

# FIRST CORINTHIANS

- A. <sup>1:1</sup>Paul, *a* called apostle *of* Christ Jesus by *the* will *of* God, and Sosthenes *our* brother
- B. <sup>2</sup>To the church *of* God being in Corinth, *to ones* having been sanctified in Christ Jesus, called saints
1. With all the *ones* calling-upon the name *of* our Lord Jesus Christ in every place, their *Lord* and ours
- C. <sup>3</sup>Grace *to* you and peace from God our Father and *the* Lord Jesus Christ
- D. <sup>4</sup>I am giving-thanks *to* my God always for you for the grace *of* God having been given *to* you in Christ Jesus—
1. <sup>5</sup>Because you were enriched in everything in Him— in all speech and all knowledge, <sup>6</sup>even as the testimony *of* Christ was confirmed in you
    - a. <sup>7</sup>So that you *are* not lacking in any gift while eagerly-awaiting the revelation *of* our Lord Jesus Christ
    - b. <sup>8</sup>Who also will confirm you until *the* end *so as to be* blameless on the day *of* our Lord Jesus Christ
  2. <sup>9</sup>God *is* faithful, through Whom you were called into fellowship *with* His Son, Jesus Christ our Lord
- 1A. <sup>10</sup>Now I exhort you, brothers, by the name *of* our Lord Jesus Christ, that you all be speaking the same *thing*, and *that* there not be divisions among you, but *that* you be made-complete in the same mind and in the same purpose
- 1B. <sup>11</sup>For it was made-clear *to* me concerning you, my brothers, by the *ones of* Chloe, that there are quarrels among you. <sup>12</sup>Now I mean this: that each *of* you is saying “I am *of* Paul”, and “I *of* Apollos”, and “I *of* Cephas”, and “I *of* Christ”
- 2B. <sup>13</sup>Has Christ been divided? Paul was not crucified for you, *was he?* Or were you baptized in the name *of* Paul?
- 1C. <sup>14</sup>I give-thanks *to* God that I baptized none *of* you, except Crispus and Gaius, <sup>15</sup>so that no one may say that you were baptized in my name!
- 1D. <sup>16</sup>Now I baptized also the household *of* Stephanas. *As to the* rest, I do not know if I baptized any other
- 2C. <sup>17</sup>For Christ did not send me forth to be baptizing, but to be announcing-the-good-news— not in wisdom *of* speech, in order that the cross *of* Christ may not be made-empty
- 1D. <sup>18</sup>For the speech *of* the cross is foolishness *to* the *ones* **perishing**— but *is the* power *of* God *to* us being saved
- 2D. <sup>19</sup>For it has been written [in Isa 29:14], “I will destroy the wisdom *of* the wise *ones*, and I will set-aside the intelligence *of* the intelligent *ones*”. <sup>20</sup>Where *is the* wise *one?* Where *is the* scribe? Where *is the* debater *of* this age? Did not God make-foolish the wisdom *of* the world?
- 1E. <sup>21</sup>For since, in the wisdom *of* God, the world through *its* wisdom did not know God, God was well-pleased through the foolishness *of* the proclamation to save the *ones* believing
- 1F. <sup>22</sup>Because indeed Jews are asking-*for* signs and Greeks are seeking wisdom, <sup>23</sup>but **we** are proclaiming Christ crucified—
- 1G. *To* Jews— *an* offense
  - 2G. *And to* Gentiles— foolishness
  - 3G. <sup>24</sup>But *to* the called *ones* themselves, both Jews and Greeks— Christ *the* power *of* God and *the* wisdom *of* God
  - 4G. <sup>25</sup>Because the foolish *thing of* God is wiser *than* humans, and the weak *thing of* God *is* stronger *than* humans
- 2E. <sup>26</sup>For look-*at* your calling, brothers— that *there are* not many wise according-*to the* flesh, not many powerful, not many well-born
- 1F. <sup>27</sup>But God chose the foolish *things of* the world in order that He might be putting the wise *ones* to shame
  - 2F. *And* God chose the weak *things of* the world in order that He might be putting the strong *things* to shame
  - 3F. <sup>28</sup>And God chose the low-born *things of* the world, and the *things* having been treated-with-contempt— the *things* not being, in order that He might bring-*to-nothing* the *things* being
  - 4F. <sup>29</sup>So that no flesh may boast in the sight of God
  - 5F. <sup>30</sup>But by Him **you** are in Christ Jesus, Who became wisdom *to* us from God— both righteousness and holiness, and redemption— <sup>31</sup>in order that just as it has been written [in Jer 9:24], “Let the *one* boasting be boasting in *the* Lord”
- 3C. <sup>2:1</sup>And **I**, having come to you, brothers, did not come in accordance with superiority *of* speech or *of* wisdom while proclaiming to you the mystery *of* God

