

for you to enter life lame than to have two feet and to be thrown into hell.<sup>45b</sup> And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell,<sup>46</sup> where their worm never dies, and the fire is never quenched.

49 "For everyone will be salted with fire.<sup>50</sup> Salt is good; but if salt has lost its saltiness, how can you season it?<sup>51</sup> Have salt in yourselves, and be at peace with one another."

10 He left that place and went to the region of Judea and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

2 Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" 3 He answered them, "What did Moses command you?" 4 They said, "Moses allowed a man to write a certificate of dismissal and to divorce her."

5 But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. 6 But from the beginning of creation, 'God made them male and female.'<sup>7</sup> For this reason a man shall leave his father and mother and be joined to his wife,<sup>8</sup> and the two shall become one flesh.<sup>9</sup> So they are no longer two, but one flesh. 9 Therefore what God has joined together, let no one separate."

10 Then in the house the disciples asked him again about this matter. 11 He said to

them, "Whoever divorces his wife and marries another commits adultery against her; 12 and if she divorces her husband and marries another, she commits adultery."

13 People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. 14 But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. 15 Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." 16 And he took them up in his arms, laid his hands on them, and blessed them.

17 As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" 18 Jesus said to him, "Why do you call me good? No one is good but God alone. 19 You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'<sup>20</sup> He said to him, 'Teacher, I have kept all these since my youth.' 21 Jesus, looking at him, loved him and said, 'You

*a* Gk *Gehenna* *b* Verses 44 and 46 (which are identical with verse 48) are lacking in the best ancient authorities *c* Other ancient authorities either add or substitute and every sacrifice will be salted with salt *d* Or how can you restore its saltiness? *e* Other ancient authorities lack and *f* Other ancient authorities lack and be joined to his wife

10.1-16: Marriage and children in the kingdom (Mt 19.1-15; Lk 18.15-17). 1: Jesus moves into Israelite territory beyond Galilee, now concentrating on teaching. 2-12: The first step in a series of covenantal instructions and exhortations focuses on (the commandment against) adultery, i.e., on marriage and divorce. 3-4: See Deut 24.1-4; Jer 3.8. 5-9: To the Pharisees' focus on divorce as a male prerogative, Jesus insists upon the equality of marriage intended in the creation stories, Gen 1.27; 2.24. 10-12: Cf. Mt 5.31-32. The juxtaposition of vv. 2-9 and vv. 11-12 indicates that Jesus' restrictive interpretation of the commandment against adultery, allowing divorce but prohibiting remarriage, was grounded in creation. 13-16: Not an idealization of childhood. Against the disciples' restriction of access to Jesus and his movement, Jesus uses children, who occupied the lowest status in society, as a symbol for how one should receive the kingdom.

10.17-31: Egalitarian economic relations in the kingdom (Mt 19.16-30; Lk 18.18-30). An exhortation for egalitarian covenantal economic relations. 17: The man's address is flattering and his question unusual for Mark, in which the common people have more concrete concerns. 19: Recitation of covenantal commandments, Ex 20.12-16, adding *defraud*. 21-22: Jesus' test exposes him as adamantly attached

lack one thing; go, sell what you own, and give the money<sup>23</sup> to the poor, and you will have treasure in heaven; then come, follow me." 22 When he heard this, he was shocked and went away grieving, for he had many possessions.

23 Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" 24 And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is<sup>25</sup> to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." 26 They were greatly astounded and said to one another, "Then who can be saved?" 27 Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible."

28 Peter began to say to him, "Look, we have left everything and followed you." 29 Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news,<sup>30</sup> who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the age to

come eternal life.<sup>31</sup> But many who are first will be last, and the last will be first."

32 They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, 33 saying, "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; 34 they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again."

35 James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." 36 And he said to them, "What is it you want me to do for you?"

37 And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." 38 But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am

*a* Gk lacks the money *b* Other ancient authorities add for those who trust in riches *c* Other ancient authorities read to him *d* Or gospel

to his wealth, which (from the covenantal viewpoint) he might have gained by defrauding peasants by charging interest on loans, etc., thus also violating the commandment against stealing. 23-25: Jesus consolidates the point just illustrated with a little proverbial peasant humor: It is impossible for a rich person to enter the kingdom of God. 26-27: Jesus' reply to the disciples' incomprehension, although precisely how it connects with the previous discussion is unclear. 28-31: To Peter's anxious plea, Jesus' reply is serious about the concrete restoration (houses, fields, families) but teasingly facetious as well. The obvious exaggeration about the degree is canceled out by the *persecutions*, and the promise of *eternal life in the age to come* is a throw-away line mocking the rich man's concern (v. 17).

