

The term "Lord" does not have a singular meaning throughout scripture. It is at times applied to God, at other times to Jesus, and sometimes it cannot be interpreted. This list has been prepared with two primary goals. In keeping with the primary goals of the quizzing program, to improve the understanding and applicability of the scripture being studied. And, since competition is used as an incentive to study, to provide a commonly agreed upon interpretation for quizzers, coaches, and officials. This list will help in cases where a quizzer doesn't use the scriptural term in their response to a question. Where the proper scriptural term is required, the Alt. Answer column will be blank.

This list includes all occurrences of the term Lord in its various forms throughout the books of 1 & 2 Corinthians. Each occurrence is evaluated based on the scriptural text and the context of the surrounding passage. Where these are insufficient, the New Beacon Commentary volumes on 1 & 2 Corinthians has been used as a primary reference. In some cases other translations have been used via Bible Gateway. The list has been cross checked to ensure accurate interpretations. Note that 1 Corinthians and 2 Corinthians are separate volumes in the commentary series so page references are to the specific volume for the associated book.

The author of the 2 Corinthians commentary, Frank G. Carver, makes the statement on page 137 (regarding 2C 3:16) that, in Paul's letters, except when he is using text from scripture, 'Paul uses Lord to mean Christ'. We agree in principle that Paul's use of Lord typically implies Christ. However, we caution quizzers from relying solely on that statement. There are enough exceptions that each occurrence bears its own study. Answering Christ for Lord in all cases would not be correct.

We recommend acquiring (borrow or buy) a copy of the New Beacon Commentary volume covering 2 Corinthians and reading the section covering 2C 3:12-18, pages 132-141. This section will help you understand the complexity of Paul's writing in 2 Corinthians. Due to the complexities quizzers should leverage quick rule when giving answers that they believe are Lord.

Paul's use of the term Lord sometimes appears to be a reference to the whole Trinity. In 1 Corinthians 7:32-34 is a key example. No English translations dared to interpret Lord to a specific member of the Trinity nor does the commentary clarify. Instead, the intent of Paul's writing points out the focus of the unmarried christian on the Lord [the Triune God] and the distraction of the married christian whose focus is divided. In these cases, a quiz master should only accept Lord as an answer.

The phrase regarding Paul's 'work in/of the Lord' occurs in 1C 9:1, 1C 15:58, and 1C 16:10. These also relate to Paul's authority in 2C 10:8 and 2C 13:10. For consistency, we feel all of these refer to Christ but recommend only accepting "Lord" as an answer to related questions.

Jesus and Christ are effectively synonymous and may be used interchangeably.

| Ch | V | Refers To | Alt. Answers | Why? |
|------|----|-----------------|-------------------|--|
| 1C 1 | 2 | Christ | Christ | Text: "Lord Jesus Christ" |
| 1C 1 | 3 | Christ | Christ | Text: "Lord Jesus Christ" |
| 1C 1 | 7 | Christ | Christ | Text: "Lord Jesus Christ" |
| 1C 1 | 8 | Christ | Christ | Text: "Lord Jesus Christ" |
| 1C 1 | 9 | Christ | Christ, God's Son | Text: "his Son, Jesus Christ our Lord" |
| 1C 1 | 10 | Christ | Christ | Text: "Lord Jesus Christ" |
| 1C 1 | 31 | God | God | Commentary pg 63: God chose the foolish and weak, preferring them over wisdom, power, and wealth |
| 1C 2 | 8 | Christ | Christ | Context: It is Jesus who was crucified as "the Lord of glory" |
| 1C 2 | 16 | Lord | | Commentary pg 70-71: Isaiah's reference is to God [the Almighty] but also equates spirit and mind. The section concludes with both "the mind of the Lord" and "the mind of Christ", both referring to the Spirit of God that reveals God's wisdom to the mature christian. As the Trinity is being referenced, the answer needs to be Lord |
| 1C 3 | 5 | God | God | Commentary pg 75: Lord is referenced without clarification. Most translations use Lord though the exceptions refer to God. |
| 1C 3 | 20 | God | God | Context: OT quote associates God as Lord. Commentary pg 78 does not clarify further. |
| 1C 4 | 4 | Christ or God | | Commentary pg 81-82: Does not clarify. V1 statement of "servants of Christ" and "entrusted" by God's revelation can imply Lord refers to either aspect of the trinity. |
| 1C 4 | 5 | Christ | Christ | Context: "until the Lord comes" refers to the return of Christ |
| 1C 4 | 17 | Christ | Christ | Context: Timothy's faithfulness is a match to Paul's as "servants of Christ" [1C 4:1] |
| 1C 4 | 19 | God | | While most translations use Lord, Philips and OJB use God as the one directing Paul's path. |
| 1C 5 | 3 | Jesus | Jesus | Text: "Lord Jesus" |
| 1C 5 | 4 | Jesus | Jesus | Text: "Lord Jesus" |
| 1C 5 | 5 | Christ | Christ | Context: "day of the Lord" as a reference to the judgement associates with the return of Christ |
| 1C 6 | 1 | Christ | | Commentary pg 100-101: The Lord's people is a reference to the church comprised of those who belong to Christ |
| 1C 6 | 2 | Christ | | See 1C 6:1 |
| 1C 6 | 11 | Christ | Christ | Text: "Lord Jesus Christ" |
| 1C 6 | 13 | Christ | Christ | Commentary pg 107-108: The body falls under the lordship of Christ |
| 1C 6 | 14 | Christ | Christ | Context: It is Christ who God raised from the dead |
| 1C 6 | 17 | Christ | Christ | Context: The association of Lord to Christ continues through the passage |
| 1C 7 | 10 | Jesus | Jesus | Commentary pg 124-125: Paul refers to the words of Jesus from Mark 10:11-12 |
| 1C 7 | 12 | Jesus | Jesus | See 1C 7:10 |
| 1C 7 | 17 | God | God | Lord "assigned" is not forced but related to the social (marital, slave, circumcision) situation a person is in when called to become a christian. Other translations use Lord or God in the role of 'assigner'. |
| 1C 7 | 22 | Christ/Christ's | Christ/Christ's | Commentary pg 130-131: Per 1C 7:17, a change in the relationship with Christ does not also cause a change in social status |
| 1C 7 | 25 | Christ/God's | Christ/God's | Commentary pg 134: Contrary to 1C 7:10, Jesus has not issued a command. Paul is speaking in his apostolic role from God (see 1C 15:10) |