- 1D. <sup>2</sup>For I determined not to know anything among you except Jesus Christ— and this *One* having been crucified
- 2D. <sup>3</sup>And I was with you in weakness and in fear and in much trembling
- 3D. <sup>4</sup>And my speech and my proclamation *was* not in persuasive words *of* wisdom, but in demonstration *of the* Spirit and power, <sup>5</sup>in order that your faith might not be in *the* wisdom *of* humans but in *the* power *of* God
- 4C. <sup>6</sup>Yet we are speaking wisdom among the mature, but *a* wisdom not *of* this age, nor *of* the rulers *of* this age— the *ones* being brought-to-nothing
- 1D. <sup>7</sup>Rather we are speaking God’s wisdom in *a* mystery— the *wisdom* having been hidden
- 1E. Which God predestined before the ages for our glory
- 2E. <sup>8</sup>Which none *of* the rulers *of* this age has understood. For if they had understood, they would not have crucified the Lord *of* glory
- 3E. <sup>9</sup>But *it is* just as it has been written:
- 1F. “*Things* which *an* eye did not see, and *an* ear did not hear, and *which* did not come-up on *the* heart *of a* human— which God prepared *for* the *ones* loving Him”
- 2D. <sup>10</sup>And God revealed *it to us* through the Spirit
- 1E. For the Spirit searches all *things*, even the deep *things of* God
- 1F. <sup>11</sup>For who *among* people knows the *things of* the person except the spirit *of* the person within him? In this manner also, no one has known the *things of* God except the Spirit *of* God
- 2E. <sup>12</sup>And **we** did not receive the spirit *of* the world, but the Spirit from God, in order that we might know the *things* having been freely-given *to us* by God—
- 1F. <sup>13</sup>*Things* which we also are speaking not in words taught *by* human wisdom, but in *words* taught *by the* Spirit, combining spiritual *things with* spiritual *words*
- 3D. <sup>14</sup>But *a* natural person does not accept the *things of* the Spirit *of* God
- 1E. For they are foolishness *to* him
- 2E. And he is not able to understand, because they are spiritually examined
- 4D. <sup>15</sup>But the spiritual *person* examines all *things*, yet he himself is examined by no one
- 1E. <sup>16</sup>For “who knew *the* mind *of the* Lord? Who will instruct Him?” [Isa 40:13], and **we** have *the* mind *of* Christ
- 5C. <sup>3:1</sup>And I, brothers, was not able to speak *to* you as *to* spiritual *ones*, but as *to ones* made-of-flesh, as *to* infants in Christ. <sup>2</sup>I gave you milk to drink, not food, for you were not yet able
- 6C. But not-even still now are you able, <sup>3</sup>for you are still fleshly
- 1D. For where *there is* jealousy and strife among you, are you not fleshly and walking in accordance with human *thinking*?
- 2D. <sup>4</sup>For whenever one says “I am *of* Paul”, and another “I *am of* Apollos”, are you not [mere] humans?
- 3B. <sup>5</sup>Therefore, what is Apollos? And what is Paul?— servants through whom you believed, even as the Lord gave *to each one*
- 1C. <sup>6</sup>I planted, Apollos watered, but God was causing-growth
- 1D. <sup>7</sup>So then neither is the *one* planting anything, nor the *one* watering, but God causing the growth
- 2C. <sup>8</sup>And the *one* planting and the *one* watering are one, but each will receive *his* own reward according to *his* own labor. <sup>9</sup>For we are God’s fellow-workers; you are God’s farm, God’s building
- 1D. <sup>10</sup>I laid *a* foundation according-to the grace *of* God having been given *to me* as *a* wise master-builder, and another is building-upon *it*
- 2D. But let each *one* be watching-out how he builds-upon *it*
- 1E. <sup>11</sup>For no one can lay another **foundation** other than the *one which* is laid, which is Jesus Christ
- 2E. <sup>12</sup>And if one builds gold, silver, precious stones, wood, hay, straw upon the foundation, <sup>13</sup>each *one’s* work will become evident

- 1F. For the day will make *it* clear, because it is revealed by fire. And the fire itself will test what-sort each *one's* work is
- 1G. <sup>14</sup>If one's work which he built-upon *it* shall remain, he will receive *a* reward
- 2G. <sup>15</sup>If one's work shall be burned-up, he will suffer-loss. But he himself will be saved, yet so as through fire
- 3D. <sup>16</sup>Do you not know that you are God's temple, and the Spirit *of* God is dwelling in you? <sup>17</sup>If anyone ruins the temple *of* God, God will ruin this *one*. For the temple *of* God is holy— which **you** are!
- 3C. <sup>18</sup>Let no one be deceiving himself. If anyone among you thinks *that he* is wise in this age, let him become foolish in order that he may become wise. <sup>19</sup>For the wisdom *of* this world is foolishness with God
- 1D. For it has been written [in Job 5:13], "*He is the One* catching the wise in their craftiness"
- 2D. <sup>20</sup>And again [in Ps 94:11], "*The Lord* knows the thoughts *of* the wise, that they are futile"
- 4C. <sup>21</sup>So then, let no one be boasting in people
- 1D. For all *things* are yours— <sup>22</sup>whether Paul or Apollos or Cephas or *the* world or life or death or *things* present or *things* coming— all *things* are yours
- 2D. <sup>23</sup>And you *are* Christ's, and Christ *is* God's
- 5C. <sup>4:1</sup>Let a person be considering us in-this-manner: as attendants *of* Christ and stewards *of the* mysteries *of* God
- 1D. <sup>2</sup>Here, furthermore, it is sought in stewards that one be found faithful
- 2D. <sup>3</sup>Now *to* me, it is *a* very small *thing* that I should be examined by you, or by *a* human day *of judgment*
- 3D. But I do not even examine myself!
- 1E. <sup>4</sup>For I am conscious of nothing *against* myself, but I have not been declared-right by this
- 2E. But the *One* examining me is *the* Lord
- 4D. <sup>5</sup>So then do not be judging anything before *the* time, until the Lord comes
- 1E. Who will both illuminate the hidden *things of* the darkness and reveal the motives *of* the hearts
- 2E. And at-that-time the praise will come *to* each *one* from God
- 4B. <sup>6</sup>Now brothers, I applied these *things* to myself and Apollos for your sakes, in order that in us you might learn the *saying* "*Do not go beyond the things* which have been written"— in order that you might not be puffed-up, one on behalf of the one against the other
- 1C. <sup>7</sup>For who discerns you *to be superior*?
- 2C. And what do you have that you did not receive? But if indeed you received *it*, why do you boast *as-though* not having received *it*?
- 3C. <sup>8</sup>You are already satisfied! You already became-rich! You became-kings without us! And o-that indeed you became-kings, in order that **we** also might reign with you. <sup>9</sup>For I think God displayed us the apostles *as* last, like *ones* condemned-to-death— because
- 1D. We were made *a* spectacle *to* the world, both *to* angels and *to* people
- 1E. <sup>10</sup>We *are* foolish *ones* for the sake of Christ, but you *are* wise *ones* in Christ
- 2E. We *are* weak *ones*, but you *are* strong *ones*
- 3E. You *are* distinguished *ones*, but we *are* dishonored *ones*
- 4E. <sup>11</sup>Until the present hour indeed we hunger, and thirst, and are naked, and are beaten, and live-transiently, <sup>12</sup>and labor— working *with our* own hands
- 5E. <sup>13</sup>While being reviled, we bless; while being persecuted, we endure; while being slandered, we conciliate
- 2D. We were made like *the* sweepings *of* the world, *the* scum *of* all *things*, up to now
- 4C. <sup>14</sup>I am writing these *things* not shaming you, but admonishing *you* as my beloved children
- 1D. <sup>15</sup>For if you should have ten-thousand tutors in Christ, yet *you do* not *have* many fathers
- 2D. For **I** fathered you in Christ Jesus through the good-news. <sup>16</sup>Therefore I exhort you— be imitators *of* me
- 3D. <sup>17</sup>For this reason I sent Timothy *to* you
- 1E. Who is my beloved and faithful child in *the* Lord
- 2E. Who will remind you *as to* my ways in Christ Jesus, just as I am teaching everywhere in every church