10.32-45: Egalitarian social-political relations in the kingdom and the third announcement and misunderstanding (Mt 20.17-28; Lk 18.31-34, 22.24-27). Mark uses Jesus' third explanation to the disciples that the Son of Man will be condemned, killed, and rise again, combined with the disciples' stubborn misunderstanding, as a foil for exhortation on egalitarian social-political relations in the movement and its communities. 32-34: The tone becomes ominous as they head toward Jerusalem and the climax of Jesus' escalating conflict with the rulers there, as explicitly dramatized in the details added to this third announcement of his destiny there. 35-37: James and John's request indicates that they have completely misunderstood Jesus' mission and movement as well as refused to hear what Jesus has repeatedly told them. 38-40: They claim they are prepared to follow the path of Jesus into martyrdom for the cause, which he promises will happen. But he rejects their request as presumptuous. On the metaphor of *cup*, see 14.24,36; Isa 51.17; Lam 4.21. 41-45: The request for positions of power and privilege results in

# 1 CORINTHIANS: 5.5-6.5

of the Lord Jesus on the man who has done such a thing.<sup>a</sup> When you are assembled, and my spirit is present with the power of our Lord Jesus,<sup>5</sup> you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.<sup>b</sup>

6 Your boasting is not a good thing: Do you not know that a little yeast leavens the whole batch of dough? <sup>7</sup>Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. <sup>8</sup>Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral persons—<sup>10</sup>not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. <sup>11</sup>But now I am writing to you not to associate with anyone who bears the name of brother or sister<sup>c</sup> who is sexually

*spirit is present* in the same sense as Jesus would be present in cases of community discipline (see Mt 18.15-20), while *the power of our Lord Jesus* is the ultimately empowering authority of the judicial procedure of expulsion. 5: *Flesh* for Paul does not refer to the human body, but the force that drives people into sinful behavior. Its *destruction* by Satan would be the ultimate effect of the man's expulsion from the protective sphere of the Spirit in the community, so that he might ultimately be saved at the Lord's coming. 6-8: Paul apparently uses a popular proverb (see Gal 5.9; cf. Mk 8.15) as a warning about a corrupting influence in the community. But he then shifts the metaphor positively from the community as the unleavened bread to the community now celebrating the whole Passover festival of redemption by maintaining group discipline. During Passover (Gk "pascha") only unleavened bread was to be eaten; see Ex 12.15-20. 7: *Our paschal lamb, Christ*, an image used only here by Paul; cf. Jn 19.36; Rev 5.12. 9: Paul's earlier letter to the Corinthians is lost, but apparently dealt at least with community discipline. 10-11: Addressing an apparent misunderstanding, he insists that the newly established people ("assembly") of God must keep open its contacts with the *immoral of this world* even while it maintains rigorous internal discipline. The tailor-made list of evildoers follows Jewish biblical tradition in closely associating immorality with idolatry and moves from sexual to economic matters such as theft and coveting. 13: While *God will judge* outsiders, the community must discipline insiders, following the biblical instructions to *Drive out* . . . (Deut 13.5; 17.7; 19.9; 22.21-24).

6.1-11: *Lawsuits*. Paul is equally shocked that one member of the assembly is taking another into the civil court *instead of . . . before the saints*. In Paul's view of the imminent divine judgment, *the saints will judge the world* (cf. Dan 7.22 Gk [LXX]; Rev 20.4). He apparently understands the newly formed assembly of God as an alternative society to the dominant social-political order, one that must handle its own affairs in separation from the *unrighteous and unbelievers*. 2-3: *The saints will judge the world* . . . *angels* is Paul's variation on a Jewish apocalyptic belief that the faithful righteous would participate in the divine judgment at the end of days. That they are to *judge the world and angels* is meant to jolt them into recognizing that they should handle their own *trivial . . . ordinary matters*. 5-6: That Paul now does *say*

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enough to decide between one believer<sup>a</sup> and another, <sup>6</sup>but a believer<sup>a</sup> goes to court against a believer<sup>a</sup>—and before unbelievers at that?

7 In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? <sup>8</sup>But you yourselves wrong and defraud—and believers<sup>b</sup> at that.

9 Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, <sup>10</sup>thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. <sup>11</sup>And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

12 "All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. <sup>13</sup>"Food is meant for the stomach and the stomach for food,"<sup>c</sup> and God will destroy both one and the other.

*this to your shame*, having hesitated to shame them in his long opening argument (4.14), indicates how serious the issue is for him. 7-8: The reference to being *defrauded* suggests that the litigant was pursuing an economic matter. 9-11: A stern warning lest the Corinthians not attain the goal, the imminent *kingdom of God*. 9-10: The Greek terms translated *male prostitutes* and *sodomites* do not refer to "homosexuals," as in inappropriate older translations; "masturbators" and *male prostitutes* might be a better translation. While continuing the emphasis on economic offenders, the list expands the sexual offenders (see 5.10-11n.), anticipating 6.12-20.

6.12-20: *Sexual sins*. The argument is about the relation of *the body and fornication*, as indicated in vv. 13, 18, although it is not entirely clear what issue is addressed. 12-13: As he does again in 7.1-2; 8.1, Paul proceeds first by quoting and then by qualifying or countering principles held by certain Corinthians, before stating his own main point in v. 14 and explaining it in vv. 15-17. The claim that *all things are lawful* is rooted in the possession of enlightening theological knowledge (see 8.1), as is clear from its repetition in 10.23. For certain Corinthians it could have been an expression of liberation from cultural traditions such as dietary restrictions (as in 8.4, 10) or the patriarchal subordination of wives (as perhaps in 7.1, 4). 14-16: Paul is warning of the logical implications of the Corinthians' principle, not necessarily their actual behavior. As becomes clearer in chs 8-10 and 12-14, Paul is insisting on what is "beneficial" (v. 12) to the whole community, as opposed to individual enlightenment. He focuses on the solidarity of *the Lord* with the believer's *body*, which Paul understood as integral to the person, even in resurrection (elaborated in 15.12-54), but which many Hellenistic people viewed as irrelevant to a person's soul or spiritual essence. 16: Quoting Gen 2.24. 18: *Shun fornication* is what Paul's argument has been leading to. 19-20: *Your body is a temple of the Holy Spirit* again emphasizes the integral relationships with God, Christ, the Spirit, and one another in the newly formed assembly in order to counter an enlightened spiritual individualism.

