



McMaster Divinity
College

1 CORINTHIANS

DEALING WITH A DIFFICULT CHURCH

NT 3P1220 (BS/CC)

NT 3P1460 (GREEK EXEGESIS)

McMaster Divinity College
Dr. Christopher D. Land
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Winter 2027
Tuesday, 9:00am–10:50pm

The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.

COURSE DESCRIPTION

As all Christian leaders know, churches are hard to deal with—and Paul's congregation in Corinth was no exception. In this course, we will examine 1 Corinthians, in which Paul expresses his displeasure at a wide range of problems plaguing the community. By reflecting upon Paul's concerns and the way that he addresses them, we can learn about church leadership and better appreciate the complexities that emerge whenever the proclamation of the kingdom of God produces a community that needs to operate within an existing culture.

SPECIALIZATIONS

NT 3P1220 is available as a Biblical Studies (BS) or Church and Culture (CC) specialization.

≈ Students taking 3P1220 as a Biblical Studies (BS) course will be encouraged to explore the historical and cultural setting of 1 Corinthians, as well as scholarly debates concerning the interpretation of its contents.

≈ Students taking 3P1220 as a Church and Culture (CC) course will be encouraged to reflect upon the complexities of Paul's engagement with Corinthian culture and to consider the related difficulties that emerge when the Christian tradition engages with contemporary cultures today.

COURSE OBJECTIVES

Having completed this course successfully, students will:

KNOWING

- Know the basic outline of 1 Corinthians;
- Have familiarity with the historical setting of 1 Corinthians;
- Understand the major theological and ethical teachings found in 1 Corinthians;
- Better understand how Greek grammar enables the creation of coherent Greek texts (NT 3P1460);

BEING

- Appreciate the importance of participating in critical and respectful discussions concerning biblical texts;
- Be sensitive to the historical and cultural environment in which the early church first communicated the gospel;
- Be more competent interpreters of Paul;
- Embody a more cruciform way of life;

DOING

- Read books that engage with 1 Corinthians in a careful and critical manner;
- Take time to reflect on the relevance of 1 Corinthians;
- Talk intelligently about 1 Corinthians;
- Discuss how 1 Corinthians is relevant to contemporary Christianity;
- Have the ability to exegete a Greek text in a way that responsibly relates its grammar to all of the other things that are significant for interpretation (NT 3P1460).

TEXTBOOKS AND RESOURCES

All students are required to possess a copy of the Bible in whatever language or translation is easiest for the student to read.

Greek exegesis students are also required to possess:

A standard edition of the Greek New Testament, such as the Nestle-Aland *Novum Testamentum Graece* (26th–28th ed.) or the UBS *Greek New Testament* (4th–5th ed.).

A suitable Greek–English lexicon (see list below).

Gee, James Paul. *Introducing Discourse Analysis: From Grammar to Society*. London: Routledge, 2018.

Runge, Steven E. *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*. Peabody, MA: Hendrickson, 2010.

Greek exegesis students are recommended to have access to the following:

Omanson, Roger L. *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger's Textual Commentary for the Needs of Translators*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at books@readon.ca. The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

COURSE REQUIREMENTS

ASSIGNMENTS FOR NT 3P1220 (ENGLISH)

CLASS PARTICIPATION (0%)

During each class meeting, we will discuss three things: (1) what Paul's words likely meant in their *ancient* social and historical setting; (2) what Paul's message to the Corinthians reveals *in general* about the kingdom of God and the work of the Spirit in individuals and communities; and (3) how the kingdom and the Spirit are manifest (or might be made more manifest) in *contemporary* individuals and communities.

Attendance at weekly meetings is expected, because class discussions are a significant part of the overall learning experience.

RESEARCH REPORTS (4 x 20% = 80%)

Over the course of the semester, students will submit four exegetical assignments. The goal is to practice asking and answering hermeneutically significant questions about a biblical text. Some of these pertain to the ancient function/meaning of the text; others pertain to its function/meaning today. To prepare your answers to the assigned questions, you will undertake important research to inform yourself concerning scholarly discussions of your passage.

The available passages are listed in the Course Schedule below, along with the assignment due dates. Detailed assignment instructions will be available on A2L.

