OET
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Open English Translation of the Bible

Paulos's first letter to the believers in

Korinthos

Introduction

This is Paulos's first letter to the believers in Korinthos that we have in our Bibles, but could easily have been his second letter to them. We deduce this from his reference to other letters, e.g., see https://www.GotQuestions.org/how-many-letters-Corinthians.html, but we don't have copies of them.
In this letter from Paulos to the believers in Korinthos, he wrote about his time preaching in Efesos. He wrote this in order to help with problems experienced by various groups of believers that he founded there in Korinthos.
Korinthos was the mother city of province of Akaia and Akaia was a province of Romai. At that time, Korinthos was a large city that Hellains, Romaios, and Yehudim all lived in, and because it was at the edge of the ocean, many buyers and sellers travelled there to board ships. So the city became famous because of its wealth, and many religions thrived there. There was also a lot of sexual immorality there as well as other ancient traditions. Paulos lived there for almost two years in order to preach, and many people believed (Acts 18).
After around three years had passed while Paulos was there in Efesos preaching, he received a letter from the believers in Korinthos (1 Cor. 7:1). Again he heard about the persecution of the believers and of other problems that faced the assembly of believers. In this letter, he advised them about those, and stressed to need to removal sexual offenders from their assembly. Then he answered questions concerning marriage, widows, spiritual gifts, and the dead coming back to life.
In chapter 13, it tells how love is an amazing gift from God to his people, in fact that's the overall theme of this document.
It's helpful to understand that this letter (and most Biblical documents) were dictated to scribes (who didn't have word processors) so in terms of sentence structure, the discourses are often not edited or placed in their time sequences more correctly as we would do with modern documents, but rather we notice a lot of long, rambling, run-on sentences (like this one) which we sometimes break into shorter sentences to help our readers, but try not to do it too often as it tends to remove the connections between the thoughts and can even lead to the bad habit of people quoting verses out of the context in which they were written.

Main components of Paulos's letter

Introduction *1:1-9*
Divisions in the assembly *1:10–4:21*
Paulos scolds the assembly about sexual immorality *5:1-13*
Handling persecution *6:1-11*
Use of expulsion as believers *6:12-20*
Answers about marriage *7:1-40*
Honouring god with respect to idols *8:1–11:1*
Expected behaviour from women in the assembly *11:2-16*
Proper celebration of the master's dinner *11:17-34*
Giftings given by the spirit and their use within the assembly *12:1–14:40*
The coming to life of the messiah and of believers *15:1-58*
The collection of aid for Christians in Yehudah *16:1-4*

Paulos's future plans and conclusion *16:5-24*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Literal Version

1:1 Paulos, a_called ambassador of_**chosen_one/messiah Yaʸsous/(Yəhōshūʻa)** by the_will of_**god**, and Sōsthenaʸs, our brother, **2** to_the assembly of_ ~~the~~ **_god**, having_been_sanctified in **chosen_one/messiah Yaʸsous**, ~~which~~ being in Korinthos, called holy ones, with all the ones calling on_the name of_the **master** of_us, **Yaʸsous chosen_one/messiah**, in every place, of_them and of_us: **3** grace to_you_all and peace from **god** the_ _father of_us and the_**master Yaʸsous chosen_one/messiah**.

4 I_am_giving_thanks to_the **god** of_me always concerning you_all, because/for the grace of_ ~~the~~ **_god** ~~which~~ having_been_ _given to_you_all in **chosen_one/messiah Yaʸsous**, **5** that in everything you_all_were_made_rich in him, in all speech and all knowledge, **6** as the testimony of_the **chosen_one/messiah** was_confirmed in you_all, **7** so_as you_all not to_be_being_ _lacked in nothing a_gift, eagerly_waiting the revelation of_the **master** of_us, **Yaʸsous chosen_one/messiah**, **8** who also will_ _be_confirming you_all to the_end, unindictable in the day of_ _the **master** of_us, **Yaʸsous chosen_one/messiah**. **9** Faithful is ~~the~~ **god**, by whom you_all_were_called into fellowship of_the son of_him, **Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, the **master** of_us.

10 And I_am_exhorting you_all, brothers, by the name of_the **master** of_us, **Yaʸsous chosen_one/messiah**, in_order_that the same thing you_all_may_be_speaking all, and not may_be among you_all divisions, but you_all_may_be having_been_ _prepared in the same mind and in the same opinion.
11 For/Because it_was_made_evident to_me concerning you_ _all, brothers of_me, by the ones of_Ḳloaʸ, that quarrels among you_all are. **12** And I_am_saying this, that each of_you_all is_ _saying: I on_one_hand am of_Paulos: On_the_other_hand I am of_Apollōs: On_the_other_hand I am of_Kaʸfas: On_the_other_ _hand I am of_**chosen_one/messiah**. **13** ‹Has_been_divided the **chosen_one/messiah**? Not Paulos was_executed_on_a_stake for you_all, or into the name of_Paulos you_all_were_ _immersed? **14** I_am_giving_thanks that no_one of_you_all I_ _immersed, except ~~not/lest~~ Krispos and Gaios, **15** in_order_that not anyone may_say that into ~~the~~ my name you_all_were_ _immersed. **16** And I_immersed also the of_Stefanas household, furthermore not I_have_known whether any other I_immersed. **17** For/Because not sent_out me **chosen_one/messiah** to_be_ _immersing, but to_be_good_message_preaching, not in wisdom of_message, in_order_that not may_be_voided the stake of_the **chosen_one/messiah**.

Readers' Version

1:1 This letter is from Paulos, a missionary **of Messiah Yeshua** (Jesus; Grk. Yesus) by **God's** will, and from our brother, Sosthenes.

2 It's written to **God's** assembly there in Korinthos[1]—to those believers in **Messiah Yeshua** who've been declared guiltless and who've been called to live holy lives, along with all those who appeal to the power of our and their **master Yeshua Messiah**, everywhere.

3 Grace and peace to you all from **God** our father and from **the master Yeshua Messiah**.

Paulos thanks God for what he's done

4 I always thank my **God** for you because of his grace that he's given you in **Messiah Yeshua** (Jesus; Grk. Yesus)— **5** thanking him that through him, you've all been enriched in every way: in all speech and in all knowledge **6** as our testimony about the **messiah**[2] was confirmed in you all **7** so that you all aren't missing out on any spiritual gift as you eagerly wait for our **master Yeshua Messiah** to be revealed. **8** He will sustain you to the end, so that you all will be blameless at the return of our **master Yeshua Messiah**. **9** The **God** who called you into fellowship with his son **Yeshua Messiah**, our **master**, is faithful.

Follow Yeshua, not your leaders

10 Now brothers and sisters, I appeal to you in the name of our **master Yeshua (Jesus; Grk. Yesus) Messiah**, that you all agree together so that there'll be no divisions among you, but rather that you'll be united in your thinking and in your purpose, **11** because, my brothers and sisters, it's been made clear to me by some from Kloe's household, that you are quarrelling among yourselves.
12 What I am talking about is how many of you are claiming that you belong to Paulos's group, for example, or that you belong to Apollos' group,[3] or that you belong to Kefa' (Cephas'; Grk. Kefas') group, or that you belong to **Messiah's** group. **13** Has **the messiah** been divided? Was it Paulos who was executed for you? Or were you immersed in water in the Paulos's name?

14 I thank God that I didn't immerse any of you other than Krispos[4] and Gaios,[5] **15** so that no one can say that I had immersed you into my own name. **16** (Oh yes, I also immersed Stefanas and his household,[6] but I don't think I immersed anyone else.) **17** Because **Messiah** didn't send me to immerse people in water, but to preach the good message—but not with words of wisdom just in case the messiah's execution on the post gets deprived of importance.

1 **RV 1:2 · Cross-ref.** Acts 18:1.

2 **RV 1:6 · Note** Or alternatively: as the messiah's testimony…

3 **RV 1:12 · Cross-ref.** Acts 18:24.

4 **RV 1:14 · Cross-ref.** Acts 18:8.

5 **RV 1:14 · Cross-ref.** Acts 19:29; Rom 16:23.

6 **RV 1:16 · Cross-ref.** 1Cor 16:15.

Readers' Version

The messiah is God's power and wisdom

18 Because the account about the execution on a post seems just stupid to non-believers, but on the contrary to us being saved, it's **God's** power, 19 because it was written:

'I will destroy the wisdom of the wise,
and I will nullify the understanding of the intelligent.'[7]

20 Where is the wise person? Where is the scholar? Where is the debater of this age?[8] Hasn't **God** turned the wisdom of the world into foolishness?[9]

21 Because since the world, in **God's** wisdom, didn't know about God through their wisdom, **God** was pleased to save those who believe through the 'foolish' message that was preached. 22 Yehudim (Jews) ask for miraculous signs and Hellains (Greeks) search for wisdom, 23 but we preach about how **Messiah** was executed—something the Yehudim can't logic out, and which the Hellains see as total foolishness. 24 Yet to those who God calls, whether Yehudim or Hellains, **Messiah** is both **God's** power and his wisdom, 25 because **God's** foolishness is better than humankind's wisdom, and **God's** weakness is greater than humankind's strength.

26 So brothers and sisters, think about how God called you. Not many of you were wise by human standards, not many were powerful, and not many were of noble birth, 27 but **God** chose the foolish things of the world to shame those considered to be wise, and he chose the weak things of the world to shame those considered to be strong. 28 He chose the lowly and despised things of the world, and the things that are not, to nullify the things that are, 29 so that no human can boast to **God**. 30 But because of him, you are in **Messiah Yeshua** (Jesus; Grk. Yesus), who was made to become wisdom from **God** for us, and to become righteousness, and also sanctification and redemption, 31 so that, as per the scriptures: 'Let anyone who boasts, boast about **Yahweh**.'[10]

Paulos's preaching based on God's power

2:1 Brothers and sisters, when I visited you all, I didn't try to impress you with flowery words or great wisdom when I taught you **about God's** incredible plan, 2 because I had decided in advance to display knowledge about nothing else other than **Yeshua (Jesus; Grk. Yesus) Messiah** and his execution. 3 And so I came to you all in weakness and fear and with a lot of trembling,[11] 4 and my message and my preaching wasn't delivered with persuasive words of wisdom, but rather demonstrating God's **spirit** and power, 5 so that your faith wouldn't be based on human wisdom, but on **God's** power.

Spiritual vs human wisdom

6 However, when we're with mature believers, we speak wisdom—not the wisdom

Literal Version

18 The for message ~~which~~ of_the stake, to_the ones on_one_hand perishing foolishness it_is, on_the_other_hand to_the ones being_saved to_us the_power of_**god** it_is. 19 For/Because it_ _has_been_written: I_will_be_destroying the wisdom of_the wise, and the intelligence of_the intelligent I_will_be_rejecting. 20 Where is the_wise? Where is the_scribe? Where is the_ _debater of_ ~~the~~ _age this? Not made_foolish ~~the~~ **god** the wisdom of_the world? 21 For/Because since in the wisdom ~~the~~ of_**god**, not knew the world by its wisdom ~~the~~ **god**, took_ _pleasure ~~the~~ **god** through the foolishness of_the proclamation to_save the ones believing. 22 Since both the_Youdaiōns signs are_requesting, and the_Hellaʸns wisdom are_seeking, 23 but we are_proclaiming **chosen_one/messiah** having_been_ _executed_on_a_stake, to_the_Youdaiōns on_one_hand a_ _offense, on_the_other_hand to_pagans foolishness, 24 but to_ _them the called ones, to_the_Youdaiōns both and to_the_ _Hellaʸns, **chosen_one/messiah** of_**god** the_power, and of_**god** the_wisdom. 25 Because the foolish of_ ~~the~~ _**god**, wiser than ~~the~~ humans is, and the weak of_ ~~the~~ _**god**, stronger than ~~the~~ humans. 26 For/Because you_all_are_seeing the calling of_you_ _all, brothers, that not many wise according_to the_flesh, not many powerful, not many noble. 27 But the foolish things of_ _the world chose ~~the~~ **god**, in_order_that he_may_be_disgracing the wise, and the weak things of_the world chose ~~the~~ **god**, in_ _order_that he_may_be_disgracing the strong, 28 and the insignificant of_the world and the things having_been_scorned chose ~~the~~ **god**, the things not being, in_order_that the things being he_may_nullify, 29 so_that not may_boast all flesh before ~~the~~ **god**. 30 Out_of but him, you_all are in **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**, who was_become wisdom to_us from **god**, righteousness ~~and/both~~, and holiness, and redemption, 31 in_order_that as it_has_been_written: The one boasting, in the_**master** him _let_be_boasting.

2:1 And_I having_come to you_all, brothers, came not according_to prominence of_speech or wisdom, proclaiming to_you_all the mystery of_ ~~the~~ _**god**. 2 For/Because not I_judged anything to_have_known among you_all, except ~~not/lest~~ **Yaʸsous chosen_one/messiah**, and this one having_been_ _executed_on_a_stake. 3 And_I in weakness, and in fear, and in trembling much became with you_all. 4 And the message of_me and the proclamation of_me, not in persuasive of_wisdom messages, but in demonstration of_the_**spirit** and of_power, 5 in_order_that the faith of_you_all, not may_be in wisdom of_ _humans, but in the_power of_**god**.

6 And wisdom we_are_speaking among the mature, but wisdom, not of_ ~~the~~ _age this, nor of_the the_rulers of_ ~~the~~ _age this, the ones being_nullified, 7 but we_are_speaking of_**god**

7 **RV 1:19 · Cross-ref.** Isa 29:14 (LXX).

8 **RV 1:20 · Cross-ref.** Yob 12:17; Isa 19:12; 33:18.

9 **RV 1:20 · Cross-ref.** Isa 44:25.

10 **RV 1:31 · Cross-ref.** Jer 9:24.

11 **RV 2:3 · Cross-ref.** Acts 18:9.

Literal Version

the_wisdom in a_mystery ~~which~~ having_been_hidden_away, which predetermined ~~the~~ **god** before the ages, because/for the_ _glory of_us, **8** which no_one of_the rulers of_ ~~the~~ _age this has_ _known, because/for if they_knew, not would the **master** of_ ~~the~~ _glory they_executed_on_a_stake, **9** but as it_has_been_ _written: What eye not saw, and ear not heard, and in the_heart of_a_person not went_up, which prepared ~~the~~ **god** for_the ones loving him. **10** To_us for revealed it ~~the~~ **god** through the **spirit**, because/for the **spirit** all things is_searching, even the depths of_ ~~the~~ **_god**. **11** For/Because who has_known among_people the things of_the person, except ~~not/lest~~ the spirit of_the person which is in him? Thus also the things of_ ~~the~~ **_god** no_one has_ _known, except ~~not/lest~~ the **spirit** of_ ~~the~~ **_god**. **12** And we not the spirit of_the world received, but the **spirit** who is from ~~the~~ **god**, in_order_that we_may_have_known the things by ~~the~~ **god** having_been_granted to_us. **13** Which also we_are_speaking, not in taught of_human wisdom messages, but in those taught of_the_**spirit**, by_spiritual things spiritual things communicating. **14** But the_soulish person, not is_receiving the things of_the **spirit** of_ ~~the~~ **_god**, because/for foolishness to_ _him it_is, and not he_is_able to_know them, because spiritually it_is_being_examined. **15** But the spiritual one is_ _examining the things all, but he by no_one is_being_ _examined. **16** For/Because who knew the_mind of_the_ **_master**, who will_be_teaching him? But we the_mind of_ **_chosen_one/messiah** are_having.