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|-------|----|-----------------|-----------------|---|
| 1C 7 | 32 | Lord | | No clarification exists in the commentary nor in other translations |
| 1C 7 | 34 | Lord | | See 1C 7:32 |
| 1C 7 | 35 | Lord | | See 1C 7:32 |
| 1C 7 | 39 | Christ | Christ | Commentary pg 141: she must take into account her membership in the body of Christ, avoiding marriage to an unbeliever |
| 1C 8 | 5 | lords | | "lords" is used along with "gods" in the context of idols and has no interpretation |
| 1C 8 | 6 | Christ | Christ | Text: "Lord, Jesus Christ" |
| 1C 9 | 1 | Jesus/God | Jesus/Lord | Text: "Jesus our Lord"/Commentary: Paul's 'work in the Lord' see 1C 15:58 |
| 1C 9 | 2 | Christ | Christ | Context: The Corinthians are the fruit of Paul's labor in Christ, confirming his apostleship |
| 1C 9 | 5 | Jesus' | Jesus' | Context: Lord's brothers refers to James though the use of plural implies additional brothers |
| 1C 9 | 14 | Jesus | Jesus | Commentary pg 156: Jesus' commands from Matt 10:10 and Luke 10:7 |
| 1C 10 | 21 | Christ/Christ's | Christ/Christ's | Context: Continues the "blood of Christ" and "body of Christ" theme from 1C 10:16 |
| 1C 10 | 22 | God's | God's | Commentary pg 171: Paul's warning returns to the second commandment given to Israel by God |
| 1C 10 | 26 | God's | God's | Commentary pg 172: Paul uses Psalms 24:1 to imply everything created by God is good |
| 1C 11 | 11 | Christ | | Commentary pg 182: The new age brought about by Christ vs the old covenant. See also 7:22, 39, 9:1, 2 |
| 1C 11 | 20 | Christ's | Christ's | Context: "Lord's Supper" refers to the event in the gospels that has become the sacrament of Communion |
| 1C 11 | 23 | Christ/Christ | Christ/Christ | Both refer to Christ, the first acknowledges Paul's revelation came through Christ, the second from the text retelling of the last supper. |
| 1C 11 | 26 | Christ's | Christ's | Context: "Lord's death" referring to Christ's death on the cross |
| 1C 11 | 27 | Christ/Christ | Christ/Christ | See 1C 11:20 |
| 1C 11 | 32 | Lord | | Neither commentary nor other translations clarify Lord. |
| 1C 12 | 3 | Jesus | | Context: "Jesus is Lord" is a declarative statement |
| 1C 12 | 5 | Lord | | No clarification exists in the commentary nor in other translations |
| 1C 14 | 21 | God | God | Context: The speaker is God per Isaiah 28:11-12 |
| 1C 14 | 33 | Christ | | See 1C 6:1 |
| 1C 14 | 37 | Jesus | | Neither commentary nor other translations clarify Lord. Paul's prior references to commands of the Lord referred statements of Jesus in the gospels. This situation does not so only Lord should be accepted. |
| 1C 15 | 31 | Christ | Christ | Text: "Christ Jesus our Lord" |
| 1C 15 | 57 | Christ | Christ | Text: "Lord Jesus Christ" |
| 1C 15 | 58 | God | | Commentary pg 243: Reference to 1C 15:10 where Paul describes his own work. Regardless, only Lord should be accepted. |
| 1C 16 | 1 | Christ | | See 1C 6:1 |
| 1C 16 | 7 | God | | See 1C 4:19; God is directing Paul's path |
| 1C 16 | 10 | God | | See 1C 15:58 |
| 1C 16 | 15 | Christ | | See 1C 6:1 |
| 1C 16 | 19 | Christ | | 4 other translations refer to these as "Christian greetings" implying Lord refers to Christ |

