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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

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Paulos scolds the assembly about sexual immorality *5:1-13*
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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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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.

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 exe-

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.

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.

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cuted—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 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,

10 **RV 1:31 · Cross-ref.** Jer 9:24.

11 **RV 2:3 · Cross-ref.** Acts 18:9.

12 **RV 2:9 · Cross-ref.** Isa 64:4.

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

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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 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

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.

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.

things to myself and Apollos for your sakes, so that through us you all might learn 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** returns.

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

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.

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.

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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**.

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

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

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.

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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 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

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.

35 **RV 7:24 · Cross-ref.** 7:20.

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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 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 af-
fairs—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 sepa-
rate 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 deci-
sion, 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 any-
one 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 be-
liever. 40 However, in my opinion, she'd be hap-
pier 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 sacri-
ficed to idols: We know that we all have 'knowl-
edge'—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 Fa-
ther who created everything and we exist to
honour him. And we only have one **master**,
Yeshua (Jesus; Grk. Yesus) Messiah who cre-
ated 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 spiritu-
ally.

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 con-
science sees you eating at a place with an idol,
they might be encouraged to eat food that's of-
fered 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 wound-
ing 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 stum-
ble.

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**?

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*.

Readers' Version

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 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

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.

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').

Readers' Version

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 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

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.
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.

Readers' Version

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 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]

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**.

Men's and women's head coverings

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

56 RV 10:23 · Cross-ref. 1Cor 6:12.

57 RV 10:26 · Cross-ref. Psa 24:1.

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.

Readers' Version

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 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.

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

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

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.

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

Readers' Version

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 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.

Love expounded

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

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 ev-

68 **RV 12:12 · Cross-ref.** Rom 12:4-5.

69 **RV 12:28 · Cross-ref.** Eph 4:11.

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

erything, 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 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

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

Readers' Version

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 unbe-
lievers came in, wouldn't they say that you're
all crazy? 24 But if they were all prophesying in-
stead 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!"

The correct means of worshipping

26 So brothers and sis-
ters, 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 lan-
guage 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 lan-
guages, it should be two or three people at
most, taking turns and someone should trans-
late. 28 But if there's no translator, they should
be silent in the assembly, and save it for be-
tween 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 dis-
order, but of peace.

As in all the assemblies of believers, 34 the
women should stay silent in the assemblies, be-
cause 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 any-
thing, 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 igno-
rant.
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 appeared to me also,[76] 9 be-
cause 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

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.

76 RV 15:8 · Cross-ref. Acts 9:3-6.

77 RV 15:9 · Cross-ref. Acts 8:3.

Readers' Version

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 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

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

79 **RV 15:27 · Cross-ref.** Psa 8:6.

80 **RV 15:32 · Cross-ref.** Isa 22:13.

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 spir-
itual 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 bod-
ies 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 im-
mortals, and we'll be changed. 53 Yes, it's essen-
tial for this perishable body to become incor-
ruptible and for this mortal to become immor-
tal. 54 But when this perishable body becomes
incorruptible and this mortal becomes immor-
tal, then what was written will come true:
'Death is replaced by victory.'[83]

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 **mas-
ter Yeshua (Jesus; Grk. Yesus) Messiah**.

58 Therefore my dear brothers and sisters, be
strong and stand firm, always doing the **mas-
ter'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 assemblies 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 recom-
mend 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 Makedonia,[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 de-
cide 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** per-
mits.

8 But I'll stay here at Efesos until the Pente-
cost 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, be-
cause 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 expecting him along with the
brothers.

12 And then concerning the brother Apollos, I
strongly urged him to go to you with the broth-

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.
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.

Readers' Version

ers. 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** Everything you do, do in love.

15 Now brothers and sisters, you all know that Stefanas' family[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 everyone who works and cooperates.

17 I'm pleased that Stefanas, Fortunatos, and Akaikos came because they've given what you all couldn't, **18** because they refreshed 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.

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

90 **RV 16:19 · Cross-ref.** Acts 18:2.