3:1 And_I, brothers, not was_able to_speak to_you_all as to_ _spiritual men, but as to_fleshy men, as to_infants in **chosen_ _one/messiah**. **2** Milk you_all I_gave_to_drink, not food, because/for not_yet you_all_were_able. But neither still now you_all_are_being_able, **3** for/because still fleshly you_all_are. For/Because where among you_all is jealousy and strife, not fleshly you_all_are and according_to human_origin you_all_ _are_walking? **4** For/Because whenever may_be_saying someone: I on_one_hand am of_Paulos, on_the_other_hand another I am of_Apollōs, not humans you_all_are? **5** Therefore what is Apollōs? And what is Paulos? Servants through whom you_all_believed, also to_each as the **master** gave. **6** I planted, Apollōs gave_to_drink, but ~~the~~ **god** was_growing. **7** So_that neither the one planting is anything, nor the one giving_to_ _drink, but the one growing, **god**. **8** The one and planting, and the one giving_to_drink, one are, but each his own reward will_

Readers' Version

of this age, and not the wisdom of the rulers of this age who will come to nothing. **7** Instead we speak **about God's** mysterious and hidden wisdom, which he had planned before creation to enable us to enter his kingdom. **8** None of the rulers of this present age understood it, because if they had, they wouldn't have crucified the **master** of that kingdom, **9** but as scripture says:

'No eye has seen and no ear has heard,
and it's never entered any person's mind,
all the things that **God** has prepared for those who love him.'[12]

10 But God has revealed it to us through his **spirit**, because his **spirit** strives to know the meaning of everything, even the deep things **of God**. **11** Yes, what person knows what other people are thinking. Only the spirit of the person themself knows that. So too, no one knows God's thoughts other than God's own spirit. **12** No, we haven't received the world's spirit, but rather **God's** spirit so that we can recognise everything that **God** has freely given to us.

13 We don't speak about these things from our human wisdom, but rather, saying what God's **spirit** teaches—teaching spiritual things from spiritual sources. **14** Secular people don't accept things about **God's spirit** because they seem foolish to them, and they can't understand them because it requires **spiritual** awareness, **15** but spiritual people can discern all these things, even though others can't correctly discern about them. **16** This was stated in scripture:

'Who can understand Yahweh's mind?
Who's able to instruct him?'[13]

But we *do* know the **messiah's** mind!

Build solidly with godly wisdom

3:1 So brothers and sisters, because you were baby Christians when I visited, I wasn't able to speak to you all like spiritual people, but only like worldly people. **2** I gave you all milk to drink, because you weren't ready for solid food, in fact, you still aren't[14] **3** because you're still worldly, because seeing the jealousy and dissension among you tells us that you're all still worldly and just living by human values. **4** Yes, when one person says, 'I follow Paulos,' and another person says, 'I follow Apollos',[15] doesn't that show that you're just worldly?

5 Indeed, who's Apollos? Who's Paulos? We're just servants who brought you all the message when you believed, each one as the **master** led them.[16] **6** I planted the seed[17] and Apollos watered it,[18] but **God** made it grow. **7** That means that neither the

12 **RV 2:9 · Cross-ref.** Isa 64:4.

13 **RV 2:16 · Cross-ref.** Isa 40:13 (LXX).

14 **RV 3:2 · Cross-ref.** Heb 5:12-13.

15 **RV 3:4 · Cross-ref.** 1Cor 1:12.

16 **RV 3:5 · Note** (NEEDS MORE RESEARCH BUT) It seems unclear here who the final part of the verse is referring to: a/ those who brought the message, or b/ those who received it. (We've chosen b/ in the OET-RV rendering.)

17 **RV 3:6 · Cross-ref.** Acts 18:4-11.

18 **RV 3:6 · Cross-ref.** Acts 18:24-28.

Readers' Version

planter or the waterer counts for anything, only the grower, **God**. 8 The planter and the waterer work together, and each of them will be rewarded for their work, 9 because we are **God's** co-workers.

You all are God's field, or in a different image, his building. 10 Using the gifts that **God** has given me as a wise master-builder, I laid down a foundation and then someone else is building on it. But they need to take care **about** how they build on it 11 because no one can lay a different foundation than the one already laid down, and that foundation is **Yeshua (Jesus; Grk. Yesus) Messiah**. 12 Now if anyone builds on top of the foundation with gold, silver, precious stones, wood, hay, or straw, 13 then their work will become obvious because it will be revealed on the day of judgement because it will be shown up by fire. The fire will expose what sort of building their work created: 14 if anyone's work that they built survives the fire, those people will be rewarded, 15 but if their work is incinerated, those people will lose out, although they themselves will be saved but as if they've been through the flames.

16 Don't you realise that you yourselves are God's temple, and that God's **spirit** lives inside you all?[19] 17 If anyone destroys God's temple, then **God** will destroy that person because his temple is sacred, as are all of you.

18 Don't let any of you fool yourselves. If anyone of you thinks they're wise by worldly standards, then let those people become 'foolish' so that they really can become wise 19 because this world's wisdom is foolishness with **God**, because as it's written: 'He catches out the wise in their craftiness.'[20] 20 And further: '**Yahweh** knows that the thoughts of wise people are useless.'[21] 21 So then, don't let anyone boast about people, because everything already belongs to all of you. 22 Don't boast about Paulos or Apollos or Kefa (Cephas; Grk. Kefas), or the world or life or death, or the present or the future. All of them belong to you, 23 and you belong to **Messiah**, and **Messiah** belongs to **God**.

Status of the missionaries

4:1 So then, people should regard us as servants **of Messiah** and as stewards of **God's** mysteries. 2 What's more, stewards are expected to be trustworthy. 3 But it makes virtually no difference to me whether I'm being judged by you all, or by a human court, because I don't even judge myself. 4 Yes, my conscience is clear, but that won't mean that I'm declared 'not guilty', because it's **Yahweh** who'll be examining me. 5 So don't make judgements ahead of time, but wait until the **master** comes—the one who'll bring to light what's hidden in the darkness, and who will expose people's true motives. At that time, **God** will praise each person who's acted faithfully.

6 Now brothers and sisters, I applied these things to myself and Apollos for your sakes, so that through us you all might learn

Literal Version

_be_receiving, according_to his own labour. 9 For/Because of_ _**god** we_are fellow-workers, of_**god** the_field, of_**god** the_ _building you_all_are. 10 According_to the grace of_ ~~the~~ _**god** ~~which~~ having_been_given to_me, as a_wise architect the_ _foundation I_laid, but another is_building_on it. But each let_ _be_seeing, how he_is_building_on. 11 For/Because foundation another no_one is_able to_lay, beside the one lying, which is **Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**. 12 And if anyone is_building_on on the foundation gold, silver, stones precious, wood, grass, straw, 13 of_each the work manifest will_be_ _becoming, because/for the day will_be_making_evident it, because in fire it_is_being_revealed, and of_each his work, what_kind it_is, the fire itself will_be_approving. 14 If of_ _anyone the work will_be_remaining, which he_built_up, a_ _reward he_will_be_receiving. 15 If of_anyone the work will_be_ _being_burned_up, he_will_be_being_lost, but he will_be_ _being_saved, but thus as through the_fire. 16 Not you_all_ _have_known that temple of_**god** you_all_are, and the **spirit** of_ ~~the~~ _**god** is_dwelling in you_all? 17 If anyone the temple of_ ~~the~~ _ _**god** is_destroying, will_be_destroying this one ~~the~~ **god**, because/for the temple of_ ~~the~~ _**god** holy is, which are you_all. 18 No_one himself let_be_deceiving, if anyone is_supposing wise to_be among you_all in ~~the~~ age this, foolish him_let_ _become, in_order_that he_may_become wise. 19 For/Because the wisdom of_ ~~the~~ _world this, foolishness with ~~the~~ **god** is. For/Because it_has_been_written: The one catching the wise in the craftiness of_them he_is. 20 And furthermore: The_**master** is_knowing the speculations of_the wise, that they_are useless. 21 So_then no_one let_be_boasting in people, because/for all things of_you_all is, 22 whether Paulos, or Apollōs, or Kaʸfas, or the_world, or life, or death, or having_presented, or coming, all things of_you_all are, 23 and you_all are of_**chosen_ _one/messiah**, And **chosen_one/messiah** is of_**god**.

4:1 Thus us let_be_counting a_person as attendants of_**chosen_ _one/messiah**, and managers of_the_mysteries of_**god**. 2 Here furthermore it_is_being_required among the managers that faithful anyone may_be_found. 3 But to_me to the_least it_is, in_order_that by you_all I_may_be_examined, or by a_human day, but neither myself I_am_examining. 4 For/Because nothing to_myself I_have_become_aware, but not by this I_ _have_been_justified, but the one examining me the_**master** is. 5 So_that not before the_time anything be_judging, until ~~wishfully~~ may_come the **master**, who both will_be_illuminating the hidden things of_the darkness, and will_be_revealing the counsels of_the hearts, and then the praise will_be_becoming to_each from ~~the~~ **god**. 6 But these things, brothers, I_adapted to myself and Apollōs because_of you_all, in_order_that in us you_ _all_may_learn, ~~the~~ Not beyond what has_been_written, in_ _order_that not one above ~~the~~ one, you_all_be_being_arrogant

19 RV 3:16 · Cross-ref. 1Cor 6:19; 2Cor 6:16.

20 RV 3:19 · Cross-ref. Yob 5:13.

21 RV 3:20 · Cross-ref. Psa 94:11.

Literal Version

against the other. 7 For/Because who you is_distinguishing? And what you_are_having which not you_received? And if also you_received, why you_are_boasting as not having_received? 8 Already having_been_satiated you_all_are, already you_all_ _became_rich, apart_from us you_all_reigned, and I_wish surely you_all_reigned, in_order_that also we with_you_all may_reign_ _with. 9 For/Because I_am_supposing ~~the~~ **god** us ~~the~~ ambassadors last demonstrated, as sentenced_to_death, because a_theatre we_were_become to_the world, both to_ _messengers and to_humans. 10 We are foolish because_of **chosen_one/messiah**, but you_all prudent in **chosen_ _one/messiah**, we are weak, but you_all are strong, you_all are glorious, but we dishonourable. 11 Until the now hour, both we_are_hungering and we_are_thirsting, and we_are_poorly_ _clothed, and we_are_being_beaten, and we_are_wandering, 12 and we_are_labouring, working with_our own hands. Being_ _insulted, we_are_blessing, being_persecuted, we_are_ _tolerating, 13 being_defamed, we_are_imploring, as the_scum of_the world we_were_become, of_all things refuse until now. 14 Not swaying you_all I_am_writing these things, but as children of_me beloved, I_am_admonishing. 15 For/Because if ten_thousand tutors you_all_may_be_having in **chosen_ _one/messiah**, but not many fathers, because/for in **chosen_ _one/messiah Yaʸsous/(Yəhōshūʻa)** through the good_ _message, I you_all bore. 16 Therefore I_am_exhorting you_all, imitators of_me be_becoming. 17 Because_of this I_sent to_you_ _all Timotheos, who is of_me the_child, beloved and faithful in the_**master**, who you_all will_be_reminding of_the ways of_me ~~which~~ in **chosen_one/messiah Yaʸsous**, as everywhere in every assembly I_am_teaching. 18 When not and coming of_me to you_all, were_arrogant some. 19 But I_will_be_coming quickly to you_all, if the **master** may_will, and I_will_be_knowing, not the speech of_the ones having_been_arrogant, but their power. 20 For/Because not in message the kingdom of_ ~~the~~ **_god** is, but in power. 21 What you_all_are_wanting? With a_rod I_may_ _come to you_all, or in love, and a_spirit of_gentleness?

5:1 Actually is_being_heard among you_all sexual_immorality, and such sexual_immorality which is not_even among the pagans, so_as the_wife someone of_his father to_be_having. 2 And you_all having_been_arrogant are, and not rather you_ _all_mourned, in_order_that may_be_taken_away out_of midst of_you_all the one, ~~the~~ work this having_done. 3 I for on_one_ _hand being_absent ~~the~~ in_body, on_the_other_hand being_ _present ~~the~~ in_spirit, already have_judged as being_present, the one thus this having_produced. 4 In the name of_the **master** of_us, **Yaʸsous/(Yəhōshūʻa)** having_been_gathered_ _together you_all and ~~which~~ of_mine in_spirit, with the power of_the **master** of_us **Yaʸsous**, 5 to_give_over ~~the~~ such one to_ ~~the~~ _Satan/(Sāṭān) for the_destruction of_his flesh, in_order_that his spirit may_be_saved in the day of_the of_**master**. 6 Not

Readers' Version

this: 'Not beyond what is written,' so that no one would be puffed up in favour of one against the other, 7 because who makes you better than others? What do you have that wasn't given to you? And if it was given to you, why would you boast as if it hadn't been given to you?

8 Are you all full already? Have you all already become rich? You think you're kings already, and don't need us—I wish you all were really reigning as kings, so we could reign with you, 9 because it seems that **God** has exhibited us missionaries last of all, as if sentenced to death—because we have become a spectacle to the world—both to God's messengers and to men. 10 We appear as fools for **Messiah's** sake, but you all are wise in **Messiah**. We are weak, but you all are strong. You all are honoured, but we are dishonoured. 11 Right up to the present time, we're hungry and thirsty, we're poorly clothed and brutally beaten, and we're homeless 12 and working hard—working with our own hands.[22] When people curse us, we bless them, and when they persecute us, we put up with it. 13 When people slander us, we answer gently. We've become like the scum of the world, the world's trash, even until now.

14 I'm not writing this to shame you all, but to correct you as if you were my own dear children, 15 because if you all would have thousands of guardians in **Messiah**, yet you wouldn't have many 'fathers', because I fathered you in **Messiah Yeshua** (Jesus; Grk. Yesus) by means of the good message. 16 That's why I urge you all to imitate me,[23] 17 and that's why I sent Timotheos to visit you. He's like my own dear son in **Yahweh**, and he'll remind you all about my ways in **Messiah Yeshua**, just like I teach everywhere in every church.

18 Now some of you have become arrogant, as if I'm not able to come back to see you all, 19 but if the **master** allows it, I'll come and visit you all again soon. Then I won't just see what any puffed-up people are *saying*, but I'll also see what *power* they have, 20 because **God's** kingdom isn't just mere words, but it's a demonstration of power. 21 What would you all prefer: should I come to you all with a rod, or come with love and a gentle spirit?

Expelling the sexually immoral

5:1 Actually, we've been hearing that there's sexual immorality there among you all, and so bad that even non-believers don't do it: a man is sleeping with his step-mother![24] 2 Then instead of being upset, you all seem proud of it. This man should have been expelled out of your group, 3 because even though I'm not there physically, I am present in the spirit, and I've already made my judgement about the man who's doing this, as if I were present. 4 When you assemble together in the name of our **master Yeshua** (Jesus; Grk. Yesus), my spirit is there along with the **master Yeshua's** power, 5 then you should hand this man over to Satan to punish his body, so that his spirit can be saved for when the **master** re-

22 **RV 4:12 · Cross-ref.** Acts 18:3.