- 4D. <sup>18</sup>Now some were puffed-up as-if I were not coming to you. <sup>19</sup>But I will come to you soon, if the Lord wills
- 1E. And I shall come-to-know not the talk of the ones having been puffed-up, but the power. <sup>20</sup>For the kingdom of God is not in talk, but in power
- 2E. <sup>21</sup>What do you want? Should I come to you with a rod, or with love and a spirit of gentleness?
- 2A. <sup>51</sup>Sexual-immorality is **actually** being heard-of among you— and such sexual immorality which is not even among the Gentiles, that someone has *the wife of his father*
- 1B. <sup>2</sup>And **you** are puffed-up, and did not mourn instead, in order that the *one* having done this deed might be taken out of your midst
- 2B. <sup>3</sup>For indeed **I**, being absent *in* the body but present *in* the spirit, have already judged— as-though being present— the *one* having thus committed this *thing*
- 1C. <sup>4</sup>In the name of our Lord Jesus
- 2C. You and my spirit having been gathered-together
- 3C. With the power of our Lord Jesus
- 4C. <sup>5</sup>You are to hand-over such a *one* to Satan for the destruction of *his* flesh, in order that *his* spirit may be saved on the day of the Lord
- 3B. <sup>6</sup>Your boast is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup>Clean-out the old leaven, in order that you may be a new lump, just as you are unleavened
- 1C. For indeed, our Passover [Lamb] was sacrificed— Christ
- 2C. <sup>8</sup>So then let us celebrate-the-feast not with old leaven, nor with *the* leaven of badness and evilness, but with *the* unleavened loaves of purity and truth
- 4B. <sup>9</sup>I wrote you in the letter not to associate-with sexually-immoral ones— <sup>10</sup>not at-all *meaning with* the sexually-immoral ones of this world, or *with* the greedy and swindlers, or *with* idolaters, because then you *would* have to go out of the world!
- 1C. <sup>11</sup>But now I wrote to you not to associate-with *them* if anyone being named a brother should be a sexually-immoral one, or a greedy one, or an idolater, or a reviler, or a drunkard, or a swindler— not even to eat with such a one
- 2C. <sup>12</sup>For what do I have to do with judging the ones outside?
- 3C. Are **you** not judging the ones inside?
- 4C. <sup>13</sup>But God judges the ones outside
- 5B. Remove the evil one from-among you yourselves
- 3A. <sup>61</sup>Does any one of you, having a matter against the other, **dare** to go-to-court before the unrighteous ones, and not before the saints?
- 1B. <sup>2</sup>Or do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy of the smallest cases? <sup>3</sup>Do you not know that we will judge angels? *Shall I* not-indeed mention things-pertaining-to-this-life?
- 2B. <sup>4</sup>So indeed, if you have cases pertaining-to-this-life, are you seating these [as judges]— the ones having been of-no-account in the church? <sup>5</sup>I say *this* to your shame
- 1C. So is there not among you anyone wise who will be able to discern between his brother and *this brother*— <sup>6</sup>but brother is going-to-court against brother, and this before unbelievers?
- 3B. <sup>7</sup>So indeed, it is **already** actually a defeat for you that you have lawsuits with each other
- 1C. Why not rather be wronged? Why not rather be defrauded?
- 2C. <sup>8</sup>But **you** are wronging and defrauding— and this [your own] brothers!
- 1D. <sup>9</sup>Or do you not know that wrongdoers will not inherit God's kingdom?
- 1E. Do not be deceived. Neither sexually-immoral ones, nor idolaters, nor adulterers, nor homo-erotic-partners, nor homosexuals, <sup>10</sup>nor thieves, nor greedy ones— not drunkards, not revilers, not swindlers— will inherit *the* kingdom of God
- 2E. <sup>11</sup>And some of you were these things. But you washed-them-away, but you were sanctified, but you were declared-righteous in the name of the Lord Jesus Christ and in the Spirit of our God
- 4A. <sup>12</sup>“All things are lawful to me”, but not all things are beneficial. “All things are lawful to me”, but **I** will not be mastered by any
- 1B. <sup>13</sup>Foods are for the stomach, and the stomach for foods. But God will do-away-with both this and these
- 2B. But the body is not for sexual-immorality, but for the Lord, and the Lord is for the body. <sup>14</sup>And God both raised the Lord, and will raise us up by His power

3B. <sup>15</sup>Do you not know that your bodies are body-parts of Christ? Therefore, having taken-away the body-parts of Christ, shall I make *them* body-parts of a prostitute? May it never be!

1C. <sup>16</sup>Or do you not know that the *one* joining *himself* to a prostitute is one body *with her*? For He says [in Gen 2:24] “the two will be one flesh”

2C. <sup>17</sup>But the *one* joining *himself* to the Lord is one spirit *with Him*

3C. <sup>18</sup>Be fleeing sexual immorality

4B. Every sin which *a* person may do is outside the body. But the *one* committing-sexual-immorality is sinning against *his* own body

1C. <sup>19</sup>Or do you not know that your body is *the* temple of the Holy Spirit in you, Whom you have from God?