Please keep in mind that this weekly work is the entirety of your research and writing for the entire course. It is expected that a significant amount of time will be invested.

The following paragraphs clarify how these reports further the goals of the course, focusing on each of the specializations.

❖ *EXEGETICAL RESEARCH (BS)*

In keeping with the major emphases of biblical scholarship, your research reports will situate an assigned passage from 1 Corinthians within its various *ancient contexts*. By consulting a wide range

of resources, you will learn to explore the Bible from text-critical, linguistic, literary, historical, sociological, philosophical, and theological perspectives. Your goal should be to understand both what Paul is saying (i.e. the meaning of his words as language) and what Paul is doing (i.e. the function of his words as historical action).

❖ *HISTORICAL/THEOLOGICAL/CULTURAL RESEARCH (CC/CW)*

In view of the fact that Christian theology entails much more than simply good exegesis, your research reports will also reflect on 1 Corinthians with a view towards the *(re-)contextualization* of Paul's theological witness. You will consider what Paul's witness reveals about the kingdom of God and the transforming work of the Spirit, keeping in view that Paul wrote in a specific context and that his subsequent readers have inhabited very different social and historical contexts. You will begin to draw connections between 1 Corinthians and other significant cultural "texts" or "messages" (both biblical and non-biblical, religious and non-religious, written and otherwise); you will ponder how Paul's witness has been received, (mis)understood, integrated, and even challenged by later readers and reading communities; and you will compare Paul's ideas and actions with those of others (both within the Christian community and outside of it, both in Paul's own time and today).

❖ *PRACTICAL RESEARCH (PS)*

In the end, actions speak louder than words. This being the case, your research reports will propose contemporary words and actions that creatively re-instantiate the most significant aspects Paul's theological witness, showing how that witness is relevant not only to situations very similar to Paul's Corinthian mission but also to situations that in various ways look remarkably different.

CONCLUDING REFLECTION (20%)

At the end of the semester, you will reflect on how the course has impacted your understanding of 1 Corinthians and its significance for life today. You will then offer a 1,200-word response to the question: What is God saying today through 1 Corinthians? The concluding reflection is due according to the Course Schedule below.

ASSIGNMENTS FOR NT 3P1460 (GREEK EXEGESIS)

CLASS PARTICIPATION (0%)

Greek Exegesis students will attend the regular class meetings and participate along with other students. In addition, Greek tutorials will be offered at a time to be arranged on the first day of class, either in-person or online depending on student availability. These tutorials will discuss Greek exegetical skills and any student questions arising from the exegetical assignments.

ORIENTATION TO DISCOURSE ANALYSIS (20%)

Attendance at weekly meetings is expected, along with participation in class discussions. However, instead of the regular weekly assigned reading, Greek exegesis students will read two books on discourse analysis:

(1) Gee's *Introducing Discourse Analysis*, and (2) Runge's *Discourse Grammar*. After reading these books, students will write a brief 1,500-word essay. It should draw upon (and cite) the assigned reading. It must offer a definition of discourse analysis, a positive evaluation of its potential contributions to our understanding of the New Testament, and a critical evaluation of the potential hazards that confront interpreters seeking to implement it. NB: If a student has already completed an assigned reading for a previous course, alternative reading must be arranged in consultation with the professor following the first day of class, and the essay must discuss how this alternative reading has challenged and/or refined the student's understanding of discourse analysis.

WEEKLY ASSIGNMENTS (4 X 20% = 80%)

In keeping with the Course Schedule below, Greek exegesis students will practice sight-reading by working through assigned passages of the New Testament. They will also submit a weekly assignment that interacts with the assigned passage. For the first half of the semester, these assignments will probe grammatical issues of interpretive significance in consultation with lexicons/grammars, and handbooks/commentaries (e.g., structures and/or meanings of particular words, phrases, or clauses). For the second half of the semester, these assignments will probe linguistic patterns across longer passages. Detailed instructions will be provided for each of these assignments on A2L.

