

## OT citations in 1 Corinthians

“The backbone of the discussion in 1:18–3:23 is a series of six OT quotations (1:19; 1:31; 2:9; 2:16; 3:19; 3:20) all taken from passages that depict God as one who acts to judge and save his people in ways that defy human imagination.”

Roy E. Ciampa and Brian S. Rosner, [“1 Corinthians,”](#) in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 697.

<p><b>1 Corinthians 1:19 (ESV)</b>  <b>19</b> For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”</p>	<p><b>Isaiah 29:14 (ESV)</b>  <b>14</b> therefore, behold, I will again do wonderful things with this people, with wonder upon wonder; and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hidden.”</p>
<p><b>1 Corinthians 1:31 (ESV)</b>  <b>31</b> so that, as it is written, “Let the one who boasts, boast in the Lord.”</p>	<p><b>Jeremiah 9:24 (ESV)</b>  <b>24</b> but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD.”</p>
<p><b>1 Corinthians 2:9 (ESV)</b>  <b>9</b> But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him” —</p>	<p><b>Isaiah 64:4 (ESV)</b>  <b>4</b> From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him.</p>
<p><b>1 Corinthians 2:16 (ESV)</b>  <b>16</b> “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.</p>	<p><b>Isaiah 40:13 (ESV)</b>  <b>13</b> Who has measured the Spirit of the LORD, or what man shows him his counsel?</p>
<p><b>1 Corinthians 3:19 (ESV)</b>  <b>19</b> For the wisdom of this world is folly with God. For it is written, “He catches the wise in their craftiness,”</p>	<p><b>Job 5:13 (ESV)</b>  <b>13</b> He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end.</p>
<p><b>1 Corinthians 3:20 (ESV)</b>  <b>20</b> and again, “The Lord knows the thoughts of the wise, that they are futile.”</p>	<p><b>Psalms 94:11 (ESV)</b>  <b>11</b> the LORD—knows the thoughts of man, that they are but a breath.</p>

Paul's reflections on the nature of the bond established in sexual relations via Gen. 2:24 are intended to impress upon the Corinthians a high view of the body and behavior involving the body. Throughout the paragraph Paul seeks to demolish Corinthian notions about the transience and consequent insignificance of the body. The text also supports the notion that our bodies are not our own, but rather belong to the Lord (not unlike spouses in marriage [cf. 7:4]). Genesis 2:24 gives credence to Paul's assertions that "the body is for [service of and communion with] the Lord" (6:13b) and "you are not your own" (6:19b).

Roy E. Ciampa and Brian S. Rosner, "[1 Corinthians](#)," in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 713–714.

**1 Corinthians 6:16 (ESV)**

**16** Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh."

**Genesis 2:24 (ESV)**

**24** Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

This is another example of Paul's use of Scripture as a guide for Christian conduct. Paul's argument asserts that we should deduce from a proper interpretation of Deut. 25:4 that Christian leaders have a right to be supported in their ministries. Thus, it is not merely a matter of acceding to an affirmation of Paul's apostolic authority on this subject, but rather of learning to understand how scriptural authority should inform our ethical understanding with respect to such issues.

Roy E. Ciampa and Brian S. Rosner, "[1 Corinthians](#)," in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 721–722.

**1 Corinthians 9:9 (ESV)**

**9** For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned?

**Deuteronomy 25:4 (ESV)**

**4** "You shall not muzzle an ox when it is treading out the grain.

Paul uses Exod. 32:6 to inform the Corinthians' understanding of the ethical and spiritual danger that they are facing. As Hays (1989: 92) suggests, "By coaxing the reader to recall the

golden calf story, he links the present Corinthian dilemma ... to the larger and older story of Israel in the wilderness. This metaphorical act creates the imaginative framework within which Paul judges—and invites his readers to judge—the proper ethical response to the problem at hand.” The text serves as a warning against following in the footsteps of the Israelite ancestors.

Roy E. Ciampa and Brian S. Rosner, [“1 Corinthians,”](#) in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 725.