7.1-40: Discussion of marriage and sexual relations. In contrast with his combative, authoritarian tone

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# 1 CORINTHIANS: 6.6-7.1

The body is meant not for fornication but for the Lord, and the Lord for the body. <sup>14</sup>And God raised the Lord and will also raise us by his power. <sup>15</sup>Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! <sup>16</sup>Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." <sup>17</sup>But anyone united to the Lord becomes one spirit with him. <sup>18</sup>Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. <sup>19</sup>Or do you not know that your body is a temple<sup>d</sup> of the Holy Spirit within you, which you have from God, and that you are not your own? <sup>20</sup>For you were bought with a price; therefore glorify God in your body.

7 Now concerning the matters about which you wrote: "It is well for a man

a Gk *brother* b Gk *brothers* c The quotation may extend to the word *other* d Or *sanctuary*

## 1 CORINTHIANS 7.2-7.17

not to touch a woman.”<sup>2</sup> But because of cases of sexual immorality, each man should have his own wife and each woman her own husband.<sup>3</sup> The husband should give to his wife her conjugal rights, and likewise the wife to her husband.<sup>4</sup> For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.<sup>5</sup> Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control.<sup>6</sup> This I say by way of concession, not of command.<sup>7</sup> I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

<sup>8</sup> To the unmarried and the widows I say that it is well for them to remain unmarried as I am.<sup>9</sup> But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.

<sup>10</sup> To the married I give this command—not I but the Lord—that the wife

elsewhere, Paul approaches marital and sexual relations with concessions more than commands. Also, in vv. 2-16 and 32-34 Paul addresses alternatively both women and men, unusual for ancient authors. Verses 2-31 follow the same pattern of argumentation, first enunciating a general rule (vv. 2-3, 8, 10, 12-13, 17 [repeated 20 and 24], 26-27) and then making an exception (vv. 5, 9, 11a, 15, 21, 28). 1-16: Urges continuing marital relations rather than sexual abstinence *because of . . . immorality*. 1: *Now concerning . . .* indicates both a new topic and that Paul is responding to a letter from the Corinthians, as in 7.25; 8.1; 12.1; 16.1. The form of the ascetic principle of the Corinthians, *it is well for a man . . .* (i.e., focused on the man's behavior vis-à-vis a woman), suggests that Paul is addressing primarily women. The principle of sexual abstinence may be connected with certain Corinthians' attachment to Wisdom, to whom (as a personified heavenly figure) the wise person is exclusively devoted as a spiritual "life-mate" or spouse as in Wis 8.2, 9, 16-18. *Touch* is a euphemism for sexual intercourse. 4: The husband's authority over his wife's body is patriarchal convention, but the wife's authority over her husband's body contradicts and challenges patriarchal forms of marriage. 5-6: A limited exception to the general rule in vv. 3-4, and a *concession* to some people's desire to abstain from sexual relations. 7: Perhaps because some were appealing to Paul's own unmarried and celibate status, he declares that celibacy is a special *gift from God*. 8-9: *Practicing self-control* is likely a reference to certain Corinthians' celibacy. The memorable maxim, *It is better to marry . . .*, indicates how seriously Paul took the sex-drive. 10: The *command of the Lord* appears to refer to the sayings in Mark 10.6-9, 11-12 and Luke 16.18, one of only two times Paul cites Jesus' teachings (see 9.14; cf. 11.23-25). 12-13: Although Paul gives his own opinion here, he appears to be applying the Lord's command against divorce in v. 10 to these special cases. 14: The unbelieving spouse is *made holy through* the believing partner because the latter is separated from the world and sin in the new community of Christ and, Paul believes, in the mutually engaging bond of marriage the holy would be more powerful than the unholy. 17-24: In the

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should not separate from her husband (11) but if she does separate, let her remain unmarried or else be reconciled to her husband), and that the husband should not divorce his wife.

<sup>12</sup> To the rest I say—I and not the Lord—that if any believer<sup>a</sup> has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.<sup>13</sup> And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.<sup>14</sup> For the unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean, but as it is, they are holy.<sup>15</sup> But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you.<sup>16</sup> Wife, for all you know, you might save your husband. Husband, you might save your wife.

<sup>17</sup> However that may be, let each of you lead the life that the Lord has assigned, to

a Gk brother b Other ancient authorities read *us*

## 1 CORINTHIANS 7.18-7.29

with a price; do not become slaves of human masters.<sup>24</sup> In whatever condition you were called, brothers and sisters,<sup>b</sup> there remain with God.

<sup>25</sup> Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy.<sup>26</sup> I think that, in view of the impending crisis, it is well for you to remain as you are.<sup>27</sup> Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife.<sup>28</sup> But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life,<sup>c</sup> and I would spare you that.<sup>29</sup> I mean, brothers

a Or *avail yourself of the opportunity*

b Gk brothers c Or *present* d Gk *in the flesh*

which God called you. This is my rule in all the churches.<sup>18</sup> Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision.<sup>19</sup> Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything.<sup>20</sup> Let each of you remain in the condition in which you were called.

