



Bowl Base with a Marriage Scene, 4th–5th century, glass and gold leaf, 8.4 x 0.5 cm, The Met Museum, New York. Image via the Met Museum.

1 CORINTHIANS 1–7

CA. SPRING AD 57

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Introduction to 1 Corinthians

Paul discusses more doctrinal gems in this epistle than in any other—notably, the spirit of revelation, authority, spiritual gifts, Christ’s Atonement, and resurrection. We also find that the Prophet Joseph Smith cited Paul approximately one thousand times in his sermons, publications, and written letters (including four articles of faith). Joseph loved Paul’s writings, used his text in sermons, and made many corrections.

Purpose

Paul wrote this epistle to correct dissensions, address false teachers, and notify the Saints of his visit.

Audience

Paul wrote to male and female disciples in Corinth. Some were poor, enslaved, and swayed by divisions, disorder, and the immoral society. About half the names of the people mentioned in the epistle are Greek, and the other half are Latin.

Corinth. Archeologists estimate that the Corinth area had been settled for thousands of years before the Romans conquered it in 146 BC. In 44 BC Julius Caesar made it a Roman colony. In AD 27 it became the capital of the Roman province of Achaia (southern Greece). The area had fertile soil and became an international magnet for rich and poor peoples, including Romans, Greeks, Asians, Egyptians, and Jews. Archeologists found a synagogue there.

Geographically, Corinth lies at the strategic four-mile-wide isthmus between northern and southern Greece, just northwest of Athens. Anciently, sailors unloaded small ships and dragged them across the land rather than sail around Greece. Nero attempted to dig a canal through the rock, but the project was not successfully finished until 1893. Romans built a citadel on the 1,850-foot rocky outcropping, Acrocorinth, to defend the isthmus.

Historians observe that Corinth, as a double port city, had a double portion of vices that accompany most port cities. Corinth also boasted a double portion of promiscuity. The Corinthian temple to the Roman goddess Venus housed one thousand prostitutes to the goddess of love. The city's fame spread across the empire, as we find words and phrases using the name Corinth to describe immorality:

- “To live like a Corinthian” was to live a dissolute life.
- “To play the Corinthian” was to visit a house of prostitution.
- *Korinthiazomai* meant “to fornicate.”
- “A Corinthian girl” was a prostitute.
- The name Corinth became a metaphor for fertility.

When Paul arrived, the two-hundred-year-old Roman city was a worldly boomtown in need of Christianity.¹

*Paul and Corinth*²

During his second apostolic mission, Paul opened missionary work in the city of Corinth. He saw a vision instructing him to remain there despite the persecution. The Lord encouraged him, “Be not afraid, but speak, and hold not thy peace: For I am with thee . . . I have much people in this city” (Act 18:9–10). He stayed to teach and establish Christianity for eighteen months, and later returned (18:1–11).

Paul kept in touch with the Saints in Corinth after his departure.³ Counting up the references in Acts and the Epistles to Paul's correspondences, it appears he wrote seven letters to the Corinthians. He wrote this epistle during his third mission (probably while he was in Ephesus during the spring of AD 57).⁴ This epistle was not the first written to the Corinthians even though we refer to it as such (see 1 Cor 5:9).

Table 1. Outline of 1 Corinthians*

Paul addresses disturbing reports			Paul answers Corinthians' questions		
1:1–9	Introduction		7:1–11	Value of marriage and intimacy	
1:10–4:21	Division vs. unity among members		7:12–16	Marriage with believers vs. unbelievers	
	1:10–17	dissensions at Corinth	7:17–24	Obedience vs. status	
	1:18–30	the wisdom of the world	7:25–40	Advice on when to marry	
	2:1–3:8	the wisdom of God and His Spirit	8:1–11:1	Idol sacrifices	
	3:9–23	“ye are the temple of God”	11:2–15:58	Divine worship, new covenant	
	4:1–21	false teachers		11:2–16	women wearing veils in prayer
5:1–6	The severity of sexual sins			11:17–34	the Lord’s Supper
5:7–13	Jesus as the symbol of Passover			12–14	spiritual gifts
6:1–8	Lawsuits and courts			15	resurrection
6:9–20	Immorality		16	Conclusions: exhortations and salutation	

*Adapted from John W. Welch, *Charting the New Testament* (Provo, UT: Foundation for Ancient Research and Mormon Studies, 2005), 14-2.

Outline

In the first half of the epistle (1 Cor 1–6), Paul deals with disturbing reports that he had heard from trusted, local Saints—especially one sister, Chloe, who opened her home for worship services. In the second half (1 Cor 7–16), Paul answers the Corinthian Saints’ questions. Both halves include lots of corrections, almost like verbal spankings.

1 Corinthians 1

Paul’s greeting—1 Cor 1:1–3

1 Cor 1:1. “Paul, called to be an apostle of Jesus Christ.” In Greek, *apostello* means “messenger, one sent on a mission.” Paul was sent as a representative of Jesus the Christ, but we are not told whether he was a member of the Twelve or another type of Apostle.⁵ Paul also mentions Sosthenes, who probably acted as his scribe (1 Cor 16:21). Act 18:17 mentions a Jewish man in the same town with the same name who was “the chief ruler of the synagogue” and beaten in Ephesus. If it is the same person, then the two worked together in Ephesus around the time Paul wrote this letter.

1 Cor 1:2 (NIV). “to those sanctified in Christ Jesus and called to be his holy people.” The KJV uses the phrase “holy people” to refer to Saints. The Lord’s holy people are sanctified by repenting, calling on the Redeemer, and receiving cleansing through the Spirit. The Saints include all

disciples, Apostles, and missionaries who take on the name of the Lord as His servants.⁶ Paul uses this unifying title for all purified believers.

1 Cor 1:3 (BSB). ***“Grace and peace.”*** Greek speakers used the standard salutation *charis*, “grace,” as a noun. The Hebrew speakers used *shalom*, “peace.” Paul combined these two greetings into one for both the Gentiles and Jewish converts. The greeting summarized the gospel message of Jesus’s Atonement.

Thanksgiving—1 Cor 1:4–9

1 Cor 1:4 (NIV). ***“I always thank my God for you because of his grace given you in Christ Jesus.”*** Paul begins with a heart full of thanks. But unlike in previous letters to other Saints, he does not mention the Corinthian Saints’ fruits of faith, love, and righteousness. This audience had not enjoyed that level of spiritual gifts.

1 Cor 1:8. ***“in the day of our Lord.”*** Paul uses “day” to refer to the time of salvation or the Second Coming of our Savior. Paul repeats the name Christ nine times in this introduction, establishing his clear theme. This emphasis becomes a prelude to the later discussion on the need for unity, not factions, among those who are baptized in His name.

Church divided over leaders—1 Cor 1:10–1:17

1 Cor 1:10 (NIV). ***“I appeal to you, brothers and sisters, in the name of our Lord . . . that there be no divisions among you, but that you be perfectly united in mind and thought.”*** Paul starts off with an urgent plea (not quite a command) for unity. Though the KJV uses “brethren,” in Greek Paul implies sisters too. Paul invokes the authority of “the name of our Lord Jesus Christ” as the voice of the letter. This is the tenth time Paul references Christ (Greek) or the Messiah (Hebrew) in this letter.⁷

1 Cor 1:11 (NIV). ***“My brothers and sisters, some from Chloe’s household have informed me that there are quarrels among you.”*** Paul must have known that Chloe’s house-church had a good reputation among the Saints to have acknowledged it as the source of this delicate and negative information. Paul had probably developed respect for Chloe and her household during his second mission. We learn that Chloe was trustworthy as a respected source of information. As her home was large enough to house several members for worship, she could probably afford parchment and mailing costs.

1 Cor 1:12. ***“every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.”*** All of Paul’s epistles mention the ideal of unity. A divided church violates Christ’s will (Jn 17:11, 18, 20–21). These divisions may have been within or between multiple house-churches in Corinth. Cephas (“rock”) is another name for the Apostle Peter. We were introduced in Act 18:24–26 to Apollos, the Alexandrian Jew and “an eloquent man” who was well versed in the scriptures. When he came to Ephesus, he “taught diligently” in the Jewish synagogue “the things of the Lord, knowing only the baptism of John.” But the dynamic missionary couple Aquila and Priscilla taught him Christ’s gospel and then sent him to Corinth on a mission. Apollos arrived after Paul left but “mightily convinced the Jews, and

that publicly, shewing by the scriptures that Jesus was Christ” (Act 18:27–28). Apollos’s labor at Corinth helps date this letter. Later we read that Apollos continued his faithful work in the Church (Tit 3:13).

1 Cor 1:14–17. *“I thank God that I baptized none of you, but Crispus and Gaius . . . also the household of Stephanas. . . . Christ sent me not to baptize, but to preach the gospel.”* The Corinthians may have claimed prominence or promoted factions depending on who baptized them. Paul clarifies that he spent most of his time preaching and only occasionally baptized (but he repeats the need for baptism in 1 Cor 12:13). He remembers baptizing only three individuals, each of whom are mentioned by name again: Crispus (a leader in the Corinthian synagogue), Gaius, and Stephanas and his household.⁸

God’s power and wisdom is Christ crucified—1 Cor 1:17–19

1 Cor 1:17. *“preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”* Coming from Tarsus, a capital of elocution, Paul knew the difference between eloquent philosophy and the Spirit of God that penetrated hearts. He chose to teach only with the latter as he taught the doctrine of our Redeemer. Preaching the cross testified that Jesus was the Son of God and had been unjustly killed. Then as part of God’s plan, God raised Him up on the third day. Likewise, we can defeat the terror of the world. To the secular mind, death is the greatest power over mortality, but God is mightier than death. God raised His Son from the grave and will raise all from the dead.

1 Cor 1:18 (NIV). *“message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”* As a missionary, Paul dealt with the Greek philosophy that “it was impossible for the divinity to be overcome by weak and fallible men. A divine being could not suffer as men do, and therefore it was unthinkable that a Son of God, a being with divine characteristics, could endure death like a criminal.”⁹ Consequently, the claim that the Son of God was tortured and died was “foolishness” in this view. Notwithstanding, it was still the most crucial message in the universe. Paul testifies that God’s power and Spirit would bless all who receive this saving message.

1 Cor 1:19. *“I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.”* Paul cites Isa 29:14 from the Greek Septuagint. Paul probably did not have his own private set of scripture scrolls. As a wealthy man, he may have owned one or two favorite scripture scrolls, but he most likely used a copy from the synagogue or quoted from memory.

Isaiah prophesied that God will humble those who claim to be wise. Greek culture highly valued wisdom, *sophos*, which shares roots with the word *philosophy*. In the last phrase, “prudent” means “the intelligence of the intelligent I will frustrate” (NIV), or “the cleverness of the clever I will set aside” (NASB). Also see warnings against false teachers in the Book of Mormon (2 Ne 28:9).

The foolish shame of the wise—1 Cor 1:20–1:31

1 Cor 1:21 (BSB). *“the world through its wisdom did not know . . . God.”* Paul boldly proclaimed that God will save those that believe in Jesus as their Savior. Although it may seem like foolishness

to the world (Jews wanted a political sign of their conquering Messiah, and Gentiles wanted *sophie*, “wisdom or philosophy”), Paul asked his audience to go beyond human reasoning and secularism to spiritually learn. The Greek behind “preaching” can also be translated as “the proclamation” (AB).

The Jews expected a conquering Messiah who would reveal Himself with signs in the sky and on the earth and inaugurate a glorious kingdom, powerfully sweeping away all wicked who opposed God. To proclaim that their promised King had come as a poor builder who broke their laws and traditions, was crucified, and then died was offensive to the Jews, as well as to the Gentiles (see 1 Cor 1:18). The Judeo-Greco-Roman world rationalized that “Jesus could not have been God’s promised agent since he was maltreated, scorned, and put to death as a lawbreaker.”¹⁰ But Paul denounces their philosophical expectations and calls for the humility to accept what they had called foolishness. To join the Saints and come unto Christ requires meekness. That “unity requires humility.”¹¹

1 Cor 1:24 (JST). “unto them **which are called who believe, both Jews and Greeks, Christ the power of God.**” The JST clarifies that belief is more important than being called (even though Joseph had done this translation years before he learned that “there are many called, but few are chosen” [D&C 121:34]).

1 Cor 1:25 (NIV). “**wiser than human wisdom, and . . . stronger than human strength.**” Those who are called by God and build faith in Jesus as their Savior will prove to have more power and strength through the cleansing of the Atonement and gifts of the Spirit.

1 Cor 1:26–27 (NIV). “**Brothers and sisters, think . . . [how] God chose the weak things of the world to shame the strong.**” The highly educated, politically powerful, and financially privileged accept the gospel less often than the humble and meek, as “reason knows little of the eternal dimension.”¹²

1 Cor 1:28–30 (NIV). “**God chose the lowly things . . . so that no one may boast before him . . . that is, our righteousness, holiness and redemption.**” These verses answer the questions: Why does God use the weak to confound the wise? Why do only the humble (KJV “base”) turn to God? God wants to teach humility so people can see their need for redemption, and He blesses the humble with holiness. Satan tries to counterfeit and distract mortals from recognizing truth and eventually from recognizing God.

