich!

Apart from us you have become kings!

And, it behooves *you* indeed *that* you have become kings, with the result that we, *for our part*, might reign with you!

PAUL COMPARES THE SITUATION OF THE APOSTLES

WITH THAT OF THE CORINTHIAN DISCIPLES

9 For, I suppose that⁵ the God has appointed us – *that is*, the Apostles – lowest, as *men* condemned to death; because, we have been judged to be a spectacle

➤ to the *Created* Order, and

➤ to angels, and

➤ to people.

10 We, *for our part*, are moronic *ones* for the sake of Anointed *One*.

Now, you, *for your part*, are sensible in connection with Anointed *One*.

We, *for our part*, are *ones* without strength.

Now, you, *for your part*, are strong *ones*.

You, *for your part*, are *ones* who are highly esteemed.

Now, we, *for our part*, are *ones* without honor.

11 Up to the present hour we also:

➤ keep on being hungry, and

➤ keep on being thirsty, and

➤ keep on being poorly clothed, and

➤ keep on being slapped around, and

➤ keep on being restless, 12 and

➤ keep on being tired, working for ourselves with our own hands.

Although being ones who are being reviled, we keep on blessing.

Although being ones who are being persecuted, we keep on enduring.

13 Although being ones who are being slandered⁶, we keep on encouraging.

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, ... the rest' here instead of 'In this case'.

² '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. Cf. 1 Corinthians 3:20.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive 'to be thinking' here.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'what' (singular) here instead of 'what things' (plural).

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'that' here.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'being ones who are being slandered' here instead of 'being ones who are being spoken ill of'.

As an expiation of the *Created* Order we have been made to become, of all things an offscouring until now.

14 Not as one who is shaming you do I write these things. Rather, I am admonishing⁷ *you* as children *that are* mine – *indeed*, beloved ones.

PAUL NOTES HIS UNIQUE RELATIONSHIP

WITH THE CORINTHIAN DISCIPLES

15 For, if ever you might have myriads of pedagogues⁸ in connection with Anointed *One*, nonetheless, *you do* not *have* many fathers. For in connection with an anointed *one* – Jesus – by means of the Excellent Announcement I, *for my part*, begot you.

16 So then, I keep on entreating you, “Keep on becoming imitators of me.”

PAUL INDICATES WHY HE SENT TIMOTHY

17 For this reason, to you I sent Timothy, who is a child of mine⁹ – beloved and faithful in connection with YaHWeH¹⁰ – who shall remind you of the Way *that is* mine – *that is*, the Way in connection with anointed *One*¹¹, just as everywhere in every ekklesia I keep on teaching.

PAUL DESCRIBES WHAT SHALL HAPPEN, IF HE COMES TO
CORINTH HIMSELF

18 As though *I am* not coming to you, some have been puffed up.

19 Now, I shall come quickly to you, if ever the Lord might wish *it*. And, I shall come to know – not the word of the ones who have been lastingly puffed up – rather, the power.

20 For, the Kingdom of the God *is* NOT in a word; rather, in a power.

21 What do you wish? *That* with a rod *for chastisement* I should come to you? Or, with a love by Spirit and characterized by gentleness?

⁷ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘I am admonishing’ here instead of ‘admonishing’ (a participle).

⁸ ‘pedagogues’ – a transliteration of the Greek word παιδαγωγός, originally referring to a Roman slave who went with a boy from home to school and back again.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘a child of mine’ here instead of ‘of me a child’.

¹⁰ ‘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. Cf. 1 Corinthians 3:20.

¹¹ 87.8% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘Jesus’ here.