

Variant Manuscript Readings
1 Corinthians 15:42-58

ms(s) = manuscript(s) from the fifth century CE or earlier

15:47 Fourth-century ms Sinaiticus and fifth-century ms Alexandrinus insert “the Lord” after “second man”.

Papyrus ms P46 from about the year 200 CE inserts “second spiritual man”.

15:49 Mss Sinaiticus, Alexandrinus and P46 read “let us bear” instead of “we shall bear”.

15:50 Ms Alexandrinus has a plural form of the verb “can”.

15:51 Ms Alexandrinus inserts a definite article before “all”.

“We shall not all sleep, but we shall all be changed.” According to the NET Bible notes, “the manuscripts are grouped into four basic readings here.” (See www.netbible.org)

(1) “We all will sleep, but we will not all be changed”.

A century or more later, scribes may have felt embarrassed by the fact that all in Paul’s generation did, in fact, die, so moved the word “not” to the second clause.

(2) “We will not all sleep, but we will not all be changed”.

Later scribes may have reasoned that not all of Paul’s original readers were true believers, so would not all be changed, so repeated the word “not” to the second clause.

(3) “We will all rise, but we will not all be changed”.

Later scribes may have wanted to counter those who were denying that there would be a final resurrection, so changed the verb “sleep” to “rise”, moving the word “not” to the second clause.

(4) “We will not all sleep, but we will all be changed”.

This reading has the best textual credentials and best explains the rise of the others, so should be adopted as the authentic wording.

15:52 Ms P46 reads “movement” (*ropé*) instead of “blink” (*ripé*). The meaning of the metaphor remains the same.

Ms Alexandrinus reads “resurrected” instead of “raised”.

15:54 Mss P46, Sinaiticus and Ephraemi Rescriptus have the words of verse 15:54 in a different order. This does not change the meaning of the sentence.

Mss Sinaiticus and Alexandrinus insert a definite article “the” before “immortality”.

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15:55 A scribe corrected mss Sinaiticus and Alexandrinus to read “Hades, where is thy sting”, following the Hebrew text of Hosea 13:14.

The third-century BCE **Greek Septuagint** version of Hosea 13:14 reads:

*I shall rescue them from the hand of Hades
and shall redeem them from Death.*

O Death, where is your sentence?

O Hades, where is your goad?

The tenth-century CE **Hebrew Masoretic** text of Hosea 13:14 reads:

*From the hand of Sheol I shall rescue them;
From Death I shall redeem them.*

Where are thy words, O Death;

Where are is thy disaster, O Sheol?

The first-century CE **Greek New Testament** citing Hosea 13:14 reads:

O death, where is thy sting?

O death, where is thy victory?

The tenth-century CE **Byzantine Greek** New Testament citing Hosea 13:14 reads:

O Death, where is thy sting?

O Hades, where is thy victory?