1 Cor 1:31 (NIV). “**Let the one who boasts boast in the Lord.**” The KJV verb “glory” is also understood figuratively as living with God-given confidence. That confidence is built on charity, humility, and trust. It offers the perspective that all in life will turn our thanks and praise to our Savior.

1 Corinthians 2

The wisdom of God—1 Cor 2:1–9

1 Cor 2:1 (NIV). “**so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom.**” Paul builds on his previous message by sharing his

personal experience. Paul reminds the Corinthian Saints that he has the perspective of knowing the world's wisdom, but he taught them with God's power instead.

1 Cor 2:5 (NIV). *“so that your faith might not rest on human wisdom, but on God's power.”*

Paul explains what he means by God's wisdom and power, then elaborates on it in the next three sections.

1 Cor 2:7 (BLB). *“which God foreordained before the ages for our glory.”* The gospel plan was in place before the beginning of time. We get a feel for the different translators' understanding of God by the way they render this verse: “God ordained” (KJV), “God destined” (NIV), “God predestined” (NASB), and “God had planned” (GWT). The Greek word *proorizó* can represent all these meanings. This is why modern revelation is so valuable in understanding the Bible (see also Alm 13:3; 16:14–15).

1 Cor 2:9. *“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”* This beautiful, motivating promise is a mosaic of several phrases from Old Testament scriptures.¹³ The early church father Origen stated that Paul's quote came from the Apocalypse of Elijah (dated to the first century).¹⁴

The spirit of revelation—1 Cor 2:10–3:3

1 Cor 2:10. *“God hath revealed them unto us by his Spirit.”* Paul does not want anyone to be confused with philosophy or by the Gnostics (who claimed they alone knew deep things). God alone can reveal even deeper things through His Spirit, the source of divine revelation and truth.

1 Cor 2:11–12 (BSB). *“no one knows the thoughts of God except the Spirit of God . . . [to] understand what God has freely given us.”* Paul contrasts human knowledge to God's omniscience, which allows Him to know even our thoughts. Humans receive divine revelation with a connection to God. Our Heavenly Father wants to share His mysteries—or His eternal nature and plan—with all who seek Him. Paul reviews the power of the Holy Spirit in the next half of the chapter.

1 Cor 2:13 (BSB). *“we speak . . . in words taught by the Spirit, expressing spiritual truths in spiritual words.”* The Spirit's language is truth. It can sometimes be heard through spiritual words, but more often it comes in thoughts and feelings. Divine learning requires asking, seeking, striving with humility, and repenting regularly. We who seek the constant companionship of the Spirit must always remember our Redeemer's sacrifice and not offend the Spirit through disobedience or self-centered thoughts.

1 Cor 2:14. *“the natural man receiveth not the things of the Spirit.”* The Tyndale Bible and KJV translate *psychikos* as “natural man.” The NIV translates it as “the person without the Spirit,” and the RSV renders it as “unspiritual.” The prophet Joseph Smith used the same biblical couplet when he translated Mosi 3:19: “The natural man is an enemy to God.”¹⁵

1 Cor 2:16. *“who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”* Paul uses this same quote later in Rom 11:34. Both paraphrased Isa 40:13 from the Septuagint. Having the mind of Christ requires that disciples follow His example in their thoughts and desires.

1 Corinthians 3

1 Cor 3:1–2 (NIV). *“Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere infants in Christ. I gave you milk, not solid food.”* Paul claims that he taught the Corinthians basic principles because they were babies in their understanding of Christ. He denounces their worldly attitudes of jealousy, envy, quarreling, and strife. Paul used the same metaphor in Heb 5:12, 14: “[Ye] are become such as have need of milk, and not of strong meat. . . . But strong meat belongeth to them . . . [who] discern both good and evil.”

Building the Church on Jesus’s foundation—1 Cor 3:4–15

1 Cor 3:5 (BLB). *“Who then is Apollos? And . . . Paul? Servants through whom you believed, even as the Lord has given to each.”* Paul brings up the problem of division again with the reminder that missionaries, leaders, and Saints are merely ambassadors of Christ. When we choose to join the Lord’s Church, we covenant to become His servants or ministers. Then, God assigns “to each his task” (NIV).

1 Cor 3:6. *“I have planted, Apollos watered; but God gave the increase.”* Paul uses an agricultural metaphor to describe the Church’s growth when the Saints work according to the Lord’s principles.

1 Cor 3:11. *“foundation can no man lay than that is laid, which is Jesus Christ.”* Paul compares the Church to a building whose foundation stones are Jesus the Christ. Each member represents a different part of the building, starting with the most precious stones and ending with stubble (which will burn easily).

1 Cor 3:14–15. *“If any man’s work abide which he hath built thereupon, he shall receive a reward. [But if] any man’s work shall be burned . . . he himself shall be saved; yet so as by fire.”* In his epistles, Paul uses fire either in reference to its refining properties (“refined us like silver” [Ps 66:10]) or with in an eschatological sense, possibly referring to the fire burning at the last day (which Paul thought was imminent), as described in Rev 8:7.

Ye are temples of God—1 Cor 3:16–21

1 Cor 3:16. *“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”* Paul moves his analogy one step further, identifying the building that the Saints had been building as God’s house, or temple. The Old Testament describes how after their dedication, the tabernacle and temple were filled with God’s Spirit as represented as a cloud and a pillar of fire (Num 14:14; Isa 4:5) Think about what the temple meant to the Jews—it was the holiest place on earth, the means of fulfilling the law that brought them salvation. The temple was the house of God, a place where God’s Spirit was found.

Paul explains that the Saints also had that potential: if their hearts and minds housed the Spirit, they could become a temple of God. As they worked on building the kingdom, they were actually working on becoming more Christlike and worthy of the companionship of the Spirit. God’s Spirit can dwell in our

houses and bodies if we keep them undefiled. Paul turns that around to talk about the worth of a soul. But he returns to elaborate on the temple theme in 1 Cor 6:19.

1 Cor 3:21 (BSB). *“Therefore, stop boasting in men. All things are yours.”* Things of this world are not worth honoring or living for, but the blessings of God are. Between these warnings, Paul quotes two more scriptures: “He catches the wise in their craftiness” (Job 5:13 BSB), and “The Lord knows the thoughts of man, that they are futile” (Ps 94:11 BSB).

1 Cor 3:23. *“ye are Christ’s; and Christ is God’s.”* As Jesus is the One who bought us back from death, sin, and damnation, He is our Redeemer, and we belong to Him—whether or not we fully understand our dependence on Him in mortality. He also promises humans even more if we will give our allegiance to serve Him, thus becoming like Him. In these verses, Paul describes the Godhead as three unified individuals, challenging the Saints to become similarly unified with God and each other.

1 Corinthians 4

Christ’s servants—1 Cor 4:1–5

1 Cor 4:1 (BSB). *“regard us as servants of Christ and stewards of the mysteries of God.”*

The KJV translated ministers as “servants,” which emphasizes the relationship between Paul, Apollos, Peter, and Jesus. Paul’s audience understood the ramifications of this better than we do since one-third of the Roman Empire’s population lived in servitude. God asks His modern servants to also teach His plan and mysteries.

Jesus entrusted the Apostles with the administering the mysteries of God. In Greek, *mystérion* represents “a secret, of which initiation is necessary.”¹⁶ The mysteries include priestly ordinances. In this epistle, Paul refers to special prayers for which women must veil their faces, eternal marriages in which couples are joint heirs, and baptisms that are efficacious for the dead (1 Cor 11:2–11; 15:29). Across the Old and New Testaments we find evidence of washing, anointing, clothing, and receiving new names.¹⁷ All these are included as necessary initiations and saving ordinances in the restored Church.

1 Cor 4:2 (ESV). *“it is required of stewards that they be found faithful.”* A steward was an entrusted servant who administered his master’s business or property. The steward devoted his time, ability, and energy to his master’s interests, not to his own. To serve as one of Christ’s stewards, faithfulness is required. The Lord knows the integrity of His stewards, and they are judged by Him (not by the Saints or the world). Only the Lord has the authority to judge Paul because He is Paul’s master. This plea for criticizing Church leaders less is needed today too.

1 Cor 4:5 (NIV). *“expose the motives of the heart.”* In the ancient world, understanding and will were thought of as belonging to the heart. So, God will disclose the purposes of each person’s thoughts and, most importantly, their sincere desires on His Judgment Day.

Do not be so proud and judgmental—1 Cor 4:6–13

1 Cor 4:6 (NIV). “*you will not be puffed up in being a follower of one of us over against the other.*” Paul harks back to 1 Cor 1:12 (“I follow Paul . . . Apollos . . . Cephas” [ESV]) and says not to feel so proud of one leader that it comes at the expense of another. He asks the Corinthians not to feel puffed up but to instead foster charity, cooperation, mutual respect, and forgiveness.

Paul enjoyed a friendly relationship with Apollos and Peter; he was not criticizing them (only his argumentative audience). He asks his audience to “not think above that which is written” nor to live according to the scriptures, meaning books of the Old Testament (1 Cor 4:6 LSV).

1 Cor 4:7 (BSB). “*who makes you so superior? What do you have that you did not receive?*” Paul reminds the Saints to not criticize their leaders nor claim that one was better than another. He also refers to the fact that they received their strengths and weaknesses as gifts from God. So rather than boasting even in their strengths, they should receive them humbly to do God’s work.

1 Cor 4:8 (NIV). “*Already you have all you want! Already you have become rich! You have begun to reign—and that without us!*” Paul speaks ironically to the Saints who thought they did not need guidance from the Apostles. Had they been raised to be kings in God’s kingdom without the probationary testing and persecutions Paul endured? The Church leaders had endured much persecution, and Paul compares himself, and possibly Peter and Apollos, to men sentenced to death.

1 Cor 4:10. “*we are weak, but ye are strong; ye are honourable, but we are despised.*” Paul sets up an inverse relationship between himself and the prideful Corinthian Christians. They looked down upon their leaders as foolish and weak—yet the reality was the opposite.

1 Cor 4:11. “*Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted.*” Paul reminds the Saints that he had lived as a hungry, homeless man while serving as a missionary of God. His mention of working with his own hands refers to tentmaking or leatherworking.¹⁸

1 Cor 4:12–13 (NIV). “*When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly.*” Paul paraphrases Jesus’s Sermon on the Mount (Mt 5:39–45). This suggests that Jesus’s sayings had been recorded and were already circulating before the Gospels were written.

Paul’s warning—1 Cor 4:14–21

1 Cor 4:14 (NIV). “*I am writing this not to shame you but to warn you as my dear children.*” Paul stops teasing and warns the Corinthians of their faulty ideas. He asks them to remember his role as their spiritual father. The KJV translates *mimétēs* as “followers of me.” More often the word means “imitate me,” as in following Jesus’s example. Interpreting this in Paul’s immediate context gives evidence that Paul is not usurping Jesus’s role but sets an example for the Corinthians as their missionary (1 Cor 3:4–15; 4:1).

1 Cor 4:17–19 (NIV). *“I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ. . . . I will come to you very soon, if the Lord is willing.”* Paul sent Timothy previously to help restore order in the Corinthian church, and Paul hoped to go himself. But if he comes, will they need more discipline? Or will they repent by then?

1 Corinthians 5

The severity of sexual sins—1 Cor 5:1–6

1 Cor 5:1 (NIV). *“It is actually reported that there is sexual immorality among you.”* It is not surprising that in Corinth, which was known for its sexual lewdness, the new converts had challenges with sexual purity. The KJV here reads “fornication,” but the Greek word *porneia* encompassed all illicit sexual behavior. A stipulation against sexual immorality was also one of the four commandments that the Jerusalem Council wanted all gentile Christians to adopt from the law of Moses (Act 15:20). This seemingly implies that the Corinthian Saints were so tolerant and accepting that they did not draw the line at serious immoral offenses denounced by God.

1 Cor 5:3 (BSB). *“I have already pronounced judgment on the one who did this, just as if I were present.”* Paul feels inspired to condemn the sin of incest even at a distance (Lev 18:6–8, 29). He advocates excommunication for those who broke serious moral laws so that the sinners could begin the repentance process. From an eternal perspective, it is better for the sinner to repent in order to regain the companionship of the Spirit and Christ’s forgiveness.

Jesus as the symbol of Passover—1 Cor 5:7–13

1 Cor 5:7 (NIV). *“For Christ, our Passover lamb, has been sacrificed.”* Paul connects this wonderful symbol of the paschal lamb with Jesus, the fulfillment of the Passover bones (see Lev 23:5–8). The law of Moses designated firstborn male lambs as the vicarious recipients of the sins of the offerers and of Israel (Lev 5:15–16). Passover lambs were also unblemished and had no broken bones (Ex 12:5). The animal offerings typified Jesus’s Passion—from Gethsemane to Golgotha. The Mosaic sin offerings “point[ed] to the great and last sacrifice; . . . the Son of God, yea, infinite and eternal” (Alm 34:14).