2C. And you are not your *own*, <sup>20</sup>for you were bought *with a price*

3C. Therefore glorify God in your body

5A. <sup>7:1</sup>Now concerning *the things* which you wrote—

1B. *It is good for a man* not to touch *a* woman

1C. <sup>2</sup>But because of sexual-immoralities, let each *man* have his *own* wife, and let each *woman* have *her* own husband

1D. <sup>3</sup>Let the husband give-back *to his* wife *her* due, and likewise also the wife *to her* husband

2D. <sup>4</sup>The wife does not have-authority *over her* own body, but the husband *does*. And likewise also the husband does not have-authority *over his* own body, but the wife *does*

3D. <sup>5</sup>Do not be depriving one another— except perhaps by agreement, for *a* time, in order that you may devote-yourselves to prayer and [then] be together again— in order that Satan may not tempt you because of your lack-of-self-control

2C. <sup>6</sup>But I am saying this by way of concession, not by way of command. <sup>7</sup>And I wish *that* all people were as indeed myself

1D. But each has *his* own gift from God— one in this manner, and another in this manner

3C. <sup>8</sup>And I say *to* the unmarried and the widows— *it is good for* them if they remain as I also *am*

1D. <sup>9</sup>But if they do not have-self-control, let them marry. For it is better to marry than to be burning

4C. <sup>10</sup>But *to the ones* having married I command— not I, but the Lord—

1D. *That a* wife not be separated from *her* husband. <sup>11</sup>But if indeed she is separated, let her remain unmarried, or let her be reconciled *to her* husband

2D. And *that a* husband not leave *his* wife

5C. <sup>12</sup>But *to the rest* I say, not the Lord—

1D. If any brother has *an* unbelieving wife, and this *one* consents to dwell with him, let him not leave her. <sup>13</sup>And if any woman has *an* unbelieving husband, and this *one* consents to dwell with her, let her not leave *her* husband

1E. <sup>14</sup>For the unbelieving husband has been sanctified by *his* wife. And the unbelieving wife has been sanctified by the brother

2E. Otherwise then your children are unclean, but now they are holy

2D. <sup>15</sup>But if the unbelieving *one* separates, let *such a one* separate. The brother or the sister has not been enslaved by such *things*, but God has called you in peace

1E. <sup>16</sup>For how do you know, wife, whether you will save *your* husband? Or how do you know, husband, whether you will save *your* wife?

2E. <sup>17</sup>Except *that* as the Lord apportioned *to each one*, as God has called each *one*, in this manner let him be walking. And thus I am directing in all the churches

1F. <sup>18</sup>Was anyone called having been circumcised? Let him not conceal *it*. Has anyone been called in uncircumcision? Let him not be circumcised

1G. <sup>19</sup>Circumcision is nothing, and uncircumcision is nothing, but *the* keeping of *the* commandments of God

2G. <sup>20</sup>Each in the calling *in* which he was called— in this let him remain

- 2F. <sup>21</sup>Were you called *as a slave*? Do not let it be *a concern to you*. But if also you are able to become free, rather make-use-of *the opportunity*
- 1G. <sup>22</sup>For the *one* having been called in *the Lord as a slave* is a freedperson *of the Lord*. Likewise the *one* having been called *as a free one* is a slave *of Christ*
- 2G. <sup>23</sup>You were bought *with a price*— do not become slaves *of people*
- 3G. <sup>24</sup>Each in what he was called, brothers— in this let him remain with God
- 2B. <sup>25</sup>Now concerning virgins, I do not have *a command from the Lord*, but I am giving *an opinion* as *one* having been shown-mercy by *the Lord* to be trustworthy
- 1C. <sup>26</sup>I think then *that* this is good because of the present necessity, that *it is good for a person* to be so
- 1D. <sup>27</sup>Have you been bound *to a woman*? Do not be seeking *a release*
- 2D. Have you been released from *a woman*? Do not be seeking *a wife*
- 3D. <sup>28</sup>But even if you marry, you did not sin. And if the virgin marries, she did not sin
- 1E. But such *ones* will have affliction *in the flesh*, and **I** am sparing you
- 2C. <sup>29</sup>And this I say, brothers— the time is shortened, so that **henceforth**
- 1D. Even the *ones* having wives should be *as-though* not having
- 2D. <sup>30</sup>And the *ones* weeping *as-though* not weeping
- 3D. And the *ones* rejoicing *as-though* not rejoicing
- 4D. And the *ones* buying *as-though* not holding-on-to
- 5D. <sup>31</sup>And the *ones* making-use-of the world *as-though* not making-full-use-of *it*
- 6D. For the form *of* this world is passing away
- 3C. <sup>32</sup>Now I want you to be free-from-concern
- 1D. The unmarried *man* is concerned-*about* the *things of the Lord*— how he may please the Lord
- 1E. <sup>33</sup>But the *man* having married is concerned-*about* the *things of the world*— how he may please his wife, <sup>34</sup>and he has been divided
- 2D. And the unmarried woman, and the virgin, is concerned-*about* the *things of the Lord*— that she may be holy both *in the body* and *in the spirit*
- 1E. But the *woman* having married is concerned-*about* the *things of the world*— how she may please *her* husband
- 4C. <sup>35</sup>Now I am saying this for the benefit *of* you yourselves— not that I may throw *a noose* on you, but toward good-order and devotion *to* the Lord, undistractedly
- 1D. <sup>36</sup>But if one thinks *that he* is behaving-dishonorably toward his virgin *daughter*— if she is beyond-the-bloom-of-youth, and it ought to be so— let him do what he wants. He is not sinning. Let them marry
- 2D. <sup>37</sup>But he who
- 1E. Stands steadfast in his heart, not having *a necessity*
- 2E. And has authority concerning *his own will*
- 3E. And has determined this in *his own heart*— to keep his virgin *daughter*
- 4E. He will do well
- 3D. <sup>38</sup>So then, both the *one* giving his virgin *daughter* in marriage is doing well, and the *one* not giving-in-marriage will do better
- 5C. <sup>39</sup>*A wife* has been bound for as much time as her husband lives
- 1D. But if *her* husband falls-asleep, she is free to be married *to* whom she wishes— only in *the Lord*
- 2D. <sup>40</sup>But she is happier if she remains thus, according to my opinion— and **I** also think *that I have the Spirit of God*
- 3B. <sup>8:1</sup>Now concerning the foods-sacrificed-to-idols
- 1C. We know that we all have knowledge
- 1D. Knowledge puffs-up, but love builds-up