<sup>21</sup> Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever.<sup>22</sup> For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ.<sup>23</sup> You were bought

middle of his advice about marriage and sexual relations, Paul enunciates his general rule in all the churches (assemblies), in vv. 17, 20, 24, with two illustrations, one of which turns out to be an exception to the rule. Closely related to the principle is the baptismal formula cited in Gal 3.28. 17: The translation *the life . . . to which God called you* is misleading; *to which* fits neither illustration, "slave-free" or "circumcised-uncircumcised." "In the condition in which you were called" in 7.20 gives a better sense: The statement is about the life situation of each believer at the time of God's call to join the community, not a characterization of that life situation as God's calling. 18-19: *Circumcision . . . and uncircumcision* then illustrates the "rule" (v. 17) intelligibly. 19: *Obedying the commandments of God* indicates that for Paul the law was still valid as a guide for community life. 21: The phrase *you present condition now more than ever* is not in the Greek, where the last, elliptical clause, *make use of [it] or "rather use it,"* requires completion from the context, i.e., from the nearest noun, *freedom*. Thus the alternative translation in NRSV footnote a is to be preferred, with the sense being: "If you can gain your freedom, avail yourself of the opportunity!" Since the slave-free relation is not analogous to the male-female or the circumcised-uncircumcised relations, Paul makes an exception to his rule when it comes to slaves—following the pattern of the four preceding and one following sections of the argument, where he gives a general rule and then makes an exception. Slaves should seize any opportunity to become free. 22-23: Explains the exception to the rule: Since both slaves and free were *bought with a price*, neither can be *slaves of human masters*. 25-40: *Now concerning virgins* signals a new but related issue; see 7.1n. Abstention from sexual relations, an exception for the married, is the rule for *virgins*. Except for vv. 32-34, which is still in gender-balanced statements about both men and women, Paul now addresses not the virgins themselves but men engaged to virgins. The phrase *the unmarried woman and the virgin* in v. 34 indicates that throughout this section *virgins* refers to betrothed young women, not young unmarried women generally (see vv. 36-37n.). That Paul pointedly reassures the engaged men that *it is no sin* if you marry in vv. 28, 36 (a remarkable statement for a first-century Jew) indicates that someone in the Corinthian community was asserting that it was wrong for *virgins* to marry. 25: Paul makes a point of having *no command of the Lord* but only his own *opinion* to offer in a relatively gentle attempt at persuasion that emphasizes context. 26: Paul agrees with the ascetic principle of some of the Corinthians, formulated exactly like the quotation in 7.1b, that *it is well for you to remain as you are*, but offers his own reason: *in view of the impending crisis* (see v. 31; 15.51-55; 16.22n.). 29-35: A lengthy explanation of the advice in vv. 26-28. 29-31: *The appointed time has grown short and the present form of this world is passing away* in vv. 29 and 31 suggest how imminent in Paul's mind the fulfillment of history inaugu-

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and sisters,<sup>a</sup> the appointed time has grown short; from now on, let even those who have wives be as though they had none,<sup>30</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions,<sup>31</sup> and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

32 I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about the affairs of the world, how to please his wife,<sup>34</sup> and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. 35 I say this for your own benefit, not to put any restraint upon you, but to promote

rated in the crucifixion and resurrection of Christ was. In vv. 29b-31a he offers five illustrations of how the economic system (private property, slavery, commerce) and basic social forms (patriarchal marriage), as well as the emotional aspects of life rooted in them, are about to disappear. Paul's operative principle is *as though* . . . *not* is a detachment from the dominant social forms and cultural values, while continuing to interact with unbelievers (see 5.9-10). 32-35: Applies the *as though* . . . *[not]* stance to the question of marriage between virgins and those betrothed to them. The phrase is *anxious about* should be read consistently, and positively, throughout vv. 32-34. Because the married person's attention would thus be divided between the Lord and the spouse, the unmarried condition is the better one, as stated in vv. 26-28 and again in v. 38. 34: *Holy in body and spirit* may reflect the Corinthian ascetics' concern for bodily purity for the sake of spiritual transcendence, or Paul's concern that body as well as spirit be kept holy. 36-37: *Fiancée* appropriately interprets the Greek for "virgin," indicating that she is engaged (see vv. 25-40n.). 39: Apparently addressing Corinthian women's ascetic separation from their husbands as the principal issue at hand, Paul reasserts the traditional Jewish stance on marriage. 40: His own opinion comes closer to what the Corinthian ascetics probably wanted to hear. And like them he also has *the Spirit of God*.

8.1-11.1: Argument concerning food offered to idols. *Now concerning* . . . opens discussion of another issue about which the Corinthians had written (see 7.1n.): *food sacrificed to idols*. At several points Paul cites principles and formulations of some of the Corinthians, so that it is possible to discern both sides of the argument. The phrase *accustomed to idols until now* in 8.7 indicates that the weak in *conscience* (or, better, "consciousness") for whom Paul is concerned are Gentiles, not Jews or Jewish Christians. Paul's argument proceeds in five steps.

8.1-13: Eating food offered to idols. Paul begins his argument against eating idol-food in a temple, ending with a fundamental principle in v. 13. 1-6: Paul first deals with the Corinthians' *knowledge*, in which their liberty is rooted, before directly addressing their liberty of eating idol-food in 8.7-13. 1: *Food sacrificed to idols* refers to food sacrificed in the presence of an idol and eaten in the temple precincts. He uses a different term, "sacred food," "offered in sacrifice," when discussing eating dinner at a friend's house

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knowledge." Knowledge puffs up, but love builds up. 2 Anyone who claims to know something does not yet have the necessary knowledge; 3 but anyone who loves God is known by him.