**1 Corinthians 10:7 (ESV)**

**7** Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to play.”

**Exodus 32:6 (ESV)**

**6** And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

Paul draws a theological conclusion about the appropriateness (or, rather, the inappropriateness) of the use of tongues in the congregation based on its function in Israel’s experience (and in salvation history) as in Isa. 28:11–12. God spoke to his people through unknown languages as a sign and tool of alienation before the age of redemption. Now that Christ has inaugurated the age of salvation, the prophetic message is to be employed (in public) as the means of accomplishing God’s purposes.

Roy E. Ciampa and Brian S. Rosner, [“1 Corinthians,”](#) in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 742.

**1 Corinthians 14:21 (ESV)**

**21** In the Law it is written, “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.”

**Isaiah 28:11–12 (ESV)**

**11** For by people of strange lips and with a foreign tongue the LORD will speak to this people,  
**12** to whom he has said, “This is rest; give rest to the weary; and this is repose”; yet they would not hear.

In 15:24–27 Paul deftly conjoins two psalms. His point is that Christ, as the last Adam, retrieved the situation that the first Adam lost. It is an explicitly christological use of the OT, with the OT notion of corporate representation as its presupposition; Christ represents his

people (see 15:22–23). Hebrews 2:5–8 is comparable in its use of Ps. 8 and Ps. 110. There, the glorious destiny of humankind—coronation and dominion—which we failed to grasp, is fulfilled for us through Jesus.

Roy E. Ciampa and Brian S. Rosner, [“1 Corinthians,”](#) in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 745–746.

**1 Corinthians 15:27 (ESV)**

**27** For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him.

**Psalms 8:6 (ESV)**

**6** You have given him dominion over the works of your hands; you have put all things under his feet,

The opening shot in a complex argument in 15:45–49, where Paul alludes to Adam as “the first man” and “the man of dust” (both twice), Paul’s use of Gen. 2:7 points to the significance of Jesus Christ, who is of equally universal bearing as our first ancestor. In naming Christ “the second man” and “the last Adam,” Paul, characteristically of his use of the OT in 1 Cor. 15, makes a point both christological and eschatological in nature.

Roy E. Ciampa and Brian S. Rosner, [“1 Corinthians,”](#) in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 747.

**1 Corinthians 15:45 (ESV)**

**45** Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.

**Genesis 2:7 (ESV)**

**7** then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

## Citations AND allusions in 1 Corinthians

1Cr 1:19	Isa 29:14
1Cr 1:20	Isa 44:25

1Cr 1:20	Isa 33:18
1Cr 1:31	Jer 9:24
1Cr 2:9	Isa 64:4
1Cr 2:16	Isa 40:13
1Cr 3:8	Psa 62:12
1Cr 3:19	Job 5:13
1Cr 3:20	Psa 94:11
1Cr 5:13	Deu 17:9
1Cr 5:13	Deu 19:19
1Cr 5:13	Deu 24:7
1Cr 6:16	Gen 2:24
1Cr 9:9	Deu 25:4
1Cr 10:1	Exd 13:21
1Cr 10:1	Exd 14:22
1Cr 10:1	Num 9:18
1Cr 10:3	Exd 16:15
1Cr 10:3	Exd 17:6
1Cr 10:3	Num 11:4
1Cr 10:3	Num 20:11
1Cr 10:3	Num 26:64, 65
1Cr 10:7	Exd 32:6
1Cr 10:8, 10	Num 25:1, 9
1Cr 10:8, 10	Num 21:4
1Cr 10:8, 10	Num 14:2, 36
1Cr 10:8, 10	Psa 106:14, 19
1Cr 10:20	Deu 32:17
1Cr 10:26	Psa 24:1
1Cr 14:21	Isa 28:11, 12
1Cr 14:34	Gen 3:16
1Cr 15:3	Isa 53:8, 9
1Cr 15:3	Psa 22:1-31
1Cr 15:3	Psa 40:1-17
1Cr 15:4	Psa 16:10
1Cr 15:25	Psa 110:1
1Cr 15:27	Psa 8:6
1Cr 15:32	Isa 22:13
1Cr 15:45	Gen 2:7
1Cr 15:54	Isa 25:8
1Cr 15:55	Hsa 13:14

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