GRADING SUMMARY

NT 3P1220 (ENGLISH)

Class Participation	0%
Research Reports (x4)	80%
<u>Concluding Reflections</u>	<u>20%</u>
Total	100%

NT 3P1460 (GREEK)

Class Participation	0%
Orientation	20%
<u>Weekly Assignments (10x)</u>	<u>80%</u>
Total	100%

COURSE SCHEDULE

NB: Every effort will be made to avoid cancelling classes, but if a class must be cancelled or moved fully online then an announcement will be posted on Avenue to Learn (A2L). Please check for announcements each week before coming on campus.

Date	Assignments Due @ 9:00am		Topics	Passages
	English (3P1220)	Greek (3P1460)		
Jan 12	Read 1 Corinthians	Read 1 Corinthians	Welcome & Introduction	

Jan 19			The Historical Setting of 1 Corinthians	16:1–21
Jan 26		Exegetical Assignment #1	Sophistication in a Culture of Arrogance	1:10–2:5
Feb 2	Report #1	Exegetical Assignment #2	Collaboration in a Culture of Competition	2:6–4:13
Feb 9		Exegetical Assignment #3	Purity in an Impure Culture	4:14–6:20
Feb 16				
Feb 23	Report #2	Exegetical Assignment #4	Cultural Institutions in the Shadow of Apocalypse	7:1–40
Mar 2			Self-Sacrifice in a Culture of Rights and Privileges	8:1–9:23
Mar 9		Orientation to Discourse Analysis	Fear in a Culture of Idolatry	9:24–11:1
Mar 16	Report #3	Discourse Analysis #1	Dignity in a Male-Dominated Culture	11:2–16
Mar 23		Discourse Analysis #2	Solidarity in a Culture of Inequality	11:17–34
Mar 30		Discourse Analysis #3	Love in a Culture of Self-Promotion	12:1–14:40
Apr 6	Report #4	Discourse Analysis #4	Anticipation in a Culture of Instant Gratification	15:1–58
Apr 13	Concluding Reflections			

COMMUNICATION

AVENUE 2 LEARN (A2L)

We will make extensive use of Avenue to Learn (A2L) in this course; it will be the primary hub for all course content and for all course announcements. **It is your responsibility to log into the system regularly to check for announcements, course content, and course activities.**

EMAIL

I can be contacted using the email address listed at the top of this syllabus. To protect confidentiality and confirm your identity, all communication must originate from your McMaster email account. Similarly, if I need to contact you for any reason, I will send mail to your McMaster email address. **It is your responsibility to ensure that that you are actively using and monitoring your McMaster email account.** If an instructor becomes aware that a communication has come from an alternate address (that is, an address other than the student's McMaster email address), the instructor may not reply at their discretion. **Students must not use the "Instant Message" feature within A2L, nor should they send emails using A2L.**

OFFICE HOURS

I maintain office hours on at least two days per week, with the specific hours for each semester available both on A2L and outside my office door. **Office hours can be used for drop-in visits**, ideally kept to a half-

hour maximum. If you need more time to visit or cannot come during office hours, please schedule a meeting by contacting me via email. **I am willing to meet in person or via Zoom as needed.**

SCHEDULED ACTIVITIES

PARTICIPATION

Presence and participation in this course are expected. Mediocre participation translates into mediocre learning outcomes. Moreover, logging into A2L or showing up to class are not, by themselves, sufficient as a demonstration of participation. Students are expected to engage with the professor and with one another, both in structured course activities and before/after class. **Relational engagement is an important part of belonging to and maintaining a community of learning.** Late arrivals disrupt the class and may affect your participation grade.

Conversely, excessive participation can amount to dominating class discussions. Please limit your interactions so that they do not overwhelm other students or hinder others from participating. If I discern that you are dominating our discussions, I may ask you to take a step back to allow others to participate more fully.

ETIQUETTE

It is critical that students show respect for classmates and instructors. Most, if not all, courses at MDC are devoted to the interpretation of Scripture. Invariably there will be disagreements; these **disagreements must be discussed and negotiated in a respectful manner.** This applies to individual and group communications involving the instructor and others enrolled in the course.

As the instructor of the course, it is my responsibility to model respectful disagreement and to help you to feel comfortable expressing your views in a respectful manner. I expect that you will give thought to your questions and comments. Please avoid sweeping statements that caricature or dismiss ideas or people with whom you disagree. Instead, identify concrete facts and speak clearly about their implications. When evaluating ideas or people, identify the underlying presuppositions or commitments that undergird your evaluation and make these explicit as part of your observation. Students who violate these guidelines may be dismissed from class.