23 **RV 4:16 · Cross-ref.** 1Cor 11:1; Php 3:17.

24 **RV 5:1 · Cross-ref.** Deu 22:30.

Readers' Version

turns.

6 It isn't good how you all boast. Don't you realise that a little bit of yeast can raise a whole loaf of bread?[25] **7** Get rid of the old yeast so that you'll all become fresh dough, just as you are unleavened bread. Because **Messiah**, our Passover lamb, has also been sacrificed[26] **8** so that we can be feasting, not with old yeast or with yeast of evil and wickedness, but with unleavened bread of sincerity and of truth.[27]

9 I wrote to you in my letter not to associate with sexually immoral people, **10** but certainly not meaning worldly people who are sexually immoral or swindlers or idolaters, because that would mean that you'd all have to leave this world. **11** No, I'm writing to tell you all not to associate with any so-called believer who's sexually immoral or greedy or an idolater or verbally abusive or a drunkard or a swindler. Don't even have a meal with such a person.

12 Why would it be my job to judge outsiders—no, shouldn't it be those *inside* the assemblies that you judge? **13** **God** will judge the outsiders, but: 'Expel evil people from among yourselves.'[28]

Lawsuits among believers

6:1 If anyone among you all has a case against another believer, how dare they go to a secular court in front of an unbelieving judge instead of to believers. **2** Don't you realise that in the future, believers will judge the world, and if the world's going to be judged by all of you, surely you're competent enough now to judge smaller cases? **3** Don't you realise that we'll judge God's messengers? So surely we can judge things of this life? **4** So then, if you have legal disputes about things of this life, why do you appoint people with no standing in the assembly as judges? **5** I say that to your shame. Don't you have anyone among you all who can arbitrate between believers? **6** But instead, one believer goes to court against another, and it's in front of unbelievers!

7 Actually, you're all disgraced already for having lawsuits among yourselves. Why not rather be wronged? Why not rather be cheated? **8** But you're all wronging and cheating others, including fellow believers.

9 Or don't you all know that those who disobey **God** won't inherit his kingdom? Don't let yourselves be deceived: those who are sexually immoral or idolaters or adulterers, or men who submit to or perform homosexual acts, **10** or thieves or the greedy, or drunkards or slanderers or swindlers, will inherit **God's** kingdom. **11** Now some of you all were like that, but now you've been washed and declared guiltless, and been declared innocent by the authority of the **master Yeshua (Jesus; Grk. Yesus) Messiah**, and by our **god's spirit**.

Literal Version

good is the boast of_you_all. Not you_all_have_known that a_
_little leaven, all the lump is_leavening? **7** Clean_out the old
leaven, in_order_that you_all_may_be a_new lump, as you_all_
_are unleavened. For/Because also the passover_feast of_us
was_sacrificed, **chosen_one/messiah**. **8** So_that we_may_be_
_feasting, not with leaven old, nor with leaven of_malice and
wickedness, but with unleavened bread of_sincerity and of_
_truth. **9** I_wrote to_you_all in my letter, not to_be_associating_
_with with_the_sexually_immoral, **10** not certainly with_the
sexually_immoral of_ ~~the~~ _world this, or with_the coveters and
swindling, or idolaters, because you_all_were_ought
consequently out_of the world to_come_out. **11** But now I_
_wrote to_you_all not to_be_associating_with anyone if any
brother being_named may_be sexually_immoral, or a_coveter,
or an_idolater, or an_insulter, or a_drunkard, or a_swindler, ~~the~~
with_such not to_be_eating_with. **12** For/Because what is_it to_
_me the ones outside to_be_judging? Not the ones inside you_
_all are_judging? **13** But the ones outside ~~the~~ **god** will_be_
_judging. Expel the evil man from of_you_all yourselves.

6:1 Is_daring anyone of_you_all, a_matter having against ~~the~~
another, to_be_being_judged before the unrighteous, and not
before the holy ones? **2** Or not you_all_have_known that the
holy ones the world will_be_judging? And if by you_all is_
_being_judged the world, unworthy you_all_are of_the_courts
of_the_least? **3** Not you_all_have_known that messengers we_
_will_be_judging, surely_not surely the_living things? **4** The_
_living things therefore indeed courts if you_all_may_be_
_having, the ones having_been_scorned in the assembly, these
you_all_are_sitting_down? **5** For/Because shame to_you_all I_
_am_saying. Thus not there_is among you_all no_one wise, who
will_be_able to_distinguish among your_midst of_the brother
of_him? **6** But brother with brother is_being_judged, and this
before unbelievers? **7** Already therefore indeed actually a_loss
for_you_all it_is, that lawsuits you_all_are_having with
yourselves. For/Because_reason why not rather you_all_are_
_being_wronged? For/Because_reason why not rather you_all_
_are_being_defrauded? **8** But you_all are_doing_wrong and are_
_defrauding, and this to_your_brothers. **9** Or not you_all_have_
_known that the_unrighteous of_**god** the_kingdom not will_be_
_inheriting? Not be_being_deceived, neither the_sexually_
_immoral, nor idolaters, nor adulterers, nor effeminate, nor
sodomisers, **10** nor thieves, nor coveters, not drunkards, not
insulters, not swindlers, the_kingdom of_**god** will_be_
_inheriting. **11** And these things some you_all_were, but you_
_all_washed_away, but you_all_were_sanctified, but you_all_
_were_justified, in the name of_the **master Yaʸsous/(Yəhōshūʿa) chosen_one/messiah**, and by the **spirit** of_the **god** of_us.

25 **RV 5:6 · Cross-ref.** Gal 5:9.

26 **RV 5:7 · Cross-ref.** Exo 12:5.

27 **RV 5:8 · Cross-ref.** Exo 13:7; Deu 16:3.

28 **RV 5:13 · Cross-ref.** Deu 13:5; 17:7 (LXX).

Literal Version

12 All things to_me is_permitting, but not all things is_
_benefitting. All things to_me is_permitting, but not I will_be_
_being_mastered by anything. **13** The foods for_the belly, and
the belly for_the foods, but ~~the~~ **god** both this and these will_be_
_nullifying. And the body is not ~~the~~ for_sexual_immorality, but
for_the **master**, and the **master** for_the body. **14** And ~~the~~ **god**
both the **master** raised, and us will_be_raising_up, by the
power of_him. **15** Not you_all_have_known that the bodies of_
_you_all members of_**chosen_one/messiah** is? Therefore
having_taken_away the members of_the **chosen_one/messiah**,
I_may_make them of_a_prostitute members? Never it_might_
_become. **16** Or not you_all_have_known that the one being_
_joined_together to_the one, prostitute body is? For/Because
will_be, he_is_saying: the two into one flesh. **17** But the one
being_joined_together to_the one, **master** spirit is. **18** Be_
_fleeing ~~the~~ sexual_immorality. Every sin which if may_practice
a_person outside the body is, but the one committing_sexual_
_immorality against his own body is_sinning. **19** Or not you_all_
_have_known that the body of_you_all, a_temple of_the in you_
_all holy **spirit** is, of_whom you_all_are_having from **god**? And
not you_all_are of_yourselves, **20** for/because you_all_were_
_bought with_a_price, glorify indeed ~~the~~ **god** in the body of_
_you_all.

7:1 And concerning of_what things you_all_wrote, good it_is
for_a_man, against_a_woman not to_be_touching. **2** But
because_of ~~the~~ sexual_immorality, each man the of_himself wife
let_be_having, and each woman her own husband let_be_
_having. **3** To_the wife the husband the obligation let_be_
_giving_back, and likewise also the wife to_the husband. **4** The
wife over_her own body not is_having_authority, but the
husband, and likewise, also the husband over_his own body not
is_having_authority, but the wife. **5** Not be_defrauding one_
_another, if surely_not ~~wishfully~~ by harmonious for a_time, in_
_order_that you_all_may_have_leisure ~~the~~ for_prayer, and again
with the same you_all_may_be, in_order_that not may_be_
_tempt you_all ~~the~~ Satan/(Sāṭān), because_of the intemperance
of_you_all. **6** But this I_am_saying by concession, not by
command. **7** I_am_wanting and all people to_be as even myself.
But each his_own is_having gift from **god**, the one on_one_
_hand thus, on_the_other_hand the one thus. **8** But I_am_saying
to_the unmarried and to_the widows, good it_is for_them ~~if~~
they_may_remain as also_I. **9** But if not they_are_controlling
themselves, them_let_marry, because/for better it_is to_marry,
than to_be_being_burning. **10** But to_the ones having_married,
I_am_commanding (not I, but the **master**), the_wife from the_
_husband not to_be_separated **11** (and if also she_may_be_
_separated, let_be_remaining unmarried or to_the husband her
_let_be_reconciled) and the_husband the_wife not to_be_
_sending_away. **12** But to_the rest am_saying (I, not the

Readers' Version

Avoid sexual immorality

12 Some might say, 'Everything is permissible for me,' but not everything is beneficial. Everything might be permissible for me, but I don't want those things to have control over me.[29] **13** You might say, 'Food is for the stomach, and the stomach for food,' but **God** will eventually abolish them both. Also, the body is not meant to be used for sexual immorality, but rather, for the **master**, and the **master** for the body. **14** Actually, **God** made the **master** come alive again, and by his power, he'll also do that for us.

15 Surely you all know that your bodies are parts of **messiah's** body? Because of that, you shouldn't take your body back and then join it to a prostitute's body. May it never happen! **16** Or don't you know that having sex with a prostitute is a joining together, because it says: 'The two will become one body.'[30] **17** But a person joining with the **master**, becomes one spirit with him.

18 Don't just walk away from sexual immorality, but *run away* from it, because other forms of disobeying God are outside the body, but sexual immorality is a sin against your own body. **19** Surely you all know that your body is a temple of the holy **spirit** who comes from **God** and lives within you.[31] No, you don't actually own yourselves **20** because a price was paid to buy you, so honour **God** with your bodies.

Advice concerning marriage

7:1 Now concerning what you all wrote to me: "It's good for a man not to touch a woman." **2** However, because there is so much sexual immorality, each man should have his own wife, and each woman her own husband. **3** Both husbands and wives have a marital duty to each other in terms of sexual needs: **4** wives' bodies belong to their husbands, not to themselves, and similarly, husbands' bodies belong to their wives, not to themselves. **5** Don't deprive each other, except by mutual agreement so that you may devote yourselves to prayer for an agreed time, and then be together again, so that Satan can't easily tempt you all because of your lack of self-control.

6 But that isn't a command—I'm only suggesting that it's good to do,[32] **7** and I wish everyone could be like me. But each person has their own gift from **God**—one has such-and-such a gift while someone else has a different one.

8 Now to the unmarried and to the widows I say that it's good if they remain like me,[33] **9** but if they don't have self-control, they should marry because it's better to marry than to burn with sexual desire.

10 Now I (well, not I, but the **master**) command married people that a wife is not to be separated from her husband[34] **11** (but even if she might be separated, let her remain unmarried, or let

29 RV 6:12 · Cross-ref. 1Cor 10:23.

30 RV 6:16 · Cross-ref. Gen 2:24.

31 RV 6:19 · Cross-ref. 1Cor 3:16; 2Cor 6:16.

32 RV 7:6 · Note It's not clear here whether Paul is referring back to marriage here (v2), or to abstaining from sex to focus on praying (v5).

33 RV 7:8 · Note This is intentionally left ambiguous because we can't be certain what Paul meant here.

34 RV 7:10-11 · Cross-ref. Mat 5:32; 19:9; Mrk 10:11-12; Luk 16:18.

Readers' Version

her be reconciled to the husband), and a husband is not to divorce a wife.

12 But to the rest I say (I, not the **master**) that if any believing husband has an unbelieving wife and she agrees to live with him, he shouldn't divorce her. **13** Similarly, if any woman has an unbelieving husband and he agrees to live with her, she shouldn't divorce him. **14** You see, the unbelieving husband is exposed to faith through his wife, and the unbelieving wife is exposed to faith through the believing husband, otherwise your children would be 'defiled', but now they are declared innocent. **15** But if the unbeliever departs, let that person go. In such cases, the believing spouse is not tied down to serving their departed spouse, but rather **God** has called us to peace. **16** You see, how do you know, woman, whether you will cause your husband to be saved? Or how do you know, man, whether you will cause your wife to be saved?

Sticking to your social position

17 Nevertheless, each person should live according to how the **master** has assigned them and how **God** has called them. That's what I teach in all the assemblies. **18** Anyone who was called and who was previously circumcised, shouldn't become 'uncircumcised'. Anyone who was called who was uncircumcised, shouldn't get circumcised. **19** Circumcision is nothing and uncircumcision is nothing, but obeying **God's** commands is what counts. **20** Each person should maintain the position they were in when they were called: **21** Were you a slave when you were called? Don't be concerned about that (but indeed, if you're able to become free, then take the opportunity) **22** because anyone who was a slave when they were called by **Yahweh** is free in **Yahweh's** sight. Conversely, anyone who was free when they were called is the **messiah's** slave. **23** You all were bought by God for a price, so don't become slaves of people. **24** Again brothers and sisters, each person should remain in the position they were in when they were called, but now serving **God**.[35]

Suggestions about the unmarried and about widows

25 Now concerning unmarried women, I don't have instructions from **Yahweh** but I'll give my opinions as someone who's trustworthy thanks to **Yahweh's** mercy.

26 Therefore, I think it's good because of the distress that's about to come, that people should stay as they are currently. **27** If you're married, then don't try to get out of it. If you're not committed, don't look for a spouse. **28** But if a single guy or single girl get married, that's not a sin, but they'll likely face difficult circumstances and I'm trying to spare you from that.

29 But brothers and sisters, I will say this: the time is short, so from now on, even those who are married should live as if they're not. **30** Those who are mourning should act as if they're not, those who are celebrating should act as if they're not, and those who are buying act as if they don't own anything, **31** and those who are using this world, as if they're not using it, because

35 **RV 7:24 · Cross-ref.** 7:20.

Literal Version

master), if any brother a_wife is_having unbelieving, and this woman is_consenting to_be_dwelling with him, not him _let_ _be_leaving her. **13** And a_woman who is_having a_husband unbelieving, and this one is_consenting to_be_dwelling with her, not her _let_be_leaving the husband. **14** For/Because has_ _been_sanctified the husband ~~the~~ unbelieving by the wife, and has_been_sanctified the wife ~~the~~ unbelieving by the brother, otherwise consequently the children of_you_all unclean is, but now holy it_is. **15** But if the unbeliever is_being_separated, him _let_be_being_separated. Not has_been_enslaved the brother or the sister in ~~the~~ such matters, but in peace has_called us ~~the~~ **god**. **16** For/Because how you_have_known, wife, whether the husband you_will_be_saving? Or how you_have_known, husband, ~~if~~ the wife you_will_be_saving?