4 Hence, as to the eating of food offered to idols, we know that "no idol in the world really exists," and that "there is no God but one." 5 Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are 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.

7 It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to

in 10.27-28. Paul cites with seeming approval a principle of the Corinthians: *All of us possess knowledge*.

For some Hellenistic Jews "knowledge" was closely associated with wisdom, a virtual synonym for the content that heavenly Wisdom provided to her devotees, as in Wis 10.10. But Paul immediately objects that *Knowledge puffs up, but love builds up*, presumably meaning the community. 2-3: The words *something, God, and by him* were missing in Paul's Greek text. 4: *No idol and no God but one* are particular principles of the Corinthians' knowledge, which again have their background in Hellenistic Jewish theology, as in Wis 7.17; 13.1; 15.2-3. 5-6: In a long, awkward sentence, Paul first appears to agree with the Corinthian principle, setting up the statement of faith in v. 6, but then bluntly asserts the reality of *many gods and many lords*. 6: These statements do not follow from v. 5, fit poorly in context, and use formulaic language (cf. Rom 11.36) in connection with Christ that appears nowhere else in Paul, yet do appear in Hellenistic Jewish theological statements about heavenly Wisdom as the agent of creation and salvation (e.g., Wis 8.1,6; 9.10-18). Paul must be replacing Wisdom with Christ in formulas borrowed from the Corinthian theological knowledge, just as he argued that the real wisdom of God is the crucified Christ in 1.24. 7-13: Moving from a gentle observation in v. 7 to an ominous warning in v. 12, Paul appeals to the enlightened Corinthians to cease eating food offered to idols. 7: *Not everyone . . . has this knowledge* counters what he ostensibly accepted in 8.1. The Greek term translated *conscience* here and in 8.10,12; 10.25,27-29, means something more like "consciousness," which, when characterized as *defiled* because it is *weak*, makes more sense in this context. For the Corinthians, a "weak consciousness" stemmed from a lack of "knowledge." 8: The whole verse is another quotation of Corinthian knowledge, and the second half would fit better with the first half if it were translated: "We are no better off if we do not eat and we are no worse off if we eat." 9-12: The possible effect of the behavior of the enlightened Corinthians. 9: *This liberty of yours*, gained from possession of "knowledge" (8.1,4), is their personal ethical authority or freedom (cf. 6.12; 10.23) to engage in actions such as eating food sacrificed to idols, contrary to traditional (Jewish) prohibitions about idolatry. Paul uses the same Greek term, translated "right," in 9.4-6,12,18, and the near synonym "free/freedom" in 9.1,19; 10.29. 10: *You, who possess knowledge, eating in the temple* . . . , this is what Paul sees as the concrete problem (as also in 10.19-21); at every level of the dominant society, from extended families and guilds to city celebrations and the imperial cult, sacrificial meals were instrumental in constituting the social structure. 13: To conclude this opening of his argument against eating food offered to idols, Paul formulates a general ethical principle (focused on eating) that the criterion of personal behavior is its effect on others in the assembly.

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an idol; and their conscience, being weak, is defiled. 8 "Food will not bring us close to God."<sup>a</sup> We are no worse off if we do not eat, and no better off if we do. 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak. 10 For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? 11 So by your knowledge those weak believers for whom Christ died are destroyed.<sup>b</sup> 12 But when you thus sin against members of your family,<sup>c</sup> and wound their conscience when it is weak, you sin against Christ. 13 Therefore,

<sup>a</sup> The quotation may extend to the end of the verse

<sup>b</sup> Gk *the weak brother . . . is destroyed*

<sup>c</sup> Gk *against the brothers*

# 1 CORINTHIANS 10.9-10.29

sexual immorality as some of them did, and twenty-three thousand fell in a single day.

<sup>9</sup>We must not put Christ to the test, as some of them did, and were destroyed by serpents. <sup>10</sup>And do not complain as some of them did, and were destroyed by the destroyer. <sup>11</sup>These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. <sup>12</sup>So if you think you are standing, watch out that you do not fall. <sup>13</sup>No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

<sup>14</sup>Therefore, my dear friends,<sup>6</sup> flee from the worship of idols. <sup>15</sup>I speak as to sensible people; judge for yourselves what I say. <sup>16</sup>The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? <sup>17</sup>Because there is one bread, we who are many are one body, for we all partake of the one bread. <sup>18</sup>Consider the people of Israel; are not those who eat the sacrifices partners in the altar? <sup>19</sup>What do I imply then? That food sacrificed to idols is anything, or that an idol is any-

concern; see v. 14. <sup>12</sup> *Watch out . . .*, completes the warning begun in v. 5. <sup>13</sup> Perhaps realizing the severity of his criticism in vv. 5-12, Paul interrupts the flow of his argument with this reassurance.

**10.14-22:** Prohibition of eating food offered to idols. Beginning with a plea to "flee idolatry" and ending with a blunt warning about the consequences of banqueting in temples, Paul comes to the point of the argument begun in 8.1-13. Picking up on 8.5, he now explicitly counters the Corinthian "knowledge" that "no idol/god in the world really exists" (8.4) by stressing the real communal relations involved when one dines in their temples, and he counters their claims about individual "authority/liberty" with a call for group solidarity in the new community centered on Christ. **16-17:** This interpretation of the bread in the sense of communal sharing is unique in the New Testament. In the main point of his argument, Paul combines *the Body of Christ*, represented by the bread, with "body" as a standard political symbol of how the people of a city-state, though many, are united. **19-21:** Paul moves the focus from abstract principles of knowledge to concrete social practices—sacrificing and eating in temple banquets—and formulates his final prohibition in v. 21 in terms of the mutual exclusivity of solidarity with the Lord and solidarity with demons (gods/idols). **22:** These rhetorical questions allude to the warning historical examples given in vv. 6-12.