ABSENCE DUE TO ILLNESS

If you must miss class due to an illness, please email me as soon as possible. If you are an in-person student and you are ill, please email me even if you plan to attend class online. Although I may be able to share a video recording of the class, I cannot guarantee that this will be possible, so you may wish to have a fellow student take notes for you.

CLASS CANCELLATIONS

If I should become ill and unable to attend class, I will communicate via A2L as soon as possible. **Please check A2L before coming to class, so that you do not miss any last-minute scheduling changes.** Similarly, please be sure to check whether MDC has closed due to inclement weather. If we must cancel class, I

reserve the right to move the week's material to A2L (asynchronous format). This will help to ensure that we stay on schedule.

RECORDING

The recording of lectures, tutorials, or other methods of instruction may occur during a course, whether by an instructor for the purpose of authorized distribution or by a student for the purpose of personal study. **Your voice and/or image may be recorded during the class** and your participation in the course serves as tacit acceptance of this fact. Please speak with the instructor if this is a concern for you. Also, please respect the privacy of peers: **do not share images, recordings, or written contributions outside the class environment.**

COPYRIGHT

Please be advised that lectures, demonstrations, performances, and any other course material provided by an instructor represent copyright-protected works. The Copyright Act and copyright law protect every original literary, dramatic, musical and artistic work, *including lectures* by university instructors. **You are not permitted to share or otherwise distribute course materials or class recordings without written permission** from the relevant copyright holder(s).

ONLINE PARTICIPATION

Online participation is like face-to-face participation in that it requires planning, engagement, and respect. In addition, **online participation has the following specific requirements.**

TECHNOLOGY REQUIREMENTS

- Ensure you have a reliable internet connection, a device with audio and video capability, and the course platform installed (i.e. Zoom).
- Test your link and connection before class.
- Keep your microphone muted unless speaking.
- Use headphones, if possible, for better audio quality.

WEBCAM & ENVIRONMENT

- Unless otherwise instructed, enable your webcam for the duration of the class session.
- Dress in casual but appropriate attire.
- Minimize distractions in your background. Virtual backgrounds are acceptable if professional.

NETIQUETTE

- Use the "Raise Hand" feature before speaking; avoid interrupting others.
- Keep chat messages on topic; avoid ALL CAPS, sarcasm, or humor that could be misinterpreted.
- Stay focused—do not multitask during class.

WRITTEN ASSIGNMENTS

ONLINE SUBMISSION

Written assignments must be submitted via Avenue to Learn (A2L) prior to the relevant due date (see schedule below and/or A2L). **Emailed assignments will not normally be accepted.** Under extenuating circumstances, I may be willing to accept an emailed assignment as submitted, but this is at my own discretion. At the end of the semester, any missing assignments will receive a grade of “0,” unless the student has already been granted an incomplete or deferral from the Office of the Registrar.

FILE FORMATS

Written assignments must be uploaded to A2L either as Word documents (.doc, .docx) or in Rich Text Format (.rtf). If your file is not being accepted by the system, please ensure that you are using an accepted file format.

MDC STYLE

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the latest edition of the MDC Press Style Guide, which is available on A2L from MDC Student Services. **Failure to observe appropriate style will result in grade reductions.**

LATENESS

Everyone benefits when the entire class proceeds uniformly on schedule. Conversely, both students and professors suffer when work begins to pile up or become scattered. In this class, **a non-negotiable penalty of 2% per day will be applied to all late assignments.** Furthermore, **late submissions will not receive detailed comments from the professor** and may not be returned at the same time as work submitted on time.

Please do not email me to request an extension, because no extensions will be given. **If you are unable to submit work on time, you can email me using the exact subject heading *didaskale eleēson*,** which means “Teacher, have mercy!” I will not necessarily reply to your email. However, when I am calculating final grades after the last week of class, I will search for this specific subject heading and consider each request. Please keep in mind that busyness and poor planning do not generally provoke compassion. Also, assignments cannot be submitted after the final week of class without written permission from the Office of the Registrar (mdcreg@mcmaster.ca).