17 Except ~~not/lest~~ to_each as has_allotted the **master**, each as has_called the **god**, thus him _let_be_walking. And thus in the assemblies all I_am_directing. **18** Having_been_circumcised anyone was_called? Not him _let_be_uncircumcised. In uncircumcision has_been_called anyone? Not him _let_be_ _being_circumcised. **19** ~~The~~ circumcision nothing is, and ~~the~~ uncircumcision nothing is, but keeping of_the_commands of_ **_god**. **20** Each in the calling in_which he_was_called, in this him _let_be_remaining. **21** Slave you_were_called? Not to_you it _ _let_be_caring, but if also you_are_being_able free to_become, rather resort_to it. **22** For/Because the one in the_**master** having_been_called a_slave, a_freedman of_the_**master** is, likewise the free man having_been_called, a_slave is of_ **_chosen_one/messiah**. **23** With_a_price you_all_were_bought, not be_becoming slaves of_people. **24** Each in that he_was_ _called, brothers, in this him _let_be_remaining with **god**.

25 And concerning the virgins, a_command of_the_**master** not I_am_having, but opinion I_am_giving, as having_been_shown_ _mercy by the_**master**, trustworthy to_be. **26** Therefore I_am_ _thinking this good to_be_being because_of the having_ _presented necessity, that good it_is for_a_man ~~which~~ thus to_ _be. **27** You_have_been_bound to_a_wife? Not be_seeking divorced. You_have_been_untied/released from a_wife? Not be_ _seeking a_wife. **28** But if also you_may_marry, not you_sinned. And if may_marry the virgin, not she_sinned. But tribulation in_the flesh will_be_having ~~the~~ such, and I from_you_all am_ _sparing. **29** But this I_am_saying, brothers, the season having_ _been_shortened is. For/Because_the rest, in_order_that even the ones having wives, as not having may_be, **30** and the ones weeping, as not weeping, and the ones rejoicing, as not rejoicing, and the ones buying, as not keeping, **31** and the ones using the world, as not excessively_using it, because/for is_ _passing_away the form of_ ~~the~~ _world this. **32** But I_am_ _wanting you_all unanxious to_be. The unmarried is_caring_for

Literal Version

the things of_the **master**, how he_may_bring_pleasure to_the **master**, **33** but the one having_married is_caring_for the things of_the world, how he_may_bring_pleasure to_the wife, and has_ _been_divided. Both the woman ~~the~~ unmarried and the virgin **34** ~~the~~ unmarried is_caring_for the things of_the **master**, in_ _order_that she_may_be holy, both in_the body and the spirit, but the woman having_married is_caring_for the things of_the world, how she_may_bring_pleasure to_the husband. **35** And this for the thing of_you_all yourselves benefit I_am_saying, not in_order_that a_noose on_you_all I_may_put_on, but for what is proper and devoted to_the **master** undistractedly. **36** But if anyone to_be_dishonouring to the virgin of_him is_ _thinking, if she_may_be beyond_marriable_age and thus it_ _ought to_be_becoming, what he_is_willing him _let_be_doing, not is_sinning, them _let_be_marrying. **37** But he_who has_ _stood in the heart of_him firm, not having necessity, and authority is_having concerning his own will, and this has_ _judged in his own heart, to_be_keeping the of_himself virgin, well will_be_doing. **38** So_that both the one betrothing the of_ _himself virgin, well is_doing, and the one not betrothing, better will_be_doing. **39** A_wife has_been_bound for as_long_as time is_living the husband of_her, but if may_be_fallen_asleep the husband, free she_is to_whom she_is_willing to_be_ _married, only in the_**master**. **40** But more_blessed she_is, if thus she_may_remain, according_to ~~the~~ my opinion, and am_ _supposing also_I, the_**spirit** of_**god** to_be_having.

8:1 And concerning the idol_sacrificed things, we_have_known that all knowledge we_are_having. ~~The~~ knowledge is_making_ _arrogant, but ~~the~~ love is_building. **2** If anyone is_supposing to_ _have_known anything, not_yet knew as it_is_fitting to_know. **3** But if anyone is_loving ~~the~~ **god**, this one has_been_known by him. **4** Concerning the therefore food of_the idol_sacrificed things, we_have_known that nothing is an_idol in the_world, and that there_is not_one **god** except ~~not/lest~~ one. **5** For/Because even if_indeed there_are being_called gods, whether in heaven or on earth, as there_are gods many and masters many, **6** but to_us one **god** the father, of whom are the things all, and we in him, and one **master**, **Ya^{y}sous/(Yəhōshūʿa) chosen_one/messiah**, by whom are the things all, and we through him. **7** But not in all is ~~the~~ knowledge, but some ~~the~~ by_custom until now of_the idol, as an_idol_sacrificed thing are_eating food, and the conscience of_ _them weak being, is_being_defiled. **8** But food us not will_be_ _presenting to_ ~~the~~ _**god**, neither if not we_may_eat, we_are_ _being_deficient. nor if we_may_eat, we_are_being_plentiful, **9** But be_watching_out lest somehow ~~the~~ right of_you_all this, a_stumbling may_become to_the weak. **10** For/Because if anyone may_see you the one having knowledge in an_idol_ _shrine reclining, not the conscience of_him weak being, will_ _be_being_built, in_order that the idol_sacrificed things to_be_ _eating? **11** for/because is_being_destroyed the one faltering in the your knowledge, the brother, because/for/because whom

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the present form of this world will soon pass away.

32 But I'd like you to be free from concern. Single men are concerned about things of the **master**—pleasing the **master**— **33** but married men are concerned about worldly affairs—wanting to please their wives—so they're divided. And unmarried or single women **34** are concerning about things of the **master**—so that both their bodies and their spirits can be separate from the world—but married women are concerned about worldly affairs—wanting to please their husbands.

35 Now I said all that for your benefit—not to load you all with rules, but to act in ways that are appropriate and devoted to the **master** without any distractions.

36 However, if a man thinks he's made the wrong decisions about his unmarried woman,[36] if she's reached the age of marriage and it should proceed, then he should do what he planned—he's not sinning—they should get married. **37** But if the man has made up his mind and isn't forced, but makes his own decision, and he's firmly decided to keep his own woman unmarried, then that would also be a good decision. **38** That way, anyone allowing his unmarried woman to marry does well, but anyone who doesn't, makes a better decision.

39 A wife is committed to her husband as long as he lives, but if he passes away, she's free to marry anyone she wants to, as long as he's a believer. **40** However, in my opinion, she'd be happier if she didn't marry again, and I think it's **God's spirit** that wants me to say that.

Behaviour about food offered to idols

8:1 Now, concerning food that's been sacrificed to idols: We know that we all have 'knowledge'—knowledge breeds conceit but love gives inner strength. **2** Anyone who thinks they know something usually doesn't know what they don't know, **3** but anyone who loves **God** is known by God.

4 Now back to eating food that's been offered to idols, we know that there's only one **God** and so worldly idols are really nothing at all. **5** Even though there are many so-called 'gods' and 'masters' said to live in the heavens or earth, **6** we know there's only one **God**, who is the Father who created everything and we exist to honour him. And we only have one **master**, **Yeshua (Jesus; Grk. Yesus) Messiah** who created everything and is also the source of our existence.

7 But not everyone knows this. Some people have been so used to trusting idols that even now as believers when they eat food that's been sacrificed to idols, they still think it's wrong and so their weak consciences become defiled. **8** But food doesn't bring us closer **to God**—what we eat makes us no better or worse off spiritually.

9 However, be careful in case your freedom becomes a reason that weaker believers might get confused and stumble in their spiritual walk. **10** Yes, if someone with a weaker conscience sees

36 RV 7:36-38 · Note Yes, 'his unmarried woman' sounds strange, but it's not certain here (and in the next two verses) if Paul is writing about a father and *his unmarried daughter who's engaged*, or about an engaged man deciding about *his fiancée*.

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you eating at a place with an idol, they might be encouraged to eat food that's offered to idols against their conscience, **11** thus this weaker believer who **the messiah** also died for, might end up being destroyed. **12** If you end up sinning against other believers and wounding their weak consciences, you sin against **Messiah**. **13** Therefore, if food might cause a fellow believer to stumble, I'll certainly never eat meat, so that I won't cause them to stumble.

The missionary's responsibilities

9:1 Aren't I free? Aren't I a missionary? Haven't I seen **Yeshua** (Jesus; Grk. Yesus) our **master**? Aren't you all the result of my work for **Yahweh**? **2** If I'm not a missionary to others, at least I am to all of you, because you're **the** proof that I'm a missionary for **Yahweh**. **3** That's my defence to those who are questioning my role.

4 Don't we have a right to eat and drink? **5** Don't we have a right to take along a believing wife like the rest of the missionaries and the **master's** brothers and Kefa (Peter; Grk. Petros)? **6** Or it is only Barnabas and I who have to work to support ourselves? **7** What soldier has to pay his own expenses? Who plants a vineyard and isn't allowed to eat its fruit? Or who shepherds a flock and isn't allowed to drink the milk they produce?

8 Am I just saying this from a human perspective? Doesn't Mosheh's (Moses') law also teach that? **9** He wrote in those laws: 'Don't prevent the ox from eating when it's working to thresh the grain.'[37] **10** Isn't he saying that on *our* behalf? Yes, it was written for our sake saying that anyone who's ploughing a field should expect to be paid, and anyone who threshes the grain should expect a share of the harvest. **11** If we sowed spiritual things among you, is it too much to expect a material 'harvest' from you?[38] **12** If other people have the right to this kind of support, don't we have a greater right?

But we never took advantage of that right—instead we endured everything so that we wouldn't do anything to hinder the **messiah's** good message from spreading. **13** Don't you know that the temple workers eat from the temple budget, and those who work at the altar receive a portion of what's offered?[39] **14** Similarly, the **master** even instructed that anyone who preaches the good message should be able to make their living off it.[40]

15 But I haven't taken advantage of any of those rights, and even now, I'm not writing this to ask for material support for myself—I'd rather die than have someone deprive me of this reason for boasting. **16** And yet, when I preach the good message, it doesn't give me any good reason to boast because I'm actually *obligated* to do it—I wouldn't end well if I didn't preach the good message **17** because if I do it willingly, I'll have a reward, but if it's done unwillingly, I'd be shirking the responsibility entrusted to me. **18** So, what's my reward? It's preaching the good message

37 RV 9:9 · Cross-ref. Deu 25:4; 1Tim 5:18.

38 RV 9:11 · Cross-ref. Rom 15:27.

39 RV 9:13 · Cross-ref. Deu 18:1.

40 RV 9:14 · Cross-ref. Mat 10:10; Luk 10:7.

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chosen_one/messiah died_off. **12** And thus sinning against the brothers, and wounding of_them the conscience faltering, against **chosen_one/messiah** you_all_are_sinning.
13 Therefore_even if food is_stumbling the brother of_me, by_ _no_means not I_may_eat meats to the age, in_order_that not the brother of_me I_may_stumble.

9:1 Not I_am free? Not I_am an_ambassador? Not **Yaʸsous/(Yəhōshūʻa)** the **master** of_us I_have_seen? Not the work of_me you_all are in the_**master**? **2** If to_others not I_am an_ambassador, but surely to_you_all I_am, because/for the seal of_me of_the commission, you_all are in the_**master**. **3** ~~The~~ my defense to_the ones me examining is this: **4** not not we_are_ _having right to_eat and to_drink? **5** Not not we_are_having right a_sister, a_wife to_be_taking_along, as also the other ambassadors, and the brothers of_the **master**, and Kaʸfas? **6** Or only I and Barnabas, not are_having right not to_be_working? **7** Who is_soldiering to_his_own support once? Who is_planting a_vineyard, and the fruit of_it not is_eating? Or who is_ _shepherding a_flock, and of the milk of_the flock, not is_ _eating? **8** Not according_to human_origin, these things I_am_ _speaking, or also the law these things not is_saying?
9 For/Because in the of_Mōsaʸs/(Mosheh) law, it_has_been_ _written: Not will_be_muzzling an_ox threshing. Not for_the oxen is_caring ~~the~~ with_**god**? **10** Or because_of us certainly he_ _is_speaking? Because_of for us it_was_written that ought in hope the one plowing to_be_plowing, and the one threshing in hope ~~which~~ to_be_partaking. **11** If we to_you_all ~~the~~ spiritual things sowed, a_great thing if we from_you_all ~~the~~ material things will_be_reaping it_is? **12** If others of_the over_you_all authority are_partaking, not rather we? But not we_resorted to_ ~~the~~ _authority this, but all things we_are_enduring, in_ _order_that not any hindrance we_may_give to_the good_ _message of_the **chosen_one/messiah**. **13** Not you_all_have_ _known that the ones in_the sacred working, of the temple are_ _eating, the ones to_the altar attending, in_the altar are_ _partaking? **14** Thus also the **master** directed to_the ones the good_message proclaiming, of the good_message to_be_living. **15** But I not have_resorted to_nothing of_these things. Not and I_wrote these things, in_order_that thus it_may_become with me, because/for good it_is for_me rather to_die_off, than the boast of_me no_one will_be_emptying. **16** For/Because if I_ _may_be_good_message_preaching, not there_is to_me boast, because/for necessity on_me is_imposing, woe for to_me is, if not I_may_be_good_message_preaching. **17** For/Because if willingly this I_am_doing, a_reward I_am_having, but if unwillingly, a_management I_have_been_entrusted.
18 Therefore what of_me is the reward? In_order_that good_ _message_preaching without_charge, I_will_be_presenting the good_message, in_order that not to_excessively_resort to_the authority of_me in the good_message. **19** For/Because free

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being from all, to_all myself I_enslaved, in_order_that the more I_may_gain. **20** And I_became to_the Youdaiōns, like a_ _Youdaios, in_order_that Youdaiōns I_may_win, to_the ones under the_law, as one under the_law, not being myself under the_law, in_order_that the ones under the_law I_may_win, **21** to_the lawless, like the_lawless, not being lawless of_**god**, but lawful of_**chosen_one/messiah**, in_order_that I_may_win the lawless. **22** I_became to_the weak, weak, in_order_that the weak I_may_win. To_the ones all I_have_become all things, in_ _order_that certainly some I_may_save. **23** And all things I_am_ _doing because_of the good_message, in_order_that a_ _fellow-partaker with_him I_may_become. **24** Not you_all_have_ _known that the ones in a_stadium running, all on_one_hand are_running, on_the_other_hand one is_receiving the prize? Thus be_running, in_order_that you_all_may_grasp it. **25** But everyone ~~which~~ striving, all things is_controlling himself, those therefore on_one_hand in_order_that a_perishable crown they_ _may_receive, on_the_other_hand we an_indestructible one. **26** I so_now thus am_running, as not uncertainly, thus I_am_ _boxing, as not the_air beating, **27** but I_am_beating of_me the body, and I_am_enslaving it, not somehow to_others having_ _proclaimed, myself unqualified I_may_become.

10:1 Not I_am_wanting for you_all to_be_not_knowing, brothers, that the fathers of_us all under the cloud were, and all through the sea passed_through, **2** and all into ~~the~~ Mōsaʸs/(Mosheh) immersed in the cloud, and in the sea, **3** and all the same spiritual food ate, **4** and all the same spiritual drank drink, because/for they_were_drinking of a_spiritual following them rock, and the rock was the **chosen_ _one/messiah**. **5** But not with ~~the~~ more of_them took_pleasure ~~the~~ **god**, because/for they_were_struck_down in the wilderness. **6** And these things examples for_us were_become, in_order that not to_be us coveters of_evil, as also_those they_desired. **7** Not idolaters be_becoming, as some of_them, as it_has_been_ _written: Sat_down the people to_eat and to_drink, and they_ _stood_up to_be_playing. **8** Not we_may_be_committing_ _sexual_immorality, as some of_them committed_sexual_ _immorality, and fell in_one day three twenty thousands. **9** Not we_may_be_testing the **master**, as some of_them tested him, and by ~~the~~ serpents were_being_destroyed. **10** Not be_ _grumbling, just_as some of_them grumbled, and destroyed

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and the privilege of doing it free of charge, so as not to take advantage of the right that the good message gives me.