**10.23-11.1:** Responsibility to others. Paul begins and ends this final step of his argument against eating food sacrificed to idols by restating that one must seek the advantage of the other, not one's own, as he himself has tried to do (10.23-24; 10.31-11.1). In between he concedes ethical "liberty" on two matters that he views as relatively unimportant (vv. 25-27, 28-29a). On *conscience*, see 8.7n. **29b-30:** Anticipation of possible objections.

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# 1 CORINTHIANS 10.30-11.17

ment of someone else's conscience? <sup>30</sup>If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

<sup>31</sup>So, whether you eat or drink, or whatever you do, do everything for the glory of God. <sup>32</sup>Give no offense to Jews or to Greeks or to the church of God, <sup>33</sup>just as I do, not seeking my own advantage, but that of many, so that they may be saved.

**11** <sup>1</sup>Be imitators of me, as I am of Christ.

<sup>2</sup>I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. <sup>3</sup>But I want you to understand that Christ is the head of every man, and the husband<sup>a</sup> is the head of his wife,<sup>b</sup> and God is the head of Christ. <sup>4</sup>Any man who prays or prophesies with something on his head disgraces his head,<sup>5</sup> but any woman who prays or prophesies with her head unveiled dishonors her head—it is one and the same thing as having her head shaved. <sup>6</sup>For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or

**11.2-16:** Argument concerning hairstyles. (Because 11.3-16 interrupts an otherwise easy movement from 11.2 to 11.17-18, and because the vocabulary and content of the passage are strange for Paul, but resemble those of deutero-Pauline letters such as Colossians, Ephesians, and 1-2 Timothy, it may be a later interpolation.) **3:** The best understanding of *head* appears to be "source," rather than either "authority over" (excluded by "authority on her head" in v. 10) or an ontological subordination or "chain of being." This statement is very different from Paul's formulations elsewhere of the respective relationships involved (see 3.18; 15.20-28, 49). **4-6:** In both Greek and Roman society, as portrayed on coins and statues, men normally had short hair and women long hair braided or wound up around their heads. Women let their hair down only for certain religious rites. The language of vv. 4-6 is ambiguous, but may have to do with hairstyles, rather than veils, as in the NRSV translation above. Thus v. 4 refers to a prophesying man's "hair down (around his) head" and vv. 5-6 to a prophesying woman "with head uncovered (by her bound-up hair)." Vv. 5-6a are sarcastic, as v. 6b indicates in making the main point.

**7-12:** A new argument, in which the contrast begun in v. 7 is not completed until v. 10. **7:** See Gen 1.27. **8-9:** Two further points derived from the creation story; see Gen 2.18-20, 23. **10:** *Because of the angels* is probably an allusion to women's claim that in their prophetic inspiration or ecstasy they have "authority" to let their hair flow freely, so that their head is "uncovered." **11-12:** Added to mitigate the severity of vv. 8-9, reminding men that they are interdependent with women in *the Lord*. **14-16:** The decisive argument is from *nature*, which is uncharacteristic of Paul, and from convention. **17-34:** This passage would fit readily after 11.2, if the preceding discussion of hairstyles were not in the original letter. In a manner typical of ancient arguments, Paul would then be commending the Corinthians for maintaining the traditions in general before admonishing them about the divisions at the Lord's Supper in particular.

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<sup>a</sup> The same Greek word means *man* or *husband*  
<sup>b</sup> Or *head of the woman* <sup>c</sup> Or *glory* <sup>d</sup> Gk lacks a symbol of <sup>e</sup> Or *have freedom of choice regarding her head*



are 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 saints, 34 women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. 35 If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. <sup>36</sup> Or did the word of God originate with 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 acknowledge that what I am writing to you is a command of the Lord. <sup>38</sup> Anyone who does not recognize this is not to be recognized. <sup>39</sup> So, my friends, be eager to prophesy, and do not forbid speaking in tongues; <sup>40</sup> but all things should be done decently and in order.)

**15** Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

are found in two different places in the ancient manuscripts, between 14:38 and 14:36 and after 14:40, they may be a marginal gloss later interpolated into the text; similar wording occurs in 1 Tim 2:11–12. Moreover, nothing in these statements has to do with the manifestations of the Spirit in the community, and “all” in vv. 23–24, 31 and “each one” in v. 26 imply that women as well as men pray and prophesy. If these statements are original to 1 Cor then Paul must be addressing only married women. 36–40: Paul bluntly asserts his authority, along with a threat against noncompliance, and then summarizes the argument of chs 12–14.

**15.1–58: Arguments for the resurrection.** The issue is not identified until v. 12: Some of the Corinthians are denying the resurrection of the dead. Paul’s own term for the deceased is “those who have fallen asleep,” in 7:39; 11:30; 15:6, 18, 20; 1 Thess 4:13. The recurrence of “dead,” along with the prominence of the antitheses “mortal-immortal” and “perishable-imperishable” in Paul’s arguments here suggests that, as people embedded in Hellenistic culture and influenced by the Alexandrian Jewish teacher Apollonius, the skeptical Corinthians view their souls as separable from the bodies. Indeed, because they possessed wisdom, their souls were immortal, so the resurrection of their “perishable” body, once it was “dead,” made no sense. Paul proceeds in clear steps.