- 2D. <sup>2</sup>If anyone thinks *that he* has come-to-know anything, he did not-yet know as *he* ought-to know. <sup>3</sup>But if one loves God, this *one* has been known by Him
- 2C. <sup>4</sup>Therefore concerning the eating *of the foods-sacrificed-to-idols*— we know that *an idol is* nothing in *the* world, and that *there is* no God except one
- 1D. <sup>5</sup>For even if-indeed there are *ones* being called gods, whether in heaven or on earth— as-indeed there are many gods and many lords—<sup>6</sup>yet *for us there is*
- 1E. One God the Father, from Whom *are* all *things*. And we *are* for Him
- 2E. And one Lord Jesus Christ, through Whom *are* all *things*. And we *are* through Him
- 3C. <sup>7</sup>But *this* knowledge *is* not in all *people*
- 1D. But some, *by* the accustomed-habit *of* the idol until now, eat *this food* as food-sacrificed-to-an-idol. And their conscience, being weak, is stained
- 4C. <sup>8</sup>But food will not bring us near *to* God— neither if we do not eat are we lacking, nor if we eat are we abounding
- 5C. <sup>9</sup>But be watching-out *that* this right *of* yours does not somehow become *an opportunity-for-stumbling* to the weak *ones*
- 1D. <sup>10</sup>For if someone sees you— the *one* having knowledge— reclining [to eat] in *an idol-temple*, will not his conscience, being weak, be built-up so as to eat the foods-sacrificed-to-idols?
- 1E. <sup>11</sup>For the *one* being weak is being destroyed by your knowledge— the brother for the sake of whom Christ died!
- 2E. <sup>12</sup>And in this manner sinning against the brothers and striking their conscience while being weak, you are sinning against Christ
- 6C. <sup>13</sup>For-this-very-reason, if food causes my brother to fall, I will never eat meats, ever— in-order-that I may not cause my brother to fall
- 1D. <sup>9:1</sup>Am I not free? Am I not *an* apostle? Have I not seen Jesus our Lord? Are **you** not my work in *the* Lord?
- 1E. <sup>2</sup>If *to* others I am not *an* apostle, yet indeed I am *to* you. For **you** are the seal *of* my apostleship in *the* Lord—<sup>3</sup>this is my defense *to* the *ones* examining me!
- 2D. <sup>4</sup>We do not fail to have *the* right to eat and drink, *do we?* <sup>5</sup>We do not fail to have *the* right to take along *a* sister *who is a wife, do we?*— as also the other apostles, and the brothers *of* the Lord, and Cephas. <sup>6</sup>Or I alone and Barnabas— do not we have *the* right not to be working?
- 1E. <sup>7</sup>Who ever serves-as-a-soldier *with his* own rations? Who plants *a* vineyard and does not eat the fruit *of* it? Or who shepherds *a* flock and does not eat of the milk *of* the flock?
- 2E. <sup>8</sup>I am not speaking these *things* according to [mere] human *thinking, am I?* Or does not the Law also say these *things?* <sup>9</sup>For in the Law *of* Moses it has been written [in Deut 25:4], “You shall not muzzle *a* threshing ox”
- 1E. God is not concerned *about* the oxen, *is He?*
- 2E. <sup>10</sup>Or is He surely speaking for our sake?
- 3E. Indeed it was written for our sake— because the *one* plowing ought to plow on the basis of hope, and the *one* threshing *to thresh* on the basis of hope *that he might* partake
- 3E. <sup>11</sup>If **we** sowed spiritual *things* to you, *is it a great thing* if **we** shall reap fleshly *things* from you?
- 4E. <sup>12</sup>If others partake of *this* right *over* you, *should* we not more?
- 3D. Nevertheless, we did not make-use-of this right. But we are bearing all *things*, in-order-that we might not give any hindrance *to* the good-news *of* Christ
- 4D. <sup>13</sup>Do you not know that the *ones* working the temple-duties eat the *things* from the temple, *that* the *ones* serving at the altar divide-a-share *with* the altar? <sup>14</sup>So also the Lord directed the *ones* proclaiming the good-news to be living from the good-news
- 5D. <sup>15</sup>But **I** have not made-use-of any *of* these *things*
- 1E. And I did not write these *things* in order that it might become so in my case, *for it would be* better *for* me to die rather than— no one shall empty my boast!
- 1E. <sup>16</sup>For if I am announcing-the-good-news, it is not *a* boast *for* me
- 1G. For *a* necessity is lying-upon me