19 Although I have no obligation to any person, I made myself a slave of everyone in order to win over as many as possible. **20** To the Yehudim (Jews), I behave like the Yehudi (Jew) that I am in order to win them. To those under the traditional rules, I behave like one of them (although I myself am not under those rules) in order to win them over. **21** To those outside our religious rules, I behave like them (although not so far as to disobey **God's** law, because I'm under **Messiah's** law) in order to win them over. **22** To the weak, I become weak to win them over. Yes, I've become all things to all people so[41] that I might be certain of saving some.

23 I do all that for the sake of the good message, so that I'll share in its blessings. **24** Surely you all know that all the participants in a race run, but only one of them gets the prize? Run in such a way that you get the prize. **25** But everyone who competes has to exercise self-control in every aspect. They do it in order to win a wreath that'll quickly wilt, but we work towards one that never deteriorates. **26** That's why I don't run aimlessly and don't box like someone punching the air, **27** but I discipline my body and make it serve me, because after preaching to others, I don't want to end up disqualified myself.

Learn from history

10:1 Now brothers and sisters, I don't want you all to be ignorant about how our Jewish ancestors sheltered under the cloud[42] and then they all passed through the sea,[43] **2** so they were all immersed 'into Mosheh' (Moses) in both the cloud and the sea. **3** They all ate the same supernatural food[44] **4** and they all drank the same supernatural drink, because they drank from a supernatural rock that followed them,[45] and that rock was the **messiah**. **5** Despite that, **God** wasn't very happy with most of them, and they ended up dying in the wilderness.[46]

6 Those things back then became examples for us, so that we wouldn't be desiring evil things like they did.[47] **7** Don't worship idols like some of them did, as it's written: 'The people sat down to eat and drink and then stood up to dance to the golden calf.'[48] **8** Nor should we commit sexual immorality like many of them did, and 23,000 people died in one day.[49] **9** And nor should we challenge the **master** like some of our Jewish ancestors did, and

41 RV 9:27 · Note TODO: Investigate why so many other translations translate πάντως something like 'by all means' here (whereas our OET-LV gloss is 'certainly').

42 RV 10:1 · Cross-ref. Exo 13:21-22.

43 RV 10:1 · Cross-ref. Exo 14:22-29.

44 RV 10:3 · Cross-ref. Exo 16:35.

45 RV 10:4 · Cross-ref. Exo 17:6; Num 20:11.

46 RV 10:5 · Cross-ref. Num 14:29-30.

47 RV 10:6 · Cross-ref. Num 11:4.

48 RV 10:7 · Cross-ref. Exo 32:6.

49 RV 10:8 · Cross-ref. Num 25:1-18.

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then they were killed by the snakes.[50] **10** Don't grumble like many of them did, and then they were killed by the death angel.[51]

11 All of those things happened to them as examples and were written down as warnings for us who are living at the ends of the ages.

12 So if you think your faith is solid, be careful that you don't fall. **13** You all haven't been tempted by anything except what is common to humanity, but **God** is faithful and won't allow you to be tempted beyond what you all can handle. In fact, along with the temptations, God will provide the way out so that you'll be able to endure them.

14 So my dear friends, totally avoid idolatry. **15** I'm speaking to sensible people, so judge what I'm telling you for yourselves. **16** When we bless the 'cup of blessing', aren't we sharing the messiah's blood? When we break the bread, aren't we sharing the messiah's body?[52] **17** Because there's just one loaf that we all eat pieces of, thus we who are many, are one body together.

18 Consider the people of Yisrael (Israel) from a physical perspective: Aren't those who eat portions of the sacrifices, joining to the altar?[53] RECHECK **19** So what am I saying? That whether or not food is sacrificed to idols means anything? Or that an idol is anything? **20** No, but the sacrifices of the pagans are offered to demons, not **to God**,[54] and I don't want you all to be partners with demons. **21** You can't drink **Yahweh's** cup as well as the cup of demons, nor can you partake at **Yahweh's** table as well as the table of demons. **22** Or are we trying to make **Yahweh** envious?[55] No, he's more powerful than us.

23 Everything might seem to be allowable, but not everything is beneficial. Everything might seem to be allowable, but not everything builds up character.[56] **24** No one should aim to satisfy themselves, but work for the good of others.

25 You can eat anything that's sold at the meat market without even raising questions of conscience, **26** because:[57] 'the earth and everything in it belongs to **Yahweh**.'

27 If an unbeliever invites you to a meal and you plan to go, eat anything that's set before you without raising questions of conscience, **28** but if someone tells you, "That has been offered as a sacrifice," for the sake of the person who told you and for the sake of conscience, don't eat it. **29** Now when I said 'for the sake of conscience', I didn't mean *your* conscience, but that of the other person, because why does *my* freedom need to be judged by someone else's conscience? **30** As long as I've thanked God for

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themselves by the destroyer. **11** And these things typologically was_happening to_those, and it_was_written for the_ _admonition of_us, on whom the ends of_the ages has_arrived. **12** So_then the one supposing to_have_stood, him _let_be_ _seeing lest he_may_fall. **13** Temptation you_all not has_taken, except ~~not/lest~~ human, but faithful is ~~the~~ **god**, who not will_be_ _allowing you_all to_be_tempted beyond what you_all_are_ _being_able, but will_be_making with the temptation also the way_out ~~which~~ to_be_able to_bear_under it. **14** Therefore_even, beloved of_me, be_fleeing from ~~the~~ idolatry. **15** As to_prudent ones I_am_speaking, judge you_all what I_am_saying. **16** The cup of_ ~~the~~ _blessing, that we_are_blessing, not a_fellowship is it of_the blood of_the **chosen_one/messiah**? The bread that we_ _are_breaking, not a_fellowship in_the body of_the **chosen_ _one/messiah** is it? **17** Because one one, loaf body the many we_are, because/for ~~the~~ all of the one loaf are_partaking. **18** Be_ _seeing ~~the~~ Israa^{y}l/(Yisrā$^{'ēl}$) according_to flesh, not the ones eating the sacrifices, partners in_the altar are? **19** Therefore what I_am_saying? That an_idol_sacrificed thing anything is, anything is? **20** But that what they_are_sacrificing the pagans, to_demons and not to_**god** are_sacrificing, not and I_am_ _wanting you_all partners ~~the~~ with_demons to_be_becoming. **21** Not you_all_are_being_able the_cup of_the_**master** to_be_ _drinking, and the_cup of_demons. Not you_all_are_being_able of_the_table of_the_**master** to_be_partaking, and of_the_table of_demons. **22** Or we_are_making_jealous the **master**? Not stronger than he we_are? **23** All things is_permitting, but not all things is_benefitting. All things is_permitting, but not all things is_building. **24** No_one the thing of_himself let_be_ _seeking, but the thing of_the other. **25** Everything ~~which~~ in the_ _meat_market being_sold be_eating, nothing examining because_of ~~the~~ conscience. **26** Of_the For/Because **master** the earth is, and the fullness of_it. **27** If anyone is_inviting you_all of_the unbelievers, and you_all_are_wanting to_be_going, everything ~~which~~ being_set_before before_you_all be_eating, nothing examining because_of ~~the~~ conscience. **28** But if anyone to_you_all may_say: This an_idol-sacrificed thing is, not be_ _eating, because_of that one ~~which~~ having_divulged it, and ~~the~~ conscience, **29** and conscience I_am_saying, not ~~which~~ of_ _himself, but the one of_the other, for_reason for why the freedom of_me is_being_judged by another conscience? **30** If I with_thankfulness am_partaking, why I_am_being_slandered for what I am_giving_thanks? **31** Therefore whether you_all_ _are_eating, or you_all_are_drinking, or anything you_all_are_ _doing, all things to glory of_**god** be_doing. **32** Inoffensive both to_Youdaiōns be_becoming, and Hella^{y}ns, and to_the assembly of_ ~~the~~ _**god**. **33** As also_I in_all things, to_all men am_bringing_ _pleasure, not seeking the of_myself benefit, but the benefit of_

50 RV 10:9 · Cross-ref. Num 21:5-6.

51 RV 10:10 · Cross-ref. Num 16:41-49.

52 RV 10:16 · Cross-ref. Mat 26:26-28; Mrk 14:22-24; Luk 22:19-20.

53 RV 10:18 · Cross-ref. Lev 7:6.

54 RV 10:20 · Cross-ref. Deu 32:17 (LXX).

55 RV 10:22 · Cross-ref. Deu 32:21.

56 RV 10:23 · Cross-ref. 1Cor 6:12.

57 RV 10:26 · Cross-ref. Psa 24:1.

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_the many, in_order_that they_may_be_saved.
11:1 Imitators of_me be_becoming, as also_I of_**chosen_**
_one/messiah.

2 And I_am_praising you_all that all things of_me you_all_have_
_remembered, and as I_gave_over to_you_all the traditions you_
_all_are_keeping. **3** But I_am_wanting you_all to_have_known
that of_every man the head the **chosen_one/messiah** is, and
the_head of_the_woman is the man, and the_head of_the
chosen_one/messiah is ~~the~~ **god**. **4** Every man praying or
prophesying on his_head having anything, is_disgracing the
head of_him. **5** But every woman praying or prophesying
uncovered with_her head, is_disgracing the head of_her,
because/for one it_is and the same ~~which~~ with_having_been_
_shaved. **6** For/Because if not is_covering a_woman, also her_
_let_shave. But if it_is shameful for_a_women ~~which~~ to_shave or
to_be_shaved, her _let_be_covering. **7** A_man for on_one_hand
not ought to_be_covering his head, the_image and glory of_**god**
being, the on_the_other_hand woman the_glory of_man is.
8 For/Because not is man out_of woman, but woman out_of
man. **9** For/Because also not was_created man because_of the
woman, but woman because_of the man. **10** Because_of this
ought the woman authority to_be_having on her head,
because_of the messengers. **11** However nor woman apart_from
man, nor man apart_from woman in the_**master**.
12 For/Because as the woman is out_of the man, thus also the
man is through the woman, and the things all from ~~the~~ **god**.
13 In you_all yourselves judge: befitting it_is a_woman
uncovered, to_ ~~the~~ **_god** to_be_praying? **14** Not_even ~~the~~ nature
itself is_teaching you_all that a_man on_one_hand if may_be_
_having_long_hair, a_dishonour to_him it_is, **15** on_the_other_
_hand a_woman if may_be_having_long_hair, glory to_her it_is?
Because the long_hair instead_of a_covering has_been_given
to_her. **16** But if anyone is_supposing contentious to_be, we
such custom not are_having, nor the assemblies of_ ~~the~~ **_god**.

17 But this commanding, not I_am_praising you, because not
for the better, but for the worse, you_all_are_coming_together.
18 First for indeed coming_together you_all in assembly, I_am_
_hearing divisions among you_all to_be_being, and part a_

Readers' Version

what I eat, why should I then criticise it?

31 So whether you're eating or drinking or doing whatever, always ensure that **God** gets honoured. **32** Try not to offend the Yehudim (Jews) or the Hellains (Greeks) or the people in **God's** assembly, **33** just like I work to please everyone—not for my own benefit but rather, trying to benefit everyone else so that they might get saved.

11:1 Imitate me, just like I also imitate **Messiah**.[58]

Men's and women's head coverings

2 Now I commend you all because you always think of what I teach and do, and because you carefully believe and do what I taught you all, **3** but I want you all to know that **the messiah** is the head of every man, and the **man** is the head of his wife, and **God** is the head of the **messiah**.[59] **4** Any man who prays or speaks out a prophecy with his head covered is dishonouring his head, **5** but any woman who prays or prophesies with her head *uncovered* dishonours her head, because it's just as if her head had been shaved. **6** In fact if a woman doesn't cover her head, then she should cut her hair off, but if it is shameful for a woman to have her hair cut or shaved off, then she should cover her head. **7** On one side, a man shouldn't cover his head because men present **God's** image and his honour,[60] but on the other side, women present their husbands' honour, **8** because man wasn't made from the woman, but the first woman was made out of man.[61] **9** Indeed, men weren't created for women, but women for men. **10** Because of that, women should have authority on their heads, because of the messengers.[62] **11** Nevertheless, in Messiah, women are not independent from men, nor are men independent from women, **12** because just as the first woman came out of the man, so too men are born from women, but everything comes from **God**.

13 So judge for yourselves: is it proper for women to pray to **God** with their heads uncovered? **14** Doesn't nature itself teach you all that if a man has long hair, it is a disgrace for him, **15** but if a woman has long hair, it's part of her beauty because long hair has been given to women as a covering? **16** However, if anyone's inclined to be contentious **about** this, that's not how either we ourselves or **God's** assemblies behave.

Conduct when celebrating the master's dinner[63]

17 But I'm not complimenting you all in giving the following instructions, because your gatherings have been doing more

58 **RV 11:1 · Cross-ref.** 1Cor 4:16; Php 3:17.

59 **RV 11:3 · Note** The translators expect that this talk of 'the head' is referring to authority, but because our modern society has become more sensitive to these issues, we decided to keep it literal here, thus letting our readers decide for themselves what Paul probably meant. (Having done that, our readers can also consider for themselves whether this might have been a cultural necessity in and around Corinth, or whether it has widespread application to all cultures.)

60 **RV 11:7 · Cross-ref.** Gen 1:26-27.

61 **RV 11:8-9 · Cross-ref.** Gen 2:18-23.

62 **RV 11:10 · Note** Again, a rather literal translation because honestly, no one is really certain about what Paul was meaning here. See also https://GitHub.com/openenglishbible/Open-English-Bible/issues/356 and https://UASVBible.org/2024/02/03/unveiling-the-meaning-of-authority-in-1-corinthians-1110-a-textual-and-exegetical-clarification.

63 **RV 11:17 · Parallel** Mat. 26:26-29; Mark 14:22-25; Luke 22:14-20

Readers' Version

harm than good. 18 Firstly, I hear that when you gather together in the assembly, there are divisions among you all, and I partly believe it 19 because there must be differences among you to show who out of all of you are approved. 20 So then, when you gather together in one place, it's not to celebrate by eating the master's dinner 21 because during the meal, everyone grabs their own food without considering others. So some people remain hungry while others have too much to drink. 22 For eating and drinking, don't you all have your own houses to do that in? Why are you showing contempt for **God's** assembly and humiliating those left with nothing? What should I say about that? Should I praise you for that? No, I can't!

23 I've already passed on to all of you everything that I received from the **master**: that on the night when he was betrayed, he took some bread 24 and after giving thanks, he broke off a piece and said, "This represents my body which will be broken for your sakes. Keep doing this in memory of me." 25 Similarly, after the dinner he took the cup and said, "This cup represents the new agreement[64] which will be sealed by my blood.[65] As often as you all celebrate, drink it in memory of me." 26 Because as often as you all celebrate by eating bread and drinking from the cup, you'll continue to announce the **master's** death until he returns.