**15.1–11: The proclamation of Christ’s death and resurrection.** Paul reminds the Corinthians of the movement’s early creed (vv. 3–5), to establish common ground, and he expands the list of witnesses to the resurrection, including himself, to increase its credibility. <sup>5</sup> In the pre-Pauline creed, in contrast to the Gospels, women are not among the earliest witnesses of Jesus’ resurrection. Cephas, Peter, 7: James, probably “the Lord’s brother” (Gal 1:19): 9. See Acts 9:4–5; 22:4–5; Gal 1:13.

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 proclamation has been in vain and your faith has been in vain. <sup>15</sup> We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. <sup>16</sup> For if the dead are not raised, then Christ has not been raised. <sup>17</sup> If Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup> Then those also who have died in Christ have perished. <sup>19</sup> If for this life only we have hoped in Christ, we are of all people most to be pitied.

<sup>20</sup> But in fact Christ has been raised from the dead, the first fruits of those who have died. <sup>21</sup> For since death came through a human being, the resurrection of the dead has also come through a human being; <sup>22</sup> for as all die in Adam, so all will be made alive in Christ. <sup>23</sup> But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. <sup>24</sup> Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death. <sup>27</sup> For “God” has put all things in subjection un-

**15.12–34: The reality of the resurrection of the dead.** 12–19: A logical argument: If there is no resurrection of the dead, then Christ could not have been raised, which is the basis of salvation, so believers’ faith would be in vain. 20–28: Paul reassures the reality of Christ’s resurrection and, in a sweeping historical perspective since Adam (see Gen 3.19), the subsequent events in the completion of the fulfillment of history, now underway since his resurrection. 23–28: This passage should not be read as an elaborate sequence of final events, since “order” in v. 23 refers not to chronology, but rank, with Christ, already resurrected, coming first, followed by the resurrection of those who belong to Christ. 24–26: The very purpose of Christ’s kingdom or reign, in which he had been established in his resurrection, was to destroy every ruler and every authority and power, i.e., the Roman imperial rulers and institutions, which indeed claimed to be superhuman in their power, and finally the last enemy, the power of death. 26: On the personification of death, see vv. 54–55; Ps 49.14; Hos 13.14; Hab 2.5; Rom 5.14–17; 27. Ps 8.6: 29–34: Paul points out further that the reality of the resurrection of the dead constitutes the grounds for their own and his actions in three particular ways, explained in vv. 29, 30–32a, and 82b, respectively: 29: The Corinthian practice of vicarious baptism on behalf of the dead reflects their apparent belief that baptism in the “cloud” and the “sea” (see 10.2) as symbols of Wisdom brought immortality to the soul.

**32: Wild animals at Ephesus:** a metaphor. The following quotation is from Isa 23.13. 33–34: Paul sharply shames the skeptical Corinthians, calling them to “Sober up!” and deriding those who are full of wisdom and knowledge as having no knowledge of God. The quotation in v. 33 is from the fourth-century BCE Greek poet Menander.

# 1 TIMOTHY 2:14-3:5

der, whom I have turned over to Satan,<sup>9</sup> so that they may learn not to blaspheme...

**2** First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone,<sup>2</sup> for kings and all who are in high positions; so that we may lead a quiet and peaceable life in all godliness and dignity.<sup>3</sup> This is right and is acceptable in the sight of God our Savior,<sup>4</sup> who desires everyone to be saved and to come to the knowledge of the truth.

<sup>5</sup> For there is one God;

there is also one mediator between

God and humankind;

Christ Jesus, himself human,

who gave himself a ransom for all — this was attested at the right time. <sup>7</sup> For this I was appointed a herald and an apostle (I am telling the truth,<sup>a</sup> I am not lying), a teacher of the Gentiles in faith and truth.

<sup>8</sup> I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument;<sup>9</sup> also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or

expensive clothes,<sup>10</sup> but with good works, as is proper for women who profess reverence for God. <sup>11</sup> Let a woman<sup>b</sup> learn in silence with full submission. <sup>12</sup> I permit no woman<sup>b</sup> to teach or to have authority over a man;<sup>c</sup> she is to keep silent. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

**3** The saying is sure:<sup>d</sup> whoever aspires to the office of bishop<sup>e</sup> desires a noble task. <sup>2</sup> Now a bishop<sup>f</sup> must be above reproach, married only once,<sup>g</sup> temperate, sensible, respectable, hospitable, an apt teacher, <sup>3</sup> not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. <sup>4</sup> He must manage his own household well, keeping his children submissive and respectful in every way — <sup>5</sup> for if some-

<sup>a</sup> Other ancient authorities add *in Christ*. <sup>b</sup> Or *wife*

<sup>c</sup> Or *her husband* <sup>d</sup> Some interpreters place these words at the end of the previous paragraph. Other ancient authorities read *The saying is commonly accepted*

<sup>e</sup> Or *overseer* <sup>f</sup> Or *an overseer*

<sup>g</sup> Gk *the husband of one wife*

(cf. 1.13). *Turned over to Satan*, for correction or possibly for punishment. (cf. 1 Cor 5.5). Satan or the devil is mentioned frequently in the Pastorals; see 3.6,7; 5.15; 2 Tim 2.26.