| Ch | V | Refers To | Alt. Answers | Why? |
|-------|----|---------------|---------------|--|
| 1C 16 | 22 | Christ/Christ | Christ/Christ | Many translations use the form "Lord Jesus Christ" for the first reference. The second reference is most often Lord but refers to the second coming of Christ |
| 1C 16 | 23 | Jesus | Jesus | Text: "Lord Jesus" |
| 2C 1 | 2 | Christ | Christ | Text: "Lord Jesus Christ" |
| 2C 1 | 3 | Christ | Christ | Text: "Lord Jesus Christ" |
| 2C 1 | 14 | Jesus | Jesus | Text: "Lord Jesus" |
| 2C 1 | 24 | lord | | Context: "lord" is used as a verb rather than a noun |
| 2C 2 | 12 | God | God | Commentary pg 108: Paul considers openness to gospel-preaching the work of God |
| 2C 3 | 16 | Christ | Christ | Commentary pg 136-137: Referring to 2C 3:14, it is in the turning to Christ that the veil is removed |
| 2C 3 | 17 | God/Christ | | Commentary pg 137-139: This verse focuses on the Spirit as the mediator of the risen Christ and representing the new covenant with God. |
| 2C 3 | 18 | Christ/God's | | Commentary pg 139-141: Continuing the thought from 2C 3:17, the sanctifying work of the Spirit brings us ever closer to reflecting Christ's glory which comes from God |
| 2C 4 | 5 | Christ | | Context: "we preach" ... "Jesus Christ as Lord". Relevant questions would require Lord as the answer. |
| 2C 4 | 14 | Jesus | Jesus | Text: "Lord Jesus" |
| 2C 5 | 6 | Christ | Christ | Commentary pg 172-173: We are not yet 'with Christ' |
| 2C 5 | 8 | Christ | Christ | See 2C 5:6 for consistent treatment |
| 2C 5 | 11 | God | God | Commentary pg 183-184: Paul defines his consciousness of responsibility before God as 'the fear of the Lord' |
| 2C 6 | 17 | God | God | OT text reference is God calling |
| 2C 6 | 18 | God | God | Text: "Lord Almighty" is a common reference to God |
| 2C 8 | 4 | Christ | | See 1C 6:1 |
| 2C 8 | 5 | Christ | Christ | Commentary pg 246: Literally kyrioi, a form of Kyrios, used by the early church as a reference to Christ |
| 2C 8 | 9 | Christ | Christ | Text: "Lord Jesus Christ" |
| 2C 8 | 19 | Christ | Christ | Commentary pg 254: Literally kyriou, a form of Kyrios, used by the early church as a reference to Christ |
| 2C 8 | 21 | God | God | Most translations use Lord but all exceptions use God |
| 2C 9 | 1 | Christ | | See 1C 6:1 |
| 2C 9 | 12 | Christ | | See 1C 6:1 |
| 2C 10 | 8 | Christ | Christ | Commentary pg 285-286: Paul received his apostolic commission from Christ citing 1C 1:17 |
| 2C 10 | 17 | Christ | Christ | Commentary pg 294: Though Paul is using Jer. 9:24, the author of the commentary indicates Paul is referring to Christ rather than God |
| 2C 10 | 18 | Christ | Christ | Commentary pg 294-295: Consistency with 2C 10:8, Paul is referring to Christ |
| 2C 11 | 17 | Lord | | Commentary pg 314: Paul's boasting does not have a divine source. The few translations not using Lord do use God. |
| 2C 11 | 31 | Jesus | Jesus | Text: "Lord Jesus" |
| 2C 12 | 1 | Lord | | Neither commentary nor other translations clarify Lord. |
| 2C 12 | 8 | Christ | Christ | Context: 2C 12:9 clarifies with "But he" ... "Christ's power" |
| 2C 13 | 10 | Christ | Christ | See 2C 10:8 |
| 2C 13 | 14 | Christ | Christ | Text: "Lord Jesus Christ" |