27 Therefore, anyone who eats that bread or drinks from the **master's** cup in an unworthy manner will be guilty of sinning against the body and blood of the **master**. 28 So everyone must first examine themself as part of eating that bread and drinking from that cup, 29 because anyone who eats and drinks without discerning the body,[66] eats and drinks judgement onto themself. 30 Because of that, many among you are weak and sick, and many have passed away, 31 but if we were examining ourselves, we wouldn't be judged. 32 However, when we're judged by **Yahweh**, we're being disciplined so that we won't be condemned along with the unbelievers.

33 So brothers and sisters, when you come together to celebrate this, wait for each other. 34 If anyone's hungry, they should eat at home beforehand, so that your meetings won't lead to judgement. I'll give instructions about other matters when I get there.

The various abilities given by God's spirit

12:1 Now brothers and sisters, I don't want you all to be ignorant about spiritual matters. 2 You all know that when you were still pagans, you were enticed and led astray in front of idols that can't even speak. 3 So now I'm informing you all that a person who curses Yeshua (Jesus; Grk. Yesus), doesn't speak with **the** power **of God's** spirit. On the other hand, a person who says that **Yeshua** is **Yahweh** must **be** speaking with the power of **the** holy spirit.

Literal Version

_certain I_am_believing. 19 For/Because it_is_fitting also sects among you_all to_be, in_order_that also the approved ones manifest may_become among you_all. 20 Therefore coming_ _together of_you_all at the same place, not it_is the_master's supper to_eat. 21 For/Because each his own supper is_taking_ _first in the time to_eat, and one on_one_hand is_hungering, on_the_other_hand one is_being_drunk. 22 For/Because not houses not you_all_are_having in which to_be_eating and to_ _be_drinking? Or of_the assembly of_ ~~the~~ **_god** you_all_are_ _despising, and you_all_are_disgracing the ones not having? What I_may_say to_you_all? I_may_praise you_all in this? Not I_ _am_praising. 23 For/Because I received from the **master**, what also I_gave_over to_you_all, that the **master Yaʸsous/(Yəhōshūʻa)** in the night which he_was_being_giving_ _over, took bread 24 and having_given_thanks he_broke it, and said: This of_me is the body, which is for you_all, this be_doing in ~~the~~ my remembrance. 25 Likewise also the cup after the time to_dine saying: This ~~the~~ cup the new covenant is in ~~the~~ my blood, this be_doing, as_often_as ~~if~~ you_all_may_be_drinking it, in ~~the~~ my remembrance. 26 For/Because as_often_as ~~if~~ you_all_ _may_be_eating ~~the~~ bread this, and the cup you_all_may_be_ _drinking, the death of_the **master** you_all_are_proclaiming, until of_which he_may_come. 27 So_then whoever ~~wishfully~~ may_be_eating the bread or may_be_drinking the cup of_the **master** unworthily, liable will_be of_the body and of_the blood of_the **master**. 28 But let_be_approving a_person himself, and thus of the bread him _let_be_eating, and of the cup him _let_ _be_drinking. 29 For/Because the one eating and drinking judgement on_himself, is_eating and is_drinking not distinguishing the body. 30 Because_of this among you_all many are weak and sick, and are_being_fallen_asleep many. 31 If and ourselves we_were_distinguishing, not ~~wishfully~~ we_ _were_being_judged. 32 But being_judged by the the_**master**, we_are_being_disciplined, in_order_that not with the world we_may_be_condemned. 33 So_then, brothers of_me, coming_ _together for the time to_eat, one_another be_awaiting. 34 If anyone is_hungering, at home him _let_be_eating, in_order_ _that not for judgement you_all_may_be_coming_together. And the other things, when ~~wishfully~~ I_may_come, I_will_be_ _directing.

12:1 And concerning ~~the~~ spiritual matters, brothers, not I_am_ _wanting you_all to_be_not_knowing. 2 You_all_have_known that when pagans you_all_were, to ~~the~~ idols ~~the~~ silent as would you_all_were_being_led, being_led_away you. 3 Therefore I_am_ _making_known to_you_all that no_one in the_**spirit** of_**god** speaking, is_saying: Curse **Yaʸsous/(Yəhōshūʻa)**, and no_one is_able to_say: **master** is **Yaʸsous**, except ~~not/lest~~ in the_**spirit** holy. 4 And divisions of_gifts there_are, but the same **spirit**. 5 And divisions of_service there_are, but the same **master**.

64 **RV 11:25 · Cross-ref.** Exo 24:8; Jer 31:31-34.

65 **RV 11:25 · Cross-ref.** Exo 24:6-8.

66 **RV 11:29 · Note** Discern/distinguish/recognise their own body? The master's body? The whole group as a body? Unfortunately, we can't ask Paul exactly what he meant here.

Literal Version

6 And divisions of_actions there_are, but the same **god**, ~~which~~ working the things all in all. 7 But to_each is_being_given the manifestation of_the **spirit** for the thing benefitting. 8 To_one for on_one_hand through the **spirit** is_being_given a_message of_wisdom, on_the_other_hand to_another a_message of_ _knowledge according_to the same **spirit**, 9 on_the_other_hand to_another faith by the same **spirit**, on_the_other_hand to_ _another gifts of_healings in the one **spirit**, 10 on_the_other_ _hand to_another actions of_miracles, to_another prophecy, to_ _another distinctions of_spirits, to_another kinds of_tongues, on_the_other_hand to_another translation of_tongues. 11 But all these things is_working the one and the same **spirit**, dividing personally to_each as he_is_wishing.

12 For/Because just_as the body one is, and members many is_ _having, but all the members of_the body, many being, one is body, thus also is the **chosen_one/messiah**. 13 For/Because also in one **spirit** we all into one body were_immersed, whether Youdaiōns, or Hellaʸns, or slaves, or free, and all one **spirit** were_gave_to_drink. 14 For/Because also the body not is one member, but many. 15 If may_say the foot: Because not I_ _am a_hand, not I_am of the body, not by this, not it_is of the body. 16 And if may_say the ear: Because not I_am an_eye, not I_am of the body, not by this, not it_is of the body. 17 If all the body were an_eye, where is the hearing? If all were hearing, where is the smelling? 18 But right_now ~~the~~ **god** appointed the members, one each of_them in the body, as he_wanted. 19 And if was the things all one member, where is the body? 20 But now many on_one_hand one, on_the_other_hand members body. 21 Not and is_able the eye to_say to_the hand: Need of_ _you not I_am_having, or in_contrast the head to_the feet: Need of_you_all not I_am_having. 22 But by_much rather the supposing members of_the body weaker to_be_being, necessary is, 23 and which we_are_supposing less_honourable to_be of_ _the body, around_these honour more_abundant we_are_ _putting_around, and the dishonourable of_us, propriety more_ _abundant is_having, 24 and the the_prominent of_us, no need is_having. But ~~the~~ **god** united_together the body, to_the members being_deficient, more_abundant having_given honour, 25 in_order_that not there_may_be division in the body, but the same for one_another may_be_caring_for the members. 26 And whether is_suffering one member, is_ _suffering_with it all the members, or is_being_glorified a_ _member, is_rejoicing_with it all the members. 27 And you_all are the_body of_**chosen_one/messiah**, and members of part. 28 And that indeed appointed ~~the~~ **god** in the assembly first ambassadors, secondly prophets, thirdly teachers, then miracles, then gifts of_healings, helpers, guidance, kinds of_ _tongues. 29 Not all ambassadors? Not all prophets? Not all teachers? Not all miracles? 30 Not all gifts are_having of_ _healings? Not all with_tongues are_speaking? Not all are_

Readers' Version

4 Now there are varieties of gifts, but the same **spirit**,[67] 5 and there are varieties of ministries, but the same **master**. 6 There are varieties of activities, but the same **God** works all things in everyone. 7 Now the display of the **spirit's** power is given to each person in order to benefit everyone. 8 One person might be given a wise message through the **spirit**, and someone else given certain knowledge by the same **spirit**. 9 Another person might be given faith by the same **spirit**, and someone else given gifts of healings from that one **spirit**. 10 Another might be given the ability to do miracles, and someone else given prophecy. Another might be given ability to distinguish spirits, and someone else given the ability to speak other languages, and to yet another the ability to translate languages. 11 However it's the one and the same **spirit** behind all those things—distributing them individually to each person as the spirit decides.

One body with many parts

12 Just like a human body is a unit but has many parts which are all components, no matter how many, making up that one body, so too is the **messiah**.[68] 13 Yes, in one **spirit** we were all immersed into one body, whether we were Yehudim (Jews) or Hellains (Greeks), whether slaves or free, and we all were given one **spirit** to drink. MEANING?

14 Yes, indeed the body is not one part, but many. 15 If your foot said, "Since I'm not a hand, I'm not part of the body," that wouldn't make it any less a part of the body, 16 and if your ear said, "Since I'm not an eye, I'm not part of the body," that wouldn't make it any less a part of the body. 17 If your whole body was an eye, how could you hear? But then, if your whole body was an ear, how could you smell anything? 18 Actually, **God** has placed every part in our bodies exactly where he wanted to put them. 19 If it was all just one part, how could it be a body? 20 Yes, there's many parts, but only one body.

21 Your eye can't tell your hand, "I don't need you," and your head can't tell your feet, "I don't need you." 22 On the contrary, the body parts that seem to be weaker are very vital, 23 and those body parts that seem less honourable, we give them greater honour and hence our unpresentable body parts are treated with more modesty. 24 Our presentable parts don't have any need for that, but rather **God** has put the body together and he gave greater honour to the lesser parts 25 so that there won't be any division in the body, but its members should care equally for each other. 26 So if one body part is hurting, all the parts hurt as well. If one body part is honoured, then all the parts are happy together.

27 Now you all are the body **of** Christ, and each of you is a part of it. 28 And indeed, **God** has appointed: 1/ missionaries, 2/ prophets, 3/ teachers,[69] then doing miracles, healing others, helping others, guiding others, and speaking various languages

67 RV 12:4-11 · Cross-ref. Rom 12:6-8.

68 RV 12:12 · Cross-ref. Rom 12:4-5.

69 RV 12:28 · Cross-ref. Eph 4:11.

Readers' Version

29 Are everyone missionaries, or everyone prophets or teachers, or doing miracles? 30 Does everyone have the gifts of healing, or speaking in other languages, or translating?

31 But strive for the better gifts.

And now I'll demonstrate a better way to you all:

Love expounded

13:1 Even if I could speak in human languages as well as the languages of God's messengers, but didn't love others, then I'd just be like a noisy gong or a clanging cymbal. 2 And if have the ability of being able to prophesy and could understand all mysteries and all knowledge, and if I had total faith so I could tell mountains to move,[70] but I didn't love others, then I'm of no use to anyone. 3 Even if I gave everything I have to the poor, and even sacrifice my body so that I could boast, but didn't love others, it wouldn't be any use to me.

4 Love is patient and kind. It doesn't envy others, it doesn't boast, and it isn't arrogant. 5 It isn't crude, it doesn't just care about itself, it doesn't get angry quickly, and it doesn't keep records about who wrongs us. 6 Love isn't happy with disobeying God, but is happy about the truth. 7 It tolerates everything, believes everything, is always hopeful about everything, and always perseveres.

8 Love never fails, unlike prophecies that will come to nothing, languages that will die out, and knowledge that also will come to nothing, 9 because we only have partial knowledge and partial understanding of prophecy. 10 So when perfection comes, partial things will disappear.

11 When I was a child, I spoke like a child, thought like a child, and reasoned like a child, but then when I became an adult, I set childish things aside. 12 In this present age, we see like fuzzy reflections in a mirror, but in the future, we'll see God face to face. In this age, I have partial knowledge, but then it'll be complete, just like *we'll be known* completely.

13 But for now, these three continue: faith, hope, and love, but love is the greatest one of those.

Comparing prophesying with speaking in other languages

14:1 Aim to show love, and eagerly strive for spiritual things—especially the ability to prophesy, 2 because anyone speaking another language isn't speaking to the people, but **to God**, because no one understands it, but they're speaking about spiritual mysteries. 3 However, anyone who's prophesying, speaks to the people for their instruction and encouragement and comfort. 4 Anyone who's speaking in another language instructs themself, but when people prophesy, they're instructing the whole assembly.

5 Now I'd like it if you all spoke in other languages, but I'd like it better if you could all be prophesying. The person prophesying is more helpful than someone speaking in other languages, unless they translate so that the assembly can be instructed.

6 But now brothers and sisters, if I come to you speaking in other

Literal Version

_interpreting? 31 But be_being_zealous for_the gifts ~~the~~ greater.
And still by an_excellent way, to_you_all I_am_showing.

13:1 If with_the tongues of_ ~~the~~ _humans I_may_be_speaking
and of_ ~~the~~ _messengers, but love not I_may_be_having, I_have_
_become brass resounding or a_cymbal screaming. 2 And_if I_
_may_be_having prophecy, and I_may_have_known the
mysteries all, and all the knowledge, and_if I_may_be_having
all the faith, so_as mountains to_be_removing, but love not I_
_may_be_having, nothing I_am. 3 And_if I_may_give_away all
the things possessing of_me, and I_may_give_over the body of_
_me, in_order_that I_may_boast, but love not I_may_be_having,
nothing I_am_being_benefitted. 4 ~~The~~ love is_being_patient, is_
_being_kind, ~~the~~ love not is_being_jealous, ~~the~~ love not is_
_bragging, not is_being_arrogant, 5 not is_dishonouring, not is_
_seeking the things of_itself, not is_being_provoked, not is_
_counting ~~the~~ evil, 6 not is_rejoicing at ~~the~~ unrighteousness, but
is_rejoicing_with with_the truth, 7 all things is_enduring, all
things is_believing, all things is_hoping, all things is_enduring.
8 ~~The~~ love never is_falling. But whether prophesies, they_will_
_be_being_nullified, or tongues, they_will_be_ceasing, or
knowledge, it_will_be_being_nullified. 9 By for part we_are_
_knowing, and by part we_are_prophesying, 10 but whenever
may_come the perfect, the thing by part will_be_being_
_nullified. 11 When I_was an_infant, I_was_speaking like an_
_infant, I_was_thinking like an_infant, I_was_counting like an_
_infant, when I_have_become a_man, I_have_nullified the
things of_the infant. 12 For/Because we_are_seeing now
through a_mirror in an_enigma, but then face to face, now I_
_am_knowing by part, but then I_will_be_knowing_fully, as also
I_was_known_fully. 13 But right_now is_remaining faith, hope,
love, ~~the~~ three things these, and greater of_these is ~~the~~ love.