The night following the Passover seder, the children of Israel began their weeklong Feast of Unleavened Bread. Like the Jews removed everything with leaven from their homes (Ex 12:15), Paul asks the Saints to remove every sin and cause of spiritual corruption from their lives and thoughts.

1 Cor 5:8. *“keep the feast, not with old . . . but with . . . sincerity and truth.”* The new feast may have referred to the weekly sacrament or Lord’s Supper. Early Christians renewed their covenants, remembering the Savior’s Passion and Resurrection as we do.¹⁹

1 Cor 5:9–11. *“I wrote unto you in an epistle . . . [but] now I have written.”* This is one of the evidences that Paul wrote multiple letters that we no longer have.

1 Cor 5:12–13 (BSB). “*What business of mine is it to judge those outside the church? Are you not to judge those inside? God will judge those outside.*” Paul clarifies that he did not judge non-Christians, but God would. Those inside are those who had made baptismal covenants. Within the Church, Paul calls for regulation and keeping a standard of moral integrity. He also encourages the Saints to not allow sinners to partake of the ordinance so they will not be held accountable. Later in this letter Paul builds on this warning that a sinner who partakes unworthily is guilty of sinning against the body and blood of the Lord (1 Cor 11:27, 29).

1 Corinthians 6

Settle lawsuits among believers—1 Cor 6:1–8

1 Cor 6:7–8 (BSB). “*The very fact that you have lawsuits among you means . . . you yourselves cheat and do wrong, even against your own brothers!*” Paul asks the Corinthian Saints to mediate their disputes rather than go to the Gentles for legal settlement. He is exasperated, in part, because in the future world, the Saints will need to judge angels.²⁰

Sexual immorality

In chapters 6 and 7, Paul addresses two groups opposed on the issue of sexuality. First he addresses the Libertines, who felt everything was permissible, particularly in sexuality (1 Cor 6:9–13). Then in opposition to the Libertines, Paul addresses the Ascetics, who depreciated all sexual or physical relations (1 Cor 7:1–11).

Repent in the name of Jesus—1 Cor 6:9–13

1 Cor 6:9–11 (BSB). “*the wicked will not inherit the kingdom of God . . . But you were washed, you were sanctified.*” Paul’s list of sins that disqualify one from heaven is similar to the lists found in D&C 76. Yet, with the redemption of the Son of God, even individuals who commit these sins can be cleansed, justified, and sanctified. God prepared His Son’s atoning sacrifice for repentant seekers, and the Spirit executes that cleansing on an individual basis, offering forgiveness to each returning prodigal.

1 Cor 6:12 (CEV). “*Some of you say, . . .*” Paul turns to a few statements—like a Q&A—to correct the false ideas expressed by members of the Corinthian congregations. He answers each one with a warning:

- “‘We can do anything we want to.’ But I tell you not everything is good for us” (6:12 CEV).
- “‘Foods for the belly and the belly for foods,’ but God will destroy both” (6:13 BLB).

The scandal of fornication—1 Cor 6:14–20

1 Cor 6:13 (BSB). “*The body is not intended for sexual immorality, but for the Lord.*” Paul returns to his attack against sexual sins that saturated the Corinthian culture—this time in the context of

agency or freedom. “Freedom does not mean license to do what one wants without any regard for one’s obligations.”²¹ Our bodies, which Christ paid so high a price for, should be used to do His work.

1 Cor 6:15 (BSB). *“Do you not know that your bodies are members of Christ? Shall I then . . . unite them with a prostitute? Never!”* Paul pleads with the Saints to “flee from fornication.” Sexual immorality physically, emotionally, and spiritually hurts those who succumb to it. He reminds the Corinthian Christians that Christ bought them back—He carried their sins on His body—thus, the Saints are to become one with Him: “The one who joins himself to the Lord is one spirit with Him” (1 Cor 6:17 NASB).

In the light of the restored Gospel, we see the ability to create life as a God-given gift that may carry on into the next life for those who desire it with all their hearts. This is one of God’s greatest gifts. Yet, sadly, in our culture (as in Corinth) that gift is not appreciated and, in fact, is profaned in the worst ways. Sexual immorality is one of those principles that Satan works the hardest to debase because God holds it in the highest regard. The devil has counterfeited and corrupted it to the degree that chastity is no longer recognizable as one of God’s most precious gifts.

1 Cor 6:19. *“know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”* This demonstrates another detrimental outcome of breaking the law of chastity—the Spirit will leave. Those who have been baptized, confirmed, and washed clean through the Savior’s body and then turn to sexual sin cheapen the gift and lose the Holy Spirit.

1 Cor 6:20. *“For ye are bought with a price: therefore glorify God in your body.”* We are not our own—our Redeemer ransomed humanity with a high price. Those who adulterate their covenants and prostitute their bodies demean His gift. This is Paul’s sternest chapter against immorality and at the same time is one of his most generous about repentance. Christ’s invitation is to come unto Him to be cleansed; the invitation “is not condemnation but change.”²²

1 Corinthians 7—Paul Answers the Corinthians’ Questions

This chapter begins the second half of the epistle. Paul turns to answer approximately ten questions that he received from the Corinthian Saints. Paul often begins his treatment of these questions, “Now concerning the things whereof ye wrote unto me” or “Now touching.” The questions deal with:

- marriage and divorce (7:1)
- virginity (7:25)
- food offered to idols (8:1)
- spiritual gifts (12:1)
- collection of donations for Jerusalem (16:1)
- Apollos’s next visit to Corinth (16:12)

Paul also answered other questions in the epistle without that introductory phrase, including the following:

- What about church callings and status? (7:17)
- What is apostolic authority? (9:1)
- Why do women have to veil their heads in special prayers? (11:2)
- Was Jesus's body resurrected as well as His spirit? (15:1–53)

Questions about marriage—1 Cor 7:1–9

Paul next addresses the Ascetics, who tried to avoid all things physical. Joseph Smith taught that 1 Corinthians 7 was incomplete and written for a special circumstance of missionary work.

1 Cor 7:1 (JST). “**Now concerning the things whereof ye wrote unto me, saying, . . .**” We do not have the full dialogue here, only a portion of the Saints' question. However, the prophet Joseph's inspired change explains that Paul cited the Corinthians' question. The JST is also consistent with many modern translations and a statement from the early church father Origen (ca. 184–253).²³ The prophet Joseph taught that the key to understanding the Bible is to look at the question that brought on the message. So knowing the Corinthians' question was whether “it is good for a man not to touch a woman” (or “have sexual relations with” [NIV]) helps us understand Paul's response. This also shows evidence that Paul disagreed strongly with anti-physical agendas.