PLAGIARISM

Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one’s own (regardless of the means of its production, including Generative AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as

such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

A useful guide to avoiding plagiarism is the Harvard Guide to Using Sources:

<http://usingsources.fas.harvard.edu/icb/icb.do>

ARTIFICIAL INTELLIGENCE

You are expected to do your own thinking and to write your own papers, etc. Generative AI is not to be used to do this work for you. **Using AI to produce content for you and then submitting that content as if you produced it is considered plagiarism** (i.e., submitting work that is not one's own as if it is one's own) and is a violation of the academic honesty policy. Additionally, although there may be value in using an AI tool to correct mistakes in English grammar, usage, and mechanics, **Generative AI is not to be used for translating from your native language to English.** All degree programs at MDC are taught in English language. Students are expected to be sufficiently proficient in English to engage fully in academic discourse in these programs.

TURNITIN

In this course, we will be using a web-based service (turnitin.com) for plagiarism detection. A student's continuation in the course represents his or her consent to the use of this service. If a student has objections to the use of this service, alternate arrangements for assignment submission must be made with the professor in advance of the assignment deadlines.

GENDER INCLUSIVE LANGUAGE

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

GRADING SCALE

Percent Grade	Letter Grade	Grade Point (12)	Grade Point (4)	Grade Guidelines
90–100	A+	12	4.0	For work displaying mastery of the subject matter, creativity, and individualized integration of insights and their relationship
85–89	A	11	4.0	
80–84	A–	10	3.7	
77–79	B+	9	3.3	For work displaying a good level of competence and comprehension
73–76	B	8	3.0	
70–72	B–	7	2.7	

For M.A, D.P.T, and Ph.D programs, any course grade below B– does not count for credit and must be repeated.				
67–69 63–66 60–62	C+ C C–	6 5 4	2.3 2.0 1.7	For work which meets the basic course requirements but demonstrates a low level of comprehension
For M.Div, Dip.Min, Cer.C.S, and occasional programs, any course grade below C– does not count for credit and must be repeated if it is a required course				

AODA

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), McMaster Divinity College (MDC) is committed to supporting a learning environment that is inclusive and accessible to all students, including those with disabilities. **Students who require academic accommodations to participate fully in this course must register with Student Accessibility Services (SAS)** (<https://sas.mcmaster.ca/>) of McMaster University. SAS will work directly with the MDC Registrar to ensure reasonably appropriate accommodations are in place. Students with accommodations must use the SAS portal to activate the accommodations relevant to each course at the start of each term they are enrolled in. This will generate a notification to course instructors outlining the activated accommodations for the student in their course. Please note that accommodations must be requested in advance to allow sufficient time for implementation. Accommodations will be implemented once the faculty member has been notified. Accommodations are not retroactive and will not be applied to coursework or activities that have already concluded.

Contact Information:

Student Accessibility Services General Inquiries: sas@mcmaster.ca

Roksana Sobota (SAS Representative for MDC): sobotar@mcmaster.ca

MDC Registrar: mdcreg@mcmaster.ca

GUARDME

Students at McMaster Divinity College have access to the GuardMe Student Support Program (GMSSP), which offers free, confidential mental health and wellness support 24/7. Through the program, students can connect with counsellors, access helpful tools and resources, and receive support anytime, from anywhere. Support is available by phone (1-844-451-9700) or visit gmssp.org to download the Student Support App.

SUITABLE GREEK-ENGLISH LEXICONS

[BDAG:] Bauer, Walter, Frederick W. Danker, W. F. Arndt, and F. W. Gingrich. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.

Danker, Frederick W. *The Concise Greek-English Lexicon of the New Testament*. Chicago: University of Chicago Press, 2009.

Diggle, James et al. *The Cambridge Greek Lexicon*. 2 Vols. Cambridge: Cambridge University Press, 2021.

[LSJ:] Liddell, Henry George, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. 9th ed. Oxford: Clarendon, 1996. [Available @ <http://www.tlg.uci.edu/ljsj/>] [8th edition available @ <https://archive.org/details/cu31924012909697>]

Liddell, Henry George, and Robert Scott. *An Intermediate Greek-English Lexicon*. Oxford: Clarendon Press, 1889. [Available @ <https://archive.org/details/intermediategree00lidd>]

Louw, J.P., and E.A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2 vols. New York: United Bible Societies, 1989.