- 2G. For woe is *to* me if I do not announce-the-good-news
- 2F. <sup>17</sup>For if I am practicing this of-*my-own-will*, I have *a* reward; but if not-of-*my-own-will*, I have been entrusted *a* stewardship
- 3F. <sup>18</sup>What then is **my** reward? That while announcing-the-good-news, I might place the good-news free-of-charge, so as not to make-full-use-of my right in the good-news
- 6D. <sup>19</sup>For while being free from all *people*, I enslaved myself *to* all in order that I might gain the more
- 1E. <sup>20</sup>Indeed I became
- 1F. *To* the Jews as *a* Jew, in order that I might gain Jews
- 2F. *To* the *ones* under *the* Law, as under *the* Law— not being myself under *the* Law— in order that I might gain the *ones* under *the* Law
- 3F. <sup>21</sup>*To* the *ones* without-*the*-Law, as without-*the*-Law— not being without-*the*-law of God, but within-*the*-law of Christ— in order that I might gain the *ones* without-*the*-Law
- 2E. <sup>22</sup>I became weak *to* the weak, in order that I might gain the weak
- 3E. I have become all *things to* all *people*, in order that I might by all means save some
- 4E. <sup>23</sup>And I am doing all *things* for the sake of the good-news, in order that I might become *a* co-partner of it
- 7C. <sup>24</sup>Do you not know that the *ones* running in *a* race **all** run— but one receives the prize? Be running in this manner: that you may take-hold-of *the* prize
- 1D. <sup>25</sup>And everyone competing exercises-self-control *as to* all *things*. So **those do it** in order that they might receive *a* decayable crown— but we *an* undecayable *one*
- 2D. <sup>26</sup>So-indeed **I** run in this manner, as not aimlessly. I box in this manner, as not beating *the* air. <sup>27</sup>But I bruise my body and make *it* my slave, *that* having proclaimed *to* others, I myself should not somehow become disapproved
- 1E. <sup>10:1</sup>For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all went through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and all drank the same spiritual drink
- 1F. For they were drinking from *a* spiritual rock following *them*. And the rock was Christ
- 2E. <sup>5</sup>But God was not well-pleased with the majority of them, for they were strewn in the wilderness
- 3E. <sup>6</sup>Now these *things* took place *as* our examples, so that we *might* not be desirers of evil *things*, as those also desired
- 1F. <sup>7</sup>And do not be idolaters, as some of them, as-indeed it has been written [in Ex 32:6], “The people sat-down to eat and drink, and stood up to play”
- 2F. <sup>8</sup>And let us not be committing-sexual-immorality, as some of them committed sexual immorality, and twenty three thousand fell *in* one day [Num 25:1-9]
- 3F. <sup>9</sup>And let us not be putting Christ to the test, as some of them tested, and were being destroyed by the serpents [Num 21:5-6]
- 4F. <sup>10</sup>And do not be grumbling, like some of them grumbled, and perished by the destroyer [Num 16:41-49]
- 5F. <sup>11</sup>Now these *things* were happening *to* those *ones* as-an-example. And it was written for our admonition, on whom the ends of the ages have come
- 4E. <sup>12</sup>So then let the *one* thinking *that* he stands be watching-out *that* he may not fall
- 1F. <sup>13</sup>*A* temptation has not seized you except *what is* common-to-humanity
- 2F. And God *is* faithful, Who will not allow you to be tempted beyond what you are able, but also with the temptation will make the way-out, *that* you may be able to endure
- 5E. <sup>14</sup>For-this-very-reason, my beloved, be fleeing from idolatry
- 1F. <sup>15</sup>I speak *as to* wise *ones*; **you** judge what I say:
- 1G. <sup>16</sup>The cup of blessing which we bless, is it not *a* sharing of the blood of Christ? The bread which we break, is it not *a* sharing of the body of Christ?
- 1H. <sup>17</sup>Because *there is* one bread, we the many are one body, for we all partake from the one bread
- 2G. <sup>18</sup>Look-at Israel according to *the* flesh— are not the *ones* eating the sacrifices sharers of the altar?

- 2F. <sup>19</sup>Therefore what am I saying? That food-sacrificed-to-an-idol is anything, or that *an* idol is anything?
- 1G. <sup>20</sup>On the contrary, that *the things* which they are sacrificing, they are sacrificing *to* demons, and not *to* God. And I do not want you to be sharers *of* the demons
- 2G. <sup>21</sup>You cannot drink *the* Lord's cup and *the* demons' cup. You cannot partake *of the* Lord's table and *the* demons' table
- 3G. <sup>22</sup>Or do we provoke the Lord to jealousy? We are not stronger *than* He, *are we*?
- 8C. <sup>23</sup>All *things* are lawful, but not all *things* are beneficial. All *things* are lawful, but not all *things* build-up. <sup>24</sup>Let no one be seeking his *own thing*, but the *thing of* the other
- 1D. <sup>25</sup>Be eating anything being sold in *the* meat-market, examining nothing for the sake of conscience. <sup>26</sup>For "The earth and the fullness *of it are* the Lord's" [Ps 24:1]
- 2D. <sup>27</sup>If one *of* the unbelievers invites you, and you want to go, eat anything being set-before you, examining nothing for the sake of conscience. <sup>28</sup>But if one should say *to* you "This is offered-in-sacrifice", do not eat— for the sake of that *one* having disclosed *it*, and the conscience
- 1E. <sup>29</sup>Now *the* conscience I mean *is* not the *one of* oneself, but the *one of* the other
- 1F. For why is my freedom being judged by another's conscience? <sup>30</sup>If I am partaking *with* thanks, why am I being blasphemed for *that* which I am giving-thanks?
- 9C. <sup>31</sup>Therefore, whether you are eating or drinking or doing anything, be doing all for *the* glory of God
- 1D. <sup>32</sup>Be blameless both *to* Jews and Greeks, and *to* the church *of* God—
- 1E. <sup>33</sup>Just as I also am pleasing all *people as to* all *things*, not seeking the benefit *of* myself, but the *benefit of* the many, in order that they might be saved
- 2D. <sup>11:1</sup>Be imitators *of* me, just as I also *am of* Christ
- 4B. <sup>2</sup>Now I praise you because you have remembered me *as to* everything, and you are holding-on-to the traditions, just as I delivered *to* you. <sup>3</sup>And I want you to know that Christ is the head *of* every man, and the husband *is the* head *of a* wife, and God *is the* head *of* Christ
- 1C. <sup>4</sup>Every man praying or prophesying while having *a covering* down *over his* head is shaming his head. <sup>5</sup>And every woman praying or prophesying *with* the head unveiled is shaming her head
- 1D. For she is one and the same *with the one* having been shaved
- 1E. <sup>6</sup>For if *a* woman is not veiling-*herself*, let her also have-*herself*-sheared
- 2E. But if *it is* shameful *for a* woman to have-*herself*-sheared or shaved, let her be veiling-*herself*
- 2D. <sup>7</sup>For *a man* ought not to be veiling the head, being *the* image and glory *of* God— but the woman *is the* glory *of* man
- 1E. <sup>8</sup>For man is not from woman, but woman from man
- 2E. <sup>9</sup>For indeed man was not created for the sake of the woman, but woman for the sake of the man
- 3E. <sup>10</sup>For this reason, the woman ought to be having authority on *her* head because of the angels
- 4E. <sup>11</sup>Nevertheless *there is* neither woman without man, nor man without woman in *the* Lord. <sup>12</sup>For just as the woman *is* from the man, so also the man *is* through the woman. And all *things are* from God
- 2C. <sup>13</sup>Judge among you yourselves— is it fitting *that an* unveiled woman *should* pray *to* God?
- 3C. <sup>14</sup>Does not even nature itself teach you that if *a man* has long hair, it is *a* dishonor *to* him— <sup>15</sup>but if *a* woman has long hair, it is *a* glory *to* her? Because the long hair has been given *to* her for *a* covering
- 4C. <sup>16</sup>But if anyone seems to be contentious, **we** do not have such *a* custom, nor *do* the churches *of* God
- 5B. <sup>17</sup>But while commanding this, I do not praise
- 1C. Because you are coming-together not for the better, but for the worse
- 1D. <sup>18</sup>For first, while you *are* coming-together in church, I am hearing *that there* are divisions among you. And *a* certain part *of it* I believe—
- 1E. <sup>19</sup>For there indeed have-to be factions among you in order that the approved *ones* may also become known among you