**2.1–8: Instruction on prayer.** 1–3: Accommodation with worldly authorities urged for the sake of peace for the church (see Rom 13.1–7). The irenic tone circumvents the difficult question of the limits of Christian acquiescence to an emperor who was honored as a god by daily worship and oaths of allegiance. *Godliness*, or “piety” (“eusebeia”), a predominant concern of the Pastorals (3.16; 4.7,8; 6.3,5,6; 2 Tim 3.5; Titus 1.1). 4: Strong emphasis on God as universal savior (cf. 4.10). *Knowledge of the truth*, as found in the gospel proclamation (see 2 Tim 2.25; 3.7; Titus 1.1). 5: *One God*. *one mediator*, a reformulation of the Shema (see Deut 6.4–9n.; cf. 1 Cor 8.6; Eph 4.5–6).

**2.9–15: The proper demeanor of faithful women.** The author objects to the current practice of women holding leadership and teaching positions because it threatens conventional domestic order (also 5.3–16). 9: *Dress themselves modestly*, a standard concern of Stoic and other Hellenistic moralists. *And decently*, “sophrosune,” “moderation,” one of the four cardinal virtues of Greek philosophical thought. 11–12: Very similar to the contested passage 1 Cor 14:34–35 (see note there). 13–14: A “strong” reading of Gen 2–3 assigning all the blame to the woman (contrast Rom 5.12–21). 15: *She will be saved through childbearing*, a soteriology (theology of salvation) at odds with Paul’s justification by faith (Gal 2:16; Rom 1.16–17).

**3.1–16: Living in the church of God (part one).** Qualifications for prospective bishops (3.1–7) and deacons (3.8–13), already established ecclesial offices (contrast 1 Cor 12.28; Phil 1.1n.). 1,2: *Bishop* (Gk “episkopos”), “overseer,” one who looks after church affairs (see note e). 5: *God’s church* (cf. v. 15, “the household of God”), the church is envisioned as an orderly patriarchal Greco-Roman household. 11:

one does not know how to manage his own household, how can he take care of God's church? <sup>6</sup>He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. <sup>7</sup>Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

<sup>8</sup>Deacons likewise must be serious, not double-tongued; not indulging in much wine, not greedy for money; they must hold fast to the mystery of the faith with a clear conscience. <sup>9</sup>And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. <sup>11</sup>Women likewise must be serious, not slanderers, but temperate, faithful in all things. <sup>12</sup>Let deacons be married only once, and let them manage their children and their households well; <sup>13</sup>for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

<sup>14</sup>I hope to come to you soon, but I am writing these instructions to you so that, <sup>15</sup>if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth. <sup>16</sup>Without any doubt, the mystery of our religion is great:

He was revealed in flesh,  
vindicated in spirit,  
seen by angels,  
proclaimed among Gentiles,  
believed in throughout the world,  
taken up in glory.

**4** Now the Spirit expressly says that in later times some will renounce the

Women deacons (but see note <sup>a</sup> for the ambiguity), such as Phoebe (Rom. 16.1). If women deacons are intended, the short treatment may be due to the author's anxiety about female leadership (see 2:9-15; 5.3-16). **14-15:** *I am delayed*, the letter takes Paul's place; **16:** Perhaps a quotation from an early Christian hymn.

**4:1-5:2:** The contrast of true and false teaching (part two). **1:** The *later times* (see note <sup>f</sup>) were often associated with false teachings (Mk 13.21-23; 2 Thess 2.1-16; cf. 2 Tim 4.3-4). **3:** *They forbid marriage and demand abstinence from foods*, clearest statement of the opponents' ascetic practices. **6:** *The sound teaching*, the reliable tradition the Pastoral epistles pass on (1.10; 4.1,6,13,16; 5:17; 6.1,3; 2 Tim 1.13; 3.10,16; 4.3; Titus 1.9; 2.1,7,10). **7:** *Myths*, see 1.4n. **7-10:** The life of faith compared to training for an athletic contest (cf. 1. Cor 9.24-27; 2 Tim 2.5). **13:** A glimpse into the content of an early Christian

faith by paying attention to deceitful spirits and teachings of demons; through the hypocrisy of liars whose consciences are seared with a hot iron. <sup>3</sup>They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth. <sup>4</sup>For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving; <sup>5</sup>for it is sanctified by God's word and by prayer.

<sup>6</sup>If you put these instructions before the brothers and sisters, you will be a good servant of Christ Jesus, nourished on the words of the faith and of the sound teaching that you have followed. <sup>7</sup>Have nothing to do with profane myths and old wives' tales. Train yourself in godliness, <sup>8</sup>for while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. <sup>9</sup>The saying is sure and worthy of full acceptance. <sup>10</sup>For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. <sup>11</sup>These are the things you must insist on and teach. <sup>12</sup>Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. <sup>13</sup>Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. <sup>14</sup>Do not neglect the gift that is

<sup>a</sup> Or *Their wives*, or *Women deacons*; <sup>b</sup> Gk *be*, husbands of one wife; <sup>c</sup> Gk *Who*; other ancient authorities read *God*; others, *Which*; <sup>d</sup> Or *justified*; <sup>e</sup> Or *by the Spirit*; <sup>f</sup> Or *the last*; <sup>g</sup> Gk *brothers*; <sup>h</sup> Or *deacon*; <sup>i</sup> Other ancient authorities read *suffer reproach*; <sup>j</sup> Gk *to the reading*