Montanari, Franco. *The Brill Dictionary of Ancient Greek*. Leiden: Brill, 2015.

Thayer, J.H., *A Greek-English Lexicon of the New Testament*. New York: American Book Company, 1897. [Available @ <https://archive.org/details/04508981.1536.emory.edu>]

BIBLIOGRAPHY

GRAMMATICAL GUIDES (THESE REQUIRE GREEK)

Brookins, Timothy A., and Bruce W. Longenecker. *1 Corinthians 1–9: A Handbook on the Greek Text*. Waco: Baylor University Press, 2016.

Brookins, Timothy A., and Bruce W. Longenecker. *1 Corinthians 10–16: A Handbook on the Greek Text*. Waco: Baylor University Press, 2016.

Ellingworth, Paul and Howard Hatton. *A Handbook on Paul's First Letter to the Corinthians*. UBS Handbooks. New York: United Bible Societies, 1995.

COMMENTARIES (* INDICATES DISCUSSION OF GREEK)

Barrett, C. K. *The First Epistle to the Corinthians*. HNTC. New York: Harper & Row, 1968.

Blomberg, Craig L. *1 Corinthians*. NIVAC. Grand Rapids: Zondervan, 1995.

Bray, Gerald L., ed. *Commentaries on Romans and 1–2 Corinthians*. ACT. Downers Grove: InterVarsity, 2009.

Bruce, F. F. *First and Second Corinthians*. NCB. Grand Rapids: Eerdmans, 1971.

Campbell, Charles L. *1 Corinthians*. Belief. Louisville: Westminster John Knox, 2018.

Ciampa, Roy E., and Brian S. Rosner. *The First Letter to the Corinthians*. PNTC. Grand Rapids: Eerdmans, 2010.

*Collins, Raymond. *First Corinthians*. SP. Collegeville, MN: Liturgical Press, 2007.

*Conzelmann, Hans. *1 Corinthians*. Hermeneia. Philadelphia: Fortress, 1975.

*Fee, Gordon. *The First Epistle to the Corinthians*. NICNT. Grand Rapids: Eerdmans, 1987. 2nd ed., 2014.

*Fitzmyer, Joseph A. *First Corinthians: A New Translation with Introduction and Commentary*. Anchor Yale Bible 32. New Haven: Yale University Press, 2008.

Gardner, Paul. *1 Corinthians*. ZECNT. Grand Rapids: Zondervan, 2018.

*Garland, David E. *1 Corinthians*. BECNT. Grand Rapids: Baker Academic, 2003.

Harrisville, Roy H. *1 Corinthians*. ACNT. Minneapolis, Augsburg, 1987.

Hays, Richard B. *First Corinthians*. Interpretation. Louisville: Westminster John Knox, 1997.

Horsley, Richard A. *1 Corinthians*. ANTC. Nashville: Abingdon, 1998.

Johnson, Alan F. *1 Corinthians*. IVP NTC 7. Downers Grove, IL: InterVarsity Press, 2010.

Keener, Craig. S. *1–2 Corinthians*. NCBT. New York: Cambridge University Press, 2005.

Lockwood, Gregory. *1 Corinthians*. ConcC. St. Louis: Concordia, 2000.

Oropeza, B. J. *1 Corinthians*. NCCS. Eugene, OR: Wipf & Stock, 2017.

Powers, B. Ward. *First Corinthians: An Exegetical and Explanatory Commentary*. Eugene, OR: Wipf & Stock, 2008.

*Robertson, A. T. and Alfred Plummer. *A Critical and Exegetical Commentary on the First Epistle of Paul to the Corinthians*. ICC. Edinburgh: Clark, 1911.

*Thiselton, Anthony C. *The First Epistle to the Corinthians: A Commentary on the Greek Text*. NIGTC. Grand Rapids: Eerdmans, 2000.

Witherington, Ben, III. *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids: Eerdmans, 1994.

Wright, N. T. *Paul for Everyone: 1 Corinthians*. Louisville: Westminster John Knox, 2004.

This syllabus is for information only and remains the property of the respective professor. This syllabus is prepared with the best information available, but the professor reserves the right to change the content and format of the course.