- 2D. <sup>20</sup>So while you *are* coming-together at the same *place*, it is not *that you may eat the* Lord's Supper! <sup>21</sup>For at the eating, each *one* is taking *his* own dinner before *others*. And one is hungry, and another is drunk
- 1E. <sup>22</sup>You do not indeed fail to have houses for eating and drinking, *do you?*
- 2E. Or are you treating the church *of* God with contempt, and humiliating the *ones* not having?
- 3D. What should I say *to* you? Shall I praise you? In this I do not praise
- 2C. <sup>23</sup>For I received from the Lord what I also handed-over *to* you—
- 1D. That the Lord Jesus, in the night *on* which He was being handed-over, took bread. <sup>24</sup>And having given-thanks, He broke *it* and said “This is My body, the *one being given* for you. Be doing this for My remembrance”
- 2D. <sup>25</sup>Similarly also the cup after the dining, saying, “This cup is the new covenant in My blood. Be doing this, as-often-as you drink *it*, for My remembrance”
- 3D. <sup>26</sup>For as-often-as you eat this bread and drink the cup, you are proclaiming the death *of* the Lord, until which *time* He comes
- 3C. <sup>27</sup>So then, whoever eats the bread or drinks the cup *of* the Lord unworthily shall be guilty *of* the body and the blood *of* the Lord. <sup>28</sup>But let *a* person examine himself, and in this manner let him eat of the bread and drink of the cup
- 1D. <sup>29</sup>For the *one* eating and drinking while not rightly-judging the body is eating and drinking judgment *on* himself. <sup>30</sup>For this reason many among you *are* weak and sick, and many sleep
- 1E. <sup>31</sup>But if we were rightly-judging ourselves, we would not be being judged
- 2E. <sup>32</sup>But while being judged, we are being disciplined by the Lord in-order-that we might not be condemned with the world
- 4C. <sup>33</sup>So then, my brothers, while coming-together so as to eat, be waiting-for one another. <sup>34</sup>If one is hungry, let him eat at home, in-order-that you might not come-together for judgment
- 5C. And I will set-in-order the remaining *things* whenever I come
- 6B. <sup>12:1</sup>Now concerning the spiritual *gifts*, brothers, I do not want you to be unaware
- 1C. <sup>2</sup>You know that when you were Gentiles, *you were* being led-away to the speechless idols, however you were being led. <sup>3</sup>Therefore I make-known *to* you that
- 1D. No one speaking by *the* Spirit *of* God is saying “Jesus *is* accursed”
- 2D. And no one is able to say “Jesus *is* Lord” except by *the* Holy Spirit
- 2C. <sup>4</sup>Now there are differences *of* gifts, but the same Spirit. <sup>5</sup>And there are differences *of* ministries, and the same Lord. <sup>6</sup>And there are differences *of* things-worked, but the same God working all *things* in all *persons*
- 3C. <sup>7</sup>And the manifestation *of* the Spirit is given *to* each *one* for *our* benefit
- 1D. <sup>8</sup>For *to* one, *a* word *of* wisdom is given through the Spirit
- 2D. And *to* another, *a* word *of* knowledge according-to the same Spirit
- 3D. <sup>9</sup>*To* a different *one*, faith by the same Spirit
- 4D. And *to* another, gifts *of* healings by the one Spirit
- 5D. <sup>10</sup>And *to* another, *things*-worked by miracles
- 6D. And *to* another, prophecy
- 7D. And *to* another, discernments *of* spirits
- 8D. *To* a different *one*, kinds *of* tongues
- 9D. And *to* another, interpretation *of* tongues
- 10D. <sup>11</sup>But the one and the same Spirit works all these *things*, distributing *to* each *one* individually, just as He wills
- 4C. <sup>12</sup>For just as the [human] body is one [body]; and it has many body-parts; and all the body-parts *of* the [human] body, being many, are one body; so also *is* Christ
- 1D. <sup>13</sup>For indeed with one Spirit, we all were baptized into one body— whether Jews or Greeks, whether slaves or free. And we all were given one Spirit to drink
- 2D. <sup>14</sup>For indeed the body is not one body-part, but many
- 1E. <sup>15</sup>If the foot should say “Because I am not *a* hand, I am not *a* part of the body”, it is not for this *reason* not *a* part of the body. <sup>16</sup>And if the ear should say “Because I am not *an* eye, I am not *a* part of the body”, it is not for this *reason* not *a* part of the body
- 2E. <sup>17</sup>If the whole body *were* *an* eye, where *would* the hearing *be*? If *the* whole *were* *an* ear, where *would* the smelling *be*?

- 3E. <sup>18</sup>But now, God placed the body-parts— each one *of* them— in the body, just as He wanted
- 4E. <sup>19</sup>And if all were one body-part, where *would* the body *be*?

3D. <sup>20</sup>But now, *there are many* body-parts— but one body!