1 Cor 7:2 (JST). “**Nevertheless, I say, to avoid fornication, let every man have his own wife, and let every woman have her own husband.**” As mentioned earlier, *porneia*, here “fornication,” referred to all forms of immorality. We need to read this in context of everything we know about Paul. By studying all his letters, we get a better picture of his viewpoint.²⁴ Throughout them, he speaks positively of marriage. As a strict Pharisee (Act 26:5), Paul would have valued marriage, and his marriage would have been arranged and performed when he was around age eighteen (girls were younger, usually between twelve and fifteen).²⁵ Rabbis at the time taught, “A man who does not marry by the age of twenty has sinned.”²⁶ Roman men still single at age twenty-five and women single at age twenty had to pay an extra state tax.²⁷ The early church father Clement of Alexandria (ca. AD 150–215) claimed that Paul was married to the yolkfellow mentioned in Php 4:3. Furthermore, as an Apostle of Jesus Christ, Paul knew the plan of salvation and the eternal importance of marriage.²⁸

1 Cor 7:3 (NIV). “**The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.**” The KJV word “benevolence” is also translated “conjugal rights” (RSV) and “having sex” (CEV).²⁹ Paul is candidly positive about intimate relations in marriage. Later he counters the Ascetics and teaches that marriage is not a sin (1 Cor 7:28).

1 Cor 7:5 (JST). “**Defraud Depart ye not one from the other, except it be with consent for a time.**” Paul continues on the importance of sexual intimacy in marriage. Other translations read, “Do

not refuse” (RSV, JB) and “Do not deprive” (NIV). Paul gives his own opinion on making an exception of temporary abstinence “for fasting and prayer.” A period of abstinence between one week and a month was also allowed in the Jewish Mishnah. The JST of this epistle shows that Paul was answering a question specifically about missionaries (see 1 Cor 7:26–29).

1 Cor 7:5. “that Satan tempt you not for your incontineny.” The KJV “incontineny” is usually translated “lack of self-control” (NIV, ESV, BSB, BLB, NASB).

1 Cor 7:7 (NIV). “each of you has your own gift from God.” Paul speaks of each individual having a “proper gift of God” and shortly thereafter addresses callings in the Church (1 Cor 7:17–24). Could Paul’s personal ideas on abstinence be directed specifically to those called to missionary service? Paul speaks from his own views (“I myself”), and at that time he served as a missionary and special witness of the Lord. The Corinthians knew what Paul’s marital status was at the time, but sadly, we do not.

1 Cor 7:8 (BSB). “Now to the unmarried and widows . . . as I am.” Most scholars assume that Paul was a widow or served apart from his wife as a missionary. In either case, at that time, he lived a celibate life.

1 Cor 7:9 (JST). “But if they cannot ~~contain~~ abide, let them marry: for it is better to marry than ~~to burn~~ that any should commit sin.” The JST change “abide” is consistent with the Greek for “self-control.” The KJV “burn” specifically implies sexual passion. Jews taught that if one fell into fornication (*pornea*, referring to breaking the law of chastity, including adultery and pornography), they would burn in hell. Some Jews at the time of the New Testament put extreme restraints around the law of chastity: “Whosoever multiplies conversation with a woman . . . will in the end inherit Gehenna [hell].” Another example tells of a rabbi who said to a woman while walking along a road, “Hurry up and get in front of Gehenna.”³⁰ Paul taught just the opposite. Like Jesus, he interacted with women and asked them to witness and serve in the Church beside the worthy men.

Divorce—1 Cor 7:10–11

1 Cor 7:10–11 (NIV). “A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.” Instead of citing his own opinion, Paul quotes Jesus’s commandment against divorce (Mk 10:2–10). In the ideal situation, if a wife or husband divorced, they were to remain single or else go back to their spouse. This is not protocol for our day. Latter-day prophets allow divorced people who are faithful to their covenants to remarry anyone they choose in the temple.

Mixed marriages—1 Cor 7:12–16

1 Cor 7:12–13 (NIV). “If any brother has a wife . . . [or] a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.” This discussion probably stemmed from a question that the Corinthian Saints asked about marriages in which only one spouse

was a Christian. Paul gives his personal counsel (not a commandment from the Lord). He encourages these couples to bless each other by remaining married and expresses the hope that the good example of the believer would help the unbelieving spouse.

1 Cor 7:14. *“sanctified by the [believing] wife, and . . . husband: else were your children unclean; but now are they holy.”* On January 25, 1832, Joseph Smith asked the Lord about this verse and received the revelation known as D&C 74. We learn that the underlying question here dealt with the conflict between a Jewish parent wanting his or her son circumcised and a Christian parent wanting that tradition “done away,” as little children are “holy, being sanctified through the atonement of Jesus Christ” (D&C 74:7). This restored truth was also important at the turn of the nineteenth century for American Christians because concepts of original sin and the depravity of man pervaded the cultural view, which described children as born sinful.

1 Cor 7:15–16 (BSB). *“if the unbeliever leaves, let him go. The believing brother or sister is not bound in such cases. God has called you to live in peace.”* Jesus gave one exception to avoiding divorce: adultery (Mt 19:9). Paul gives another exception: if in a mixed marriage the unbelieving spouse left, the Saint could be at peace. Thus, the Apostle teaches that if your companion leaves you over your conversion to Christianity, you can feel at peace and maintain God’s Spirit. Peace is one of the fruits of the Spirit and a sign of the Lord’s affirmation and witness (Gal 5:22; D&C 6:23).

1 Cor 7:16. *“what knowest thou, O [Christian] wife, whether thou shalt save thy husband? or how knowest thou, O [Christian] man, whether thou shalt save thy wife?”* To help clarify verse 16, I add “Christian” before “wife” and “man.”

Church callings and status—1 Cor 7:17–24

1 Cor 7:17. *“the Lord hath called every one, so let him walk.”* This seems to be a change of subject even without Paul’s standard transition. The issue is seemingly of Christians who are called to the faith or perhaps called to serve in the Church (Church callings come up again in verse 20). Apparently, when Greek men became Christians, they questioned whether or not they should be circumcised. Perhaps some Christians made a distinction between members who were circumcised and not circumcised.

1 Cor 7:18. *“Is any called in uncircumcision? let him not be circumcised.”* Surgeries both to circumcise and disguise circumcision were performed at the time, and Paul says not to go through with either (both had a very high fatality rate for adults). This verse may also have to do with the discussion in D&C 74.

1 Cor 7:19 (RSV). *“For neither circumcision counts for anything, nor uncircumcision.”* The emphasis in Christianity was not on the sign of circumcision but on a life of serving God and keeping His covenants.