14:1 Be_pursuing ~~the~~ love, and be_being_zealous ~~the~~ for_spiritual
matters, but more that you_all_may_be_prophesying.
2 For/Because the one speaking with_a_tongue, not to_people
is_speaking, but to_**god**, because/for no_one is_hearing him,
but in_spirit he_is_speaking mysteries. 3 But the one
prophesying, to_people is_speaking building, and exhortation,
and consolation. 4 The one speaking in_a_tongue, himself is_
_building, but the one prophesying, the_assembly is_building.
5 And I_am_wanting all you_all to_be_speaking with_tongues,
but rather in_order_that you_all_may_be_prophesying, greater
is and the one prophesying, than the one speaking in_tongues,
besides except ~~not/lest~~ he_may_be_interpreting, in_order_that
the assembly building may_receive. 6 But now brothers, if I_
_may_come to you_all with_tongues speaking, what you_all I_
_will_be_benefiting, if not to_you_all I_may_speak, either in
revelation, or in knowledge, or in prophecy, or in teaching?
7 Likewise ~~the~~ soulless things a_sound giving, whether flute, or

70 RV 13:2 · Cross-ref. Mat 17:20; 21:21; Mrk 11:23.

Literal Version

harp, if distinction to_the sounds not may_give, how will_be_
_being_known what is being_playing_the_flute or ~~which~~ being_
_playing_the_harp? **8** For/Because also if an_uncertain a_
_trumpet sound may_give, who will_be_preparing himself for
war? **9** Thus also you_all through the tongue, if not easily_
_recognised speech you_all_may_give, how will_be_being_
_known what is being_spoken? For/Because you_all_will_be
into the_air speaking. **10** So_many if it_might_happen, kinds of_
_languages are in the_world, and not_one kind silent is.
11 Therefore if not I_may_have_known the power of_the sound,
I_will_be to_the one speaking a_foreigner, and the one speaking
with me a_foreigner. **12** Thus also you_all, because zealous you_
_all_are of_spirits, because/for the building of_the assembly,
be_seeking that you_all_may_be_being_plentiful. **13** Therefore
the one speaking in_a_tongue, let_be_praying that he_may_be_
_interpreting. **14** If for I_may_be_praying with_a_tongue, the
spirit of_me is_praying, but the the_mind of_me unfruitful is.
15 Therefore what it_is? I_will_be_praying with_the **spirit**, but
I_will_be_praying also with_the mind. I_will_be_singing_praises
with_the **spirit**, but I_will_be_singing_praises also with_the
mind. **16** Otherwise if you_may_be_blessing in_spirit, the one
fulfilling the place of_the inquirer, how he_will_be_saying, the
amen, at ~~the~~ your thanksgiving, since what you_are_saying, not
he_has_known? **17** You for indeed well are_giving_thanks, but
the other one not is_being_built. **18** I_am_giving_thanks to_ ~~the~~
_god, all of_you more than, with_tongues I_am_speaking, **19** but
in five, the_assembly I_am_wanting words with_the mind of_
_me to_speak, in_order_that also others I_may_instruct, than
ten_thousand words in a_tongue. **20** Brothers, not little_
_children be_becoming in_your thinking, but in_the evil, be_
_child_like, and in_your thinking, mature be_becoming. **21** In
the law it_has_been_written, ~~that~~ By foreign_languages and by
the_lips of_others, I_will_be_speaking to_ ~~the~~ _people this... and
not_even thus they_will_be_listening_to from_me, is_saying
the_**master**. **22** So_then ~~the~~ tongues for a_sign are, not to_the
ones believing, but to_the unbelievers, and ~~the~~ prophecy, not
to_the unbelievers, but to_the ones believing. **23** Therefore if
may_come_together the assembly whole at the same place, and
all may_be_speaking with_tongues, and may_come_in inquirers
or unbelievers, not they_will_be_saying that you_all_are_
_raving_mad? **24** But if all may_be_prophesying, and may_
_come_in a_certain unbeliever or inquirer, he_is_being_rebuked
by all, he_is_being_examined by all, **25** the secrets of_the heart
of_him manifest is_becoming, and thus having_fallen on his_
_face, he_will_be_prostrating ~~the~~ before_**god** reporting, ~~that~~
Really ~~the~~ **god** among you_all is.

Readers' Version

languages, how can I be of benefit to you all? Only if I share a revelation with you all, or some knowledge, or a prophecy or teaching.

7 Even the tune coming from non-living things like musical instruments can't be recognised unless the distinct notes can be distinguished, **8** because if the trumpet produces an unclear sound, how will the soldiers know to prepare for battle. **9** Similarly with all of you—unless your words are intelligible, how will anyone know what you're saying? You'll just be talking to the wind. **10** There's certainly many different languages in the world, but none of them are without meaning, **11** so if I don't know the meaning of someone's language, I'm a foreigner to that person, and that person will be a foreigner to me **12** and it's the same with all of you. Because you all want spiritual things in order to help grow the assembly, then strive to have many of them.

13 So then, let anyone who's speaking in another language, pray that they will be able to translate it. **14** When I pray in another language, my spirit prays but my mind is unproductive, **15** so what should I do? Well, I'll pray with my **spirit**, but I'll also pray with my mind. I'll sing with my **spirit**, but I'll also sing with my mind. **16** Otherwise, if you speak out a blessing in the spirit, how can the ordinary listeners say 'May it be so' after you give thanks, since they wouldn't know what you've been saying. **17** Yes, you'd certainly give thanks well, but the other people wouldn't be encouraged.

18 I thank **God** that I speak in other language more than all of you, **19** but with the assembly, I'd prefer to speak five words with my mind so that I can instruct others, rather than thousands of words in another language.

20 Brothers and sisters, don't be childish in your thinking. You all can be like infants with respect to *evil*, but in everything else, be mature in your thinking. **21** The prophet Yeshayah (Isaiah) wrote:

'I'll speak to this nation
through foreign languages and strangers' lips,
but even then they won't listen to me,'
says **Yahweh**.[71] **22** So then, speaking in other languages is a sign, not for believers, but for unbelievers. However in contrast, prophecy is not for unbelievers, but for believers.

23 So if the whole assembly gathered together at the same place and they all spoke in other languages, and then some inquirers or unbelievers came in, wouldn't they say that you're all crazy? **24** But if they were all prophesying instead and some inquirers or unbelievers came in, they'd be convicted of their sinfulness and called to account by them all. **25** The prophecies would expose the secrets of their hearts, so then they'd bow down and worship **God**, and exclaim, "**God** is really here among you all!"

71 RV 14:21 · Cross-ref. Isa 28:11-12.

Readers' Version

The correct means of worshipping

26 So brothers and sisters, what should we say then? When you all gather together, each one of you brings a song or a teaching, or explains a revelation, or has a message in another language or has the translation. Let everything you do be aimed at growing the faith of the hearers. **27** If there's any speaking in other languages, it should be two or three people at most, taking turns and someone should translate. **28** But if there's no translator, they should be silent in the assembly, and save it for between themselves and **God**. **29** But let two or three people prophesy, and then the others should evaluate what was said. **30** However if something is revealed to someone still seated, then the first person should stop speaking, **31** because you can all prophesy in turn so that everyone can be instructed and encouraged. **32** The prophet's spirits are under the control of the prophets, **33** because **God** isn't a god of disorder, but of peace.

As in all the assemblies of believers, **34** the women should stay silent in the assemblies, because they're not permitted to speak, but must be in submission as Mosheh's (Moses') law says. **35** But if they want to know more about anything, they should ask their own husbands at home, because it's shameful for a woman to speak in the assembly.

36 Did **God's** message *originate* from you all, or did it only *come* to you? **37** If anyone thinks they're a prophet or a spiritual person, then they should readily acknowledge that what I'm writing to you all is **Yahweh's** command, **38** but if anyone's ignorant, then let them stay ignorant.

39 So brothers and sisters, strive to be able to prophesy, and don't forbid the speaking of other languages, **40** but let everything be done properly and orderly.

The messiah's resurrection

15:1 Now brothers and sisters, I want to remind you all about the good message that I preached to you, which you then received and now base your faith on. **2** You're all saved by that good message if you hold firmly to what I preached to you, assuming that you didn't just 'say that' you believe.

3 Yes, first of all, I passed onto you all what I myself had received: that **Messiah** died for our sins as the scriptures had predicted,[72] **4** and that he was buried and then brought back to life on the third day as per the scriptures again,[73] **5** and that he was seen by Kefa (Cephas; Grk. Kefas)[74] and then by the twelve.[75] **6** Then he was seen by more than 500 believers at once—most of whom are still living, although some have already passed away. **7** Then he was seen by Ya'akov (James; Grk. Yakobos), and then by all the ambassadors.

8 Then last of all, as if I'd been born at the wrong time, he ap-

Literal Version

26 Therefore what it_is, brothers? Whenever you_all_may_be_ _coming_together, each a_psalm is_having, a_teaching is_ _having, a_revelation is_having, a_tongue is_having, a_ _translation is_having. All things for building let_be_becoming. **27** If_also with_a_tongue anyone is_speaking, by two or the most three, and each in_turn let_it_be, and one let_be_ _interpreting. **28** But if not may_be an_interpreter, him _let_be_ _keeping_silent in the_assembly, and to_himself him _let_be_ _speaking and to_ ~~the~~ **_god**. **29** Prophets two and or three let_ _be_speaking, and the others let_be_distinguishing. **30** But if to_ _another may_be_revealed something sitting, the first let_be_ _keeping_silent. **31** For/Because you_all_are_being_able one_by one all to_be_prophesying, in_order_that all may_be_learning, and all may_be_being_exhorted. **32** And spirits of_prophets, to_ _prophets is_being_subjected. **33** For/Because not is of_ _disturbance ~~the~~ **god**, but of_peace. As in all the assemblies of_ _the holy ones, **34** the women in the assemblies let_be_keeping_ _silent, because/for not it_is_being_permitted to_them to_be_ _speaking, but them _let_be_being_subjected, as also the law is_ _saying. **35** And if anything to_learn they_are_wanting, at home their own husbands them _let_be_asking, because/for shameful it_is for_a_woman to_be_speaking in the_assembly. **36** Either from you_all the message of_ ~~the~~ **_god** came_out, or to you_all only it_arrived? **37** If anyone is_supposing a_prophet to_be or spiritual, him _let_be_recognizing what I_am_writing to_you_ _all that of_the_**master** it_is a_command. **38** But if anyone is_ _not_knowing, him _let_be_not_knowing. **39** So_as, brothers, be_being_zealous ~~which~~ to_be_prophesying, and ~~which~~ to_be_ _speaking not be_forbidding with with_tongues. **40** But all things properly and with order let_be_becoming.

15:1 And I_am_making_known to_you_all, brothers, the good_ _message that I_good_message_preached to_you_all, which also you_all_received, in which also you_all_have_stood, **2** by which also you_all_are_being_saved, to_what message I_good_ _message_preached to_you_all, if you_all_are_keeping, besides except ~~not/lest~~ vainly you_all_believed. **3** For/Because I_gave_ _over to_you_all in the_first place, what also I_received: that **chosen_one/messiah** died_off for the sins of_us according_to the scriptures, **4** and that he_was_buried, and that he_has_ _been_raised on_the day ~~the~~ third according_to the scriptures, **5** and that he_was_seen by_Kaʸfas, thereafter to_the twelve. **6** Then he_was_seen by_over five_hundred brothers all_at_ _once, of whom the greater are_remaining until now, but some were_fallen_asleep. **7** Then he_was_seen by_Yakōbos/(Ya΄ₐqov), thereafter to_the ambassadors all, **8** and lastly of_all, as_though to_the miscarriage, he_was_seen by_also_me. **9** For/Because I am the least of_the ambassadors, who not am worthy to_be_ _being_called an_ambassador, because I_persecuted the

72 RV 15:3 · Cross-ref. Isa 53:5-12.

73 RV 15:4 · Cross-ref. Psa 16:8-10; Mat 12:40; Acts 2:24-32.

74 RV 15:5 · Cross-ref. Luk 24:34.

75 RV 15:5 · Cross-ref. Mat 28:16-17; Mrk 16:14; Luk 24:36; Yhn 20:19.

Literal Version

assembly of_ ~~the~~ **_god**. 10 But by_the_grace of_**god**, I_am what I_
_am, and the grace of_him ~~which~~ toward me, not vain was_
_become, but more_abundantly than them all I_laboured, not
and I, but the grace ~~the~~ of_**god** with me. 11 Therefore whether I
or those, thus we_are_proclaiming, and thus you_all_believed.

12 And if **chosen_one/messiah** is_being_proclaimed, that from
the_dead he_has_been_raised, how are_saying among you_all
some that a_resurrection of_the_dead not is? 13 But if a_
_resurrection of_the_dead not is, neither **chosen_one/messiah**
has_been_raised, 14 and if **chosen_one/messiah** not has_been_
_raised, vain consequently the proclamation of_us is, vain also
the faith of_you_all is. 15 And we_are_being_found also false_
witnesses of ~~the~~ **_god**, because we_testified concerning ~~the~~
god that he_raised the **chosen_one/messiah**, whom not he_
_raised, if_indeed consequently the_dead not are_being_raised.
16 For/Because if the_dead not are_being_raised, neither
chosen_one/messiah has_been_raised, 17 and if **chosen_**
_one/messiah not has_been_raised, useless the faith of_you_
_all, and still you_all_are in the sins of_you_all. 18 Consequently
also the ones having_been_fallen_asleep in **chosen_**
one/messiah perished. 19 If in ~~the~~ life this, in **chosen**
_one/messiah having_hoped we_are only, more_pitiful than all
people we_are. 20 But right_now **chosen_one/messiah** has_
_been_raised from the_dead, first-fruit of_the ones having_
_been_fallen_asleep. 21 For/Because since by a_man death is,
also by a_man resurrection of_the_dead is. 22 For/Because as in
~~the~~ Adam/(ʾĀdām), all are_dying_off, thus also in the **chosen_**
_one/messiah, all will_be_being_given_life. 23 But each in his
own order: the_first-fruit **chosen_one/messiah**, then the ones
of_the **chosen_one/messiah** at the coming of_him,
24 thereafter the end, when he_may_be_giving_over the
kingdom ~~the~~ to_**god** even the_father, when he_may_nullify all
beginning, and all authority, and power. 25 For/Because it_is_
_fitting him to_be_reigning, until of_which he_may_put all his
enemies under the feet of_him. 26 The_last enemy is_being_
_nullified is ~~the~~ death. 27 For/Because all things he_subjected
under the feet of_him. But whenever he_may_say that all
things has_been_subjected, evident it_is that besides the one
having_subjected to_him the things all. 28 And whenever may_
_be_subjected to_him the things all, then also himself the son,
will_be_being_subjected to_the one having_subjected to_him
the things all, in_order_that may_be ~~the~~ **god** all things in all
things. 29 Otherwise what they_will_be_doing, who are being_
_immersed for the dead? If actually the_dead not are_being_
_raised, why also they_are_being_immersed for them? 30 Why
also we are_risking_danger every hour? 31 In_every day I_am_
_dying_off, by ~~the~~ your boasting, brothers, which I_am_having
in **chosen_one/messiah Yaʸsous/(Yəhōshūʿa)**, the **master** of_
_us. 32 If according_to human_origin, I_fought_wild_beasts in

Readers' Version

peared to me also,[76] 9 because I'm the least of the ambassadors—quite unworthy of that title because I persecuted **God's** assembly.[77] 10 But I am what I am thanks to God's grace, as his grace towards me hasn't been wasted. Actually, I worked harder than all the others, although of course it wasn't really me, but **God's** grace with me. 11 Anyway, whether it was me or them, we all preach that same good message, and that's how you all came to belief.