1 Cor 7:20 (NIV). *“Each person should remain in the situation they were in when God called them.”* Some have thought that Paul refers to missionary callings, but I think this can be generally

received as good advice to magnify your calling (*klesis*) wherever you serve. A broader meaning for *klesis* includes a call to discipleship or “the divine invitation to embrace salvation in the kingdom of God.”³¹

1 Cor 7:21 (BSB). “*Were you a slave when you were called? Do not let it concern you—but if you can gain your freedom, take the opportunity.*” Broader than our Church callings are our positions in life, which Paul addresses too. He basically says, “Whatever station of life you are in when you become a Christian, make the most of it and be content.”

As mentioned earlier, servitude saturated the Roman Empire, which was more like a feudal system, and usually slaves had a release date.³² Modern Christians may ask why the Lord and His Apostles didn’t denounce slavery. He Himself came to minister and serve (Mk 10:45 KJV, NIV). The answer is that Jesus valued servitude—instead of getting rid of servitude, Jesus taught masters how to serve. Yet Paul is clear that enslaved people should gain their freedom if possible.

1 Cor 7:22 (NIV). “*the one who was free when called is Christ’s slave.*” In Greek, “slave” is also a “bondservant” (ESV). Once Christians have joined forces with their Savior, they are committed to serve Him. Yet, when we serve God, He blesses us with greater liberty.

1 Cor 7:23–24 (BLB). “*You were bought with a price . . . abide with God.*” Paul repeats 1 Cor 6:20, probably for emphasis. God paid the price for us through Christ’s Atonement.

Advice for virgins—1 Cor 7:25–38

1 Cor 7:25 (BLB). “*Now concerning virgins, I do not have a commandment of the Lord.*” In other translations, “virgins” is rendered “unmarried” (RSV). Paul begins a new section with his standard transition. Even though he had not learned anything from revelation, Paul mentions a “present crisis” or “impending distress” (RSV). He may have felt the Second Coming (or, more likely, the Apostasy) would come very soon. With imminent destruction just around the corner, Paul felt this was no time for teenagers to marry (marriage usually took place during the teenage years at that time). With this as his paradigm, Paul calls young women and young men to focus on serving missions and preparing the kingdom instead.

1 Cor 7:26–29 (JST). “*for a man so to remain that he may do greater good. . . . For I spare you not. But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short: it remaineth, that both, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord’s work.*” Joseph’s inspired changes may address the need for missionary service to maintain truth and hold off the Apostasy. Since marriages were often arranged a year or more in advance, this advice may have been for engaged couples too. In that case, the question may have been whether engaged youth who were called on a mission should marry first or serve single. An additional question could have been if married couples should divorce before such service.

Paul answers that whatever your marital status, you can serve (though he admits it is harder to serve full time with family responsibilities). Interestingly, Catholic priests married until the eleventh century.

Table 2. Comparison of 1 Cor 7:29–33 in the JST and KJV

JST	KJV
But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work.	But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;
And <i>it shall be with them who</i> weep, as though they wept not; and <i>them who</i> rejoice, as though they rejoiced not; and <i>them who</i> buy, as though they possessed not;	And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;
And <i>them who</i> use this world, as not <i>using</i> it: for the fashion of this world passeth away.	And they that use this world, as not abusing it: for the fashion of this world passeth away.
But I would, <i>brethren, that ye magnify your calling. I would</i> have you without carefulness. <i>For he who</i> is unmarried careth for the things that belong to the Lord, how he may please the Lord: <i>therefore he prevai-leth.</i>	But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
But he <i>who</i> is married careth for the things that are of the world, how he may please his wife; <i>therefore there is a difference, for he is hindered.</i>	But he that is married careth for the things that are of the world, how he may please his wife.

Celibacy was encouraged in some areas from AD 400, but it was not a requirement until almost a thousand years after Paul. Some explain that the change came from a desire to keep land priests owned from being passed to anyone except the church. This tradition of celibacy has changed the way most Christians interpret these verses.

1 Cor 7:32 (JST). “**magnify your calling.**” Paul calls on the Saints to work without extraneous cares and anxiety (NEB). He felt that it was hard to focus on missionary work while married, “therefore there is a difference, for he is hindered.” These verses have so many JST changes that a comparison is helpful.

1 Cor 7:36 (JST). “**if any man think that he behaveth himself uncomely toward his virgin whom he hath espoused . . . let him do what he will hath promised, he sinneth not: let them marry.**” The message here is different when we realize Paul was referring to engaged couples called on missions. The JST change is consistent with the RSV, which translated “virgin” as “betrothed,” and the NIV, which has “the virgin he is engaged to.” Should these couples marry or serve first? The man

can also be a father: “If there is anyone who feels that it would be fair to his daughter to let her grow too old for marriage” (JB).

1 Cor 7:37 (NIV). “*the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will.*” Paul honors personal revelation and encourages engaged couples to receive divine direction. Paul’s counsel about the timing of marriage is reversed a few years later when he writes to Timothy instructing young women to marry and have children (1 Tim 5:14).

Advice for widows—1 Cor 7:39–40

1 Cor 7:39 (NIV). “*A woman . . . is free to marry anyone she wishes, but he must belong to the Lord.*” Paul speaks of widows in particular. His statement gave widowed women freedom to choose their spouse. At the time, most first marriages were arranged while second marriages were dependent on age, financial situation, and social class. A widow was not bound to anyone—for the first time in her life.

As children, girls were controlled by their fathers, and that charge was transferred to husbands upon marriage. The Mishnah equates widowhood with a woman’s freedom: “A wife . . . can get her freedom by divorce, or through her husband’s death.”³³ This freedom was not relished, though, as it often resulted in abject poverty. For this reason, most Jewish widows remarried quickly. There were tax incentives for remarriage, too. To bolster Roman families, Caesar Augustus enacted reforms to legally and financially pressure fertile widows and divorcées to remarry within two years.³⁴ He added a penalty tax to citizens who were widows and divorcées who did not have at least three children.³⁵

Early Christian leaders showed extra concern for widows, following their Master’s example.³⁶ Three Gospels record Jesus denouncing Jewish leaders who did not take care of the widows: “Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses” (Mt 23:14; see Lk 20:46–47). In the Apostolic Church, the Twelve Apostles acknowledged the need to feed the widows and called seven leaders to oversee their needs (Act 6:1). We see that the Savior and His Apostles were aware of and working to resolve the plight of single women in the early Church.