Life after death

12 Now if the message declares that **Messiah** was killed and then raised back to life, how come some of you are saying that no **one** comes back to life? 13 If no **one** who's dead comes back to life, then **Messiah** couldn't have come back to life, 14 and if **Messiah** hasn't come back to life, then our preaching is meaningless and so is your faith! 15 Not only that, it would make us into fraudsters lying **about God**, because we've testified that **God** brought **Messiah** back to life, but that can't be true if the dead can't come back to life. 16 Because if the dead don't come back to life, then **Messiah** can't have come back to life, 17 but if **Messiah** didn't come back to life, then your faith is wasted and you're all still just unforgiven sinners. 18 Again, if that's the case, those believers who've passed away simply perished. 19 If our hope in **Messiah** only applies to this life, then we should be pitied more than **anyone** else.

20 But **Messiah** has indeed come back to life from the dead, leading the way for those who have passed away, 21 because since death came through a man (Adam), then the resurrection of the dead also comes through a man (Yeshua). 22 Just as everyone who's in Adam will die, so everyone who's in **Messiah** will come back to life, 23 but each in his own turn: first **Messiah** will be leading, then when he returns, those who belong to him.
24 Then the end will come when he hands over the kingship **to God** the Father after he's destroyed all rule, and all authority and power, 25 because he must reign until he's defeated all his enemies.[78] 26 The final enemy to be abolished will be death itself 27 because (as David wrote), 'God has made everything subject to him.'[79] (Now when it says 'everything', of course that doesn't include God who's the one that made it happen.) 28 And when everything has been put under his control, then the son himself will submit to the one who subjected everything to him, so that **God** will be in total control.

29 Otherwise, what will the people do who are being immersed in water for the dead? If the dead don't come back to life, why would they get immersed for them? TODO: WHAT'S THIS ABOUT? 30 As for us, why do we place ourselves in danger all the time? 31 I'm dying every day by your boasting brothers and sisters, which I have in **Messiah Yeshua** (Jesus; Grk. Yesus) our **master**. TODO: WHAT DOES THIS MEAN? 32 If I fought with wild

76 **RV 15:8 · Cross-ref.** Acts 9:3-6.

77 **RV 15:9 · Cross-ref.** Acts 8:3.

78 **RV 15:25 · Cross-ref.** Psa 110:1.

79 **RV 15:27 · Cross-ref.** Psa 8:6.

Readers' Version

animals at Efesos for human purposes, what did I gain? If the dead aren't brought back to life, then 'Let's eat and drink, because tomorrow we'll die anyway.'[80]

33 Don't be fooled: 'Evil conversations corrupt good character.'
34 Sober up as you should, and stop sinning, because some of you are quite ignorant **about God**. (I say that to your shame.)

Our new immortal bodies

35 But someone will ask, "How do the dead come back to life and what kind of body will they have then?" 36 Silly question! Plants don't come to life unless the seed dies first. 37 And you don't sow the plants, but you sow the bare seeds—perhaps of wheat or something else— 38 then **God** gives it a body just like he wants, so each seed gets its own new body.

39 Not all bodies are the same: humans have one kind of body, animals have different ones, birds different again, and fish also different.

40 There are also heavenly bodies and earthly bodies, but the beauty of heavenly bodies and of earthly bodies are quite different. 41 The sun, the moon, and the stars all have their own different types of beauty, and even the beauty of stars differs from one to another.

42 So too it is with the resurrection of the dead. The decaying body is 'sown' into the ground, but the raised body is immortal.
43 It's 'sown' in dishonour but it's raised in splendour. It's 'sown' in weakness but it's raised in power. 44 It's 'sown' a natural body but it's raised as a spiritual body. (If there's a natural body, there's also a spiritual body.) 45 As it's also written: 'The first Adam became a living being.'[81] The last 'Adam' is a life-giving spirit, 46 but the spiritual doesn't come first—it's first the natural and *then* the spiritual. 47 The first man was made of dust from the earth—the second man came from heaven. 48 Earthly people are like that earthly man, and heavenly people are like that heavenly man.

49 And just like we carry the image of that earthly man, we should also bear the image of that heavenly man. 50 Now brothers and sisters, I can tell you all that our present physical bodies can't inherit **God's** kingdom, and nor can corrupt things inherit immortality.

51 Listen, I'm explaining a mystery to you all. Not all of us will pass away, but we will all be changed[82] 52 in an instant, a millisecond, at the last trumpet because the trumpet will sound and the dead will come back to living as immortals, and we'll be changed. 53 Yes, it's essential for this perishable body to become incorruptible and for this mortal to become immortal. 54 But when this perishable body becomes incorruptible and this mortal becomes immortal, then what was written will come true: 'Death is replaced by victory.'[83]

Literal Version

Efesos, what to_me the profit? If the_dead not are_being_
_raised: We_may_eat and we_may_drink, because/for
tomorrow we_are_dying_off. 33 Not be_being_deceived, are_
_corrupting character good conversations evil. 34 Sober_up
justly and not be_sinning, because/for ignorance of_**god** some
are_having, to shame to_you_all I_am_speaking.
35 But will_be_saying someone: How are_being_raised the
dead? And with_what body they_are_coming? 36 Foolish. You
what are_sowing, not is_being_given_life, if not it_may_die_off.
37 And what you_are_sowing, not the body ~~which~~ going_to_
_become you_are_sowing, but a_naked seed, if might_happen
of_wheat, or of_something of_the rest. 38 But ~~the~~ **god** is_giving
to_it a_body, as he_willed, and to_each of_the seeds, its_own
body. 39 Not all flesh is the same flesh, but another on_one_
_hand of_humans, on_the_other_hand another flesh of_
_animals, on_the_other_hand another flesh of_birds, on_the_
_other_hand another of_fishes. 40 And there_are bodies
heavenly, and bodies earthly. But another on_one_hand the of_
_the heavenly glory, on_the_other_hand another the of_the
earthly. 41 Another glory of_the_sun, and another glory of_the_
_moon, and another glory of_the_stars, because/for star by_
_star is_carrying_value in glory. 42 Thus also the resurrection
of_the dead. It_is_being_sown in corruption, it_is_being_raised
in indestructibility, 43 it_is_being_sown in dishonour, it_is_
_being_raised in glory, it_is_being_sown in weakness, it_is_
_being_raised in power, 44 it_is_being_sown a_body natural, it_
_is_being_raised a_body spiritual. If there_is a_body natural,
there_is also a_spiritual body. 45 Thus also it_has_been_written:
Became the first man, Adam/('Ādām): into a_soul living. The
last Adam into a_spirit giving_life. 46 But not first the spiritual,
but the natural, then the spiritual. 47 The first man out_of
earth is, earthy, the second man is, from heaven. 48 Such_as the
earthy one, such also the earthy ones, and such_as the
heavenly one, such also the heavenly ones. 49 And as we_bore
the image of_the of_the_earthy one, we_may_bear also the
image of_the heavenly one. 50 And this I_am_saying, brothers,
that flesh and blood the_kingdom of_**god** to_inherit not is_able,
nor ~~the~~ corruption, ~~the~~ indestructibility is_inheriting. 51 Behold,
a_mystery to_you_all I_am_telling: all not we_will_be_being_
_fallen_asleep, but all we_will_be_being_changed, 52 in an_
_instant, in the_twinkling of_an_eye, at the last trumpet,
because/for he_will_be_trumpeting, and the dead will_be_
_being_raised indestructible, and we we_will_be_being_
_changed. 53 For/Because it_is_fitting ~~the~~ perishable this to_
_dress_in indestructibility, and ~~the~~ mortal this to_dress_in
immortality. 54 But whenever ~~the~~ perishable this may_dress_in
indestructibility, and ~~the~~ mortal this may_dress_in immortality,
then will_be_becoming the message ~~which~~ having_been_
_written: ‹Was›_swallowed_up ~~the~~ death in victory. 55 Where is
of_you, death, the victory? Where is of_you, death, the sting?
56 And the the_sting of_ ~~the~~ _death is ~~the~~ sin, and the the_power
of_ ~~the~~ _sin is the law. 57 But ~~the~~ to_**god** thankfulness be, to_the

80 RV 15:32 · Cross-ref. Isa 22:13.

81 RV 15:45 · Cross-ref. Gen 2:7.

82 RV 15:51-52 · Cross-ref. 1Th 4:15-17.

83 RV 15:54 · Cross-ref. Isa 25:8.

Literal Version

one giving us the victory through the **master** of_us,
Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah. **58** So_then,
brothers of_me beloved, firm be_becoming, immovable, being_
_plentiful in the work of_the **master** always, having_known
that the labour of_you_all not is vain in the_**master**.

16:1 And concerning the collection which is for the holy ones,
as I_directed to_the assemblies of_ ~~the~~ _Galatia, thus also you_
_all do. **2** In_every first day of_the_week, each of_you_all by
himself let_be_putting, storing_up whatever anything ~~wishfully~~
may_be_being_prospered, in_order_that not whenever I_may_
_come, then collections may_be_becoming. **3** And whenever I_
_may_arrive, whomever ~~if~~ you_all_may_approve, by letters
these I_will_be_sending, to_carry_away the grace of_you_all to
Hierousala^{y}m/(Yərūshālayim). **4** And if worthy it_may_be ~~which~~
also_I to_be_going, with me they_will_be_going.
5 But I_will_be_coming to you_all, whenever Makedonia I_may_
_pass_through, For/Because Makedonia I_am_passing_through.
6 With and you_all having_happened I_will_be_continuing_
_with, or I_will_be_wintering, in_order_that you_all me may_
_send_forward, where if I_may_be_going. **7** Not for I_am_
_wanting you_all now in passage to_see, I_am_hoping for a_
_time certain to_remain_on with you_all, if the **master** may_
_permit. **8** But I_will_be_remaining_on in Efesos until ~~the~~
pentecost, **9** for/because a_door to_me has_opened_up great
and active, and opposing many are. **10** And if may_come
Timotheos, be_seeing that fearlessly he_may_become with
you_all, because/for the the_work of_the_**master** he_is_doing,
as I. **11** Not therefore anyone him may_scorn. But send_forward
him in peace, in_order_that he_may_come to me, because/for
I_am_awaiting him with the brothers. **12** But Concerning
Apollōs the brother, much I_am_exhorting him that he_may_
_come to you_all with the brothers, and certainly not it_was
his_will that now he_may_come, but he_will_be_coming
whenever he_may_have_opportunity.

13 Be_watching, be_standing_firm in the faith, be_masculine,
be_being_strengthened. **14** All things of_you_all in love let_be_
_becoming. **15** And I_am_exhorting you_all, brothers, you_all_
_have_known the house of_Stefanas that it_is the_first-fruit ~~the~~
of_Akaia, and to the_service to_the holy ones they_determined
themselves, **16** that also you_all may_be_being_subjected to_ ~~the~~
_such men, and to_everyone ~~which~~ working_together and
labouring. **17** But I_am_rejoicing at the coming of_Stefanas, and
Fortounatos, and Akaikos, because ~~the~~ of_you_all the_lacking
these fulfilled. **18** For/Because they_refreshed ~~the~~ my spirit and
~~which~~ of_you_all. Therefore be_recognizing ~~the~~ such men.
19 Are_greeting you_all the assemblies of_ ~~the~~ _Asia. Are_

Readers' Version

55 'Death, where is your victory?
Yes death, where is your sting?'[84]
56 Sin is the sting of death, and sin's power is The Law, **57** but be
thankful **to God** because it's him who gives us the victory
through our **master Yeshua (Jesus; Grk. Yesus) Messiah**.
58 Therefore my dear brothers and sisters, be strong and stand
firm, always doing the **master's** work enthusiastically, knowing
that your work for **Yahweh** isn't wasted.

Aid for God's people

16:1 Now concerning the fund-raising for
the believers:[85] You all must do the same as what I got the as-
semblies in Galatia to do. **2** Every Sunday, each one of you should
put something aside from whatever you've earnt, so that when I
come we won't need any collections then. **3** Then, when I arrive,
I'll write letters to send with those you recommend to take to
Yerushalem (Jerusalem) with your gift, **4** but if it's appropriate
for me to go as well, then they can travel with me.

Instructions for travellers

5 After I've been to Makedonia I'll come
there. Yes, I'm going through Makedo-
nia,[86] **6** but perhaps I'll spend some time with you—maybe even
the whole winter. That way, you all could help me on my way
wherever I decide to go next, **7** because I don't want to see you
all now just in passing, but I'd like to stay with you all for a some
time if the **master** permits.
8 But I'll stay here at Efesos until the Pentecost celebrations[87]
9 because a wide door has opened for me to be effective here,
even though many are opposing me.
10 Now if Timotheos[88] arrives, make sure that he has nothing
for him to be afraid **of** there, because he's doing **Yahweh's** work
just like me. **11** So don't let anyone despise him, but help him on
his way in peace, so that he can come to me because I'm expect-
ing him along with the brothers.
12 And then concerning the brother Apollos, I strongly urged
him to go to you with the brothers. He didn't want to go at the
present time, but he'll go when he has another opportunity.

Final messages and greetings

13 Stay alert and stay grounded in the
faith. Be strong and courageous. **14** Every-
thing you do, do in love.
15 Now brothers and sisters, you all know that Stefanas' fam-
ily[89] were the first ones in Akaia to believe, and since then
they've devoted themselves to serving the believers, so I urge
you all **16** to submit yourselves to people like them, in fact to ev-
eryone who works and cooperates.
17 I'm pleased that Stefanas, Fortunatos, and Akaikos came be-
cause they've given what you all couldn't, **18** because they re-

84 RV 15:55 · Cross-ref. Hos 13:14 (LXX).
85 RV 16:1 · Cross-ref. Rom 15:25-26.
86 RV 16:5 · Cross-ref. Acts 19:21.
87 RV 16:8 · Cross-ref. Lev 23:15-21; Deu 16:9-11.
88 RV 16:10 · Cross-ref. 1Cor 4:17.
89 RV 16:15 · Cross-ref. 1Cor 1:16.

Readers' Version

freshed my spirit and yours also, so you should show appreciation to such people.

19 The assemblies in the province of Asia Minor send their greetings.[90] **20** All the brothers and sisters here send their greetings.

Greet each other with an innocent kiss.

21 I, Paulos, am sending this greeting in my own handwriting.

22 If there's anyone there who doesn't love the **master**, let him be cursed.

Come, master!

23 May the grace from our **master Yeshua** (Jesus; Grk. Yesus) be with all of you.

24 My love to all of you in **Messiah Yeshua.** May it be so.

CO1 · OET-RV v0.2.3

Literal Version

_greeting you_all in the_**master** much Akulas and Priska, with the in house of_them assembly. **20** Are_greeting you_all the brothers all. Greet one_another with a_kiss holy. **21** The greeting is ~~the~~ of_my ‹own›_hand, of_Paulos. **22** If anyone not is_ _loving the **master**, him_let_be a_curse. Marana qa. **23** The grace of_the **master Yaʸsous/(Yəhōshūʹa) chosen_ _one/messiah** with you_all be. **24** The love of_me be with all of_you in **chosen_one/messiah Yaʸsous**. Truly.

CO1 · OET-LV v0.2.0 (NT set)

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90 RV 16:19 · Cross-ref. Acts 18:2.