Notes

1 Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids, MI: Eerdmans, 1988), 1:773; Raymond E. Brown, *An Introduction to the New Testament* (New York, NY: Doubleday, 1997), 513; *1 & 2 Corinthians: The Preacher’s Outline and Sermon Bible* (Chattanooga, TN: Leadership Ministries Worldwide, 2003); Robert L. Millet, *Studies in Scripture*, vol. 6 of 8, *Acts to Revelation* (Salt Lake City, UT: Deseret Book, 1987), 178, 181, 191.

2 Richard Lloyd Anderson, *Understanding Paul* (Salt Lake City, UT: Deseret Book, 2007), 93.

3 See 1 Cor 1:11; 5:9; 7:1; 16:10–11, 17.

4 1 Cor 16:8. First Corinthians is one of the epistles that textual scholars most consistently agree was written or dictated by Paul. In chronological order, these are 1 Thessalonians, Galatians, Romans, 1 and 2 Corinthians, Philippians, and Philemon. With stylometry (a computer-generated statistical analysis of word order and patterns), John L. Hilton found evidence that thirteen of the fourteen books attributed to Paul include a high probability of his word patterns—the only exception being Ephesians.

5 Paul makes a connection between his apostolic office and God's will. He does this also in 2 Cor 1:1; Gal 1:1; Eph 1:1; Col 1:1; and 2 Tim 1:1.

6 Dallin H. Oaks, "Taking upon Us the Name of Jesus Christ," April 1985 general conference, online at churchofjesuschrist.org. "It is significant that when we partake of the sacrament, we do not witness that we *take upon us* the name of Jesus Christ. We witness that we are *willing* to do so. (See D&C 20:77.) The fact that we only witness to our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense. . . . [Our] witness relates to some future event or status whose attainment is not self-assumed, but depends on the authority or initiative of the Savior himself."

7 Joseph A. Fitzmyer, *First Corinthians* (New Haven, CT: Yale University Press, 2008), 148. The name Christ or Messiah means "Anointed One" in English. The Messiah was expected to rule righteously over the world and establish a utopian society. The Dead Sea Scrolls, which date back to the time of the New Testament, applied this "term to the prophet who would come to acknowledge the royal messiah and to the high priest who would offer perfect sacrifices in the messianic kingdom."

8 For the additional reference to Crispus, see Act 18:8; for Gaius, see Act 19:29, 20:4, Rom 16:23, 3 Jn 1:1; for Stephanas, see 1 Cor 16:15, 17.

9 Fitzmyer, *First Corinthians*, 159. "Elaborate philosophical arguments had been developed among the Greeks to demonstrate the god must be free from distress and even from influence from any source outside himself."

10 Fitzmyer, *First Corinthians*, 160.

11 Anderson, *Understanding Paul*, 99.

12 Anderson, *Understanding Paul*, 98, 100.

13 Isa 64:4; 52:15; 65:17; and Jer 3:16.

14 Fitzmyer, *First Corinthians*, 176–177.

15 John L. Hilton, "On Verifying Wordprint Studies: Book of Mormon Authorship," *BYU Studies Quarterly* 30, no. 3 (1990): 89–108. See also Alm 26:21. Translators can use only their own vocabulary in producing the text in their native language. Joseph felt inspired to use several biblical phrases that he was familiar with in his own translation. Every word in the Book of Mormon we find in Joseph Smith's vocabulary. Yet his writing style is very different from that of Nephi, Alma, Mormon, and the other Book of Mormon authors.

16 "Mustérion," *Strong's Exhaustive Concordance of the Bible*, available online at <https://biblehub.com/greek/3466.htm>. All Greek and Hebrew translations are taken from *Strong's*.

17 Eph 6:11–15; Heb 1:9, 14; 5:1–6; 7:1–10:22; 1 Jn 20:27; Rev 3:12.

18 See 1 Cor 9:15–18; 2 Cor 11:7–11; 12:13–15; 1 Ths 2:9; Act 20:34.

19 Act 2:42; 20:7; 1 Cor 10:16; 11:20, 33.

20 1 Cor 6:2–3; Dan 7:22; *Gospel Doctrine Selections from the Sermons and Writings of Joseph F. Smith* (Salt Lake City, UT: Deseret News, 1919), 23. “Because the resurrected, righteous [humankind] has progressed beyond the pre-existent or disembodied spirits, and has risen above them, having both spirit and body as Christ has, having gained the victory over death and the grace, and having power over sin and Satan . . . [he] possesses keys of power, dominion and glory that the angel does not possess . . . [until] passing through the same ordeals and proving equally faithful.”

21 Fitzmyer, *First Corinthians*, 261.

22 Anderson, *Understanding Paul*, 103, 104.

23 Gerald L. Bray, ed., *1–2 Corinthians* (Downers Grove, IL: IVP Academic, 2014), 58.

24 See Rom 13:9; 1 Cor 6:9; 11:11; Eph 5:21–6:4; Col 3:18–21; 1 Tim 2:15.

25 Jacob Neusner, ed., *Dictionary of Judaism in the Biblical Period* (Peabody, MA: Hendrickson, 1999), 223–224.

26 Mishnah, *Kiddushin* 29b.

27 Ken Campbell, ed., *Marriage and Family in the Biblical World* (Downers Grove, IL: InterVarsity Press, 2003), 144. Mishnah, *Kiddushin* 2:1: “A man may give his daughter in betrothal while she is still in her girlhood either by his own act or by that of his agent.” On girls’ arranged marriages, see Mishnah, *Yebamoth* 13:1.

28 Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith* (Orem, UT: Grandin, 1991), 9–10, 42, 110, 210, 327–331: “Paul . . . knew . . . all the ordinances, and blessings [that] were in the Church.” See 1 Cor 11:11.

29 The KJV is quite prudish in its word choice, but Paul used very clear words to describe the need for intimacy in marriage for both spouses.

30 F. F. Bruce, *1 & 2 Corinthians* (New York, NY: HarperCollins, 1980), 68.

31 “*Klésis*,” *Strong’s Exhaustive Concordance of the Bible*, available online at <https://biblehub.com/greek/2821.htm>.

32 See my previous notes on slavery from Mt 19–20, Mk 10; Lk 18, and Jn 13–17; see also Mt 26:13; Lk 23.

33 Mishnah, *Kiddushin* 1:1.

34 Ben Witherington III, *Women and the Genesis of Christianity* (Cambridge, UK: Cambridge University Press, 1990), 23.

35 Jackson J. Spielvogel, *Western Civilization*, 7th ed. (Belmont, CA: Thomson & Wadsworth, 2009), 152: “Augustus also revised the tax laws to penalize bachelors, widowers, and married persons who had fewer than three children.”

36 Lynne Hilton Wilson, *Christ’s Emancipation of New Testament Women* (Palo Alto, CA: Good Sound Publishing, 2015), chapter 6.