- 1E. <sup>21</sup>And the eye cannot say *to* the hand, “I do not have need *of* you”. Or again the head *to* the feet, “I do not have need *of* you”
- 2E. <sup>22</sup>On the contrary, much rather the body-parts *of* the body seeming to be weaker are necessary. <sup>23</sup>And *the things of* the body which we are thinking to be more-without-honor, *on* these we are putting-on more honor

1E. Indeed our private *parts* have more presentability, <sup>24</sup>but our presentable *parts* have no need

- 3E. But God blended-together the body, having given more honor *to* the *body-part* lacking, <sup>25</sup>in order that there should not be division in the body, but *that* the body-parts should be having the same concern for one another
- 4E. <sup>26</sup>And if one body-part is suffering, all the body-parts are suffering-with *it*. If one body-part is being glorified, all the body-parts are rejoicing-with *it*

4D. <sup>27</sup>And **you** are *the* body *of* Christ, and body-parts in part

- 1E. <sup>28</sup>And God placed some in the church *as* first, apostles; second, prophets; third, teachers; then miracles; then gifts *of* healings, helps, administrations, kinds *of* tongues
- 2E. <sup>29</sup>All *are* not apostles, *are they*? All *are* not prophets, *are they*? All *are* not teachers, *are they*? All *do not do* miracles, *do they*? <sup>30</sup>All do not have gifts *of* healings, *do they*? All do not speak *in* tongues, *do they*? All do not interpret, *do they*?
- 3E. <sup>31</sup>But be zealous-for the greater gifts

5C. And I show you *a* way still beyond measure:

1D. <sup>13:1</sup>If I speak *in* the tongues *of* humans and *of* angels, but I do not have love— I have become *a* sounding brass [gong] or *a* clanging cymbal

- 1E. <sup>2</sup>And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but I do not have love— I am nothing
- 2E. <sup>3</sup>And if I dole-out all my possessions, and if I hand-over my body so that I may boast, but I do not have love— I am profited nothing

2D. <sup>4</sup>Love is patient. Love shows-kindness

- 1E. Love does not envy, does not brag, is not puffed-up, <sup>5</sup>does not behave-dishonorably, does not seek its *own things*, is not provoked, does not count the bad, <sup>6</sup>does not rejoice over unrighteousness, but rejoices-with the truth, <sup>7</sup>bears all *things*, believes all *things*, hopes all *things*, endures all *things*

3D. <sup>8</sup>Love never fails. But if *there are* prophecies, they will be set-aside. If *there are* tongues, they will cease. If *there is* knowledge, it will be set-aside

- 1E. <sup>9</sup>For we know in part, and we prophesy in part— <sup>10</sup>but when the complete *thing* comes, the *thing* in part will be set-aside
- 2E. <sup>11</sup>When I was *a* child, I was speaking like *a* child, thinking like *a* child, counting like *a* child— when I have become *a* man, I have set-aside the *things of* the child
- 3E. <sup>12</sup>For now we are seeing through *a* mirror, in *an* enigma— but then face to face
- 4E. Now I know in part— but then I will know-fully, just as I also was fully-known

4D. <sup>13</sup>But now these three are remaining— faith, hope, love. But love *is the* greater *of* these

5D. <sup>14:1</sup>Be pursuing love

6C. Now be zealous-for the spiritual *gifts*, but even-more that you might be prophesying

1D. <sup>2</sup>For the *one* speaking *in* *a* tongue is not speaking *to* people, but *to* God— for no one hears, but he speaks mysteries *with his* spirit. <sup>3</sup>But the *one* prophesying is speaking edification and exhortation and consolation *to* people

- 1E. <sup>4</sup>The *one* speaking *in* *a* tongue is edifying himself, but the *one* prophesying is edifying *the* church
- 2E. <sup>5</sup>And I wish *that* you all *were* speaking *in* tongues, but even-more that you might be prophesying
- 3E. But the *one* prophesying *is* greater than *one* speaking *in* tongues— unless he interprets in order that the church may receive edification

- 2D. <sup>6</sup>But now, brothers, if I come to you speaking *in* tongues, what will I profit you, unless I speak *to* you either by a revelation or by knowledge or by a prophecy or by a teaching?
- 1E. <sup>7</sup>Likewise the lifeless *things* giving a sound— whether a flute or harp
- 1F. If it does not give a distinction *in* the tones, how will the *thing* being fluted or the *thing* being harped be known?
- 1G. <sup>8</sup>For indeed, if a trumpet gives an uncertain sound, who will prepare *himself* for battle?
- 2F. <sup>9</sup>So also you with the tongue— if you do not give a clear word, how will the *thing* being spoken be known? For you will be speaking into *the* air!
- 2E. <sup>10</sup>There are perhaps so-many kinds of *spoken* sounds in *the* world, and none *is* meaningless. <sup>11</sup>If then I do not know the force of the *spoken* sound, I will be a barbarian *to* the *one* speaking, and the *one* speaking a barbarian with me
- 3E. <sup>12</sup>So also you— since you are zealots *for* spiritual *gifts*, be seeking that you may abound for the edification of the church
- 3D. <sup>13</sup>Therefore let the *one* speaking *in* a tongue pray in order that he might interpret
- 1E. <sup>14</sup>For if I am praying *in* a tongue, my spirit is praying, but my mind is unfruitful
- 2E. <sup>15</sup>What then is *to be done*? I will pray *with* the spirit, and I will also pray *with* the mind. I will sing-praise *with* the spirit, and I will also sing-praise *with* the mind
- 3E. <sup>16</sup>Otherwise, if you are blessing with *your* spirit [only], how will the *one* filling the place of the uninstructed say the “Amen” at your thanksgiving, since he does not know what you are saying?
- 1F. <sup>17</sup>For **you** are giving-thanks well— but the other *person* is not being edified
- 4E. <sup>18</sup>I give-thanks *to* God I speak *in* tongues more *than* all of you. <sup>19</sup>But in church, I want to speak five words *with* my mind in order that I might also instruct others, *rather* than ten-thousand words in a tongue
- 4D. <sup>20</sup>Brothers, do not be children *in your* understanding. But be childlike *in* evilness, and be mature *in your* understanding
- 1E. <sup>21</sup>It has been written in the Law [in Isa 28:11-12] that “I will speak *to* this people by *people* of other-tongues, and by *the* lips of others. And not even in this manner will they listen-to Me, says *the* Lord”
- 2E. <sup>22</sup>So then the tongues are for a sign— not *for* the *ones* believing, but *for* the unbelievers. But the prophecy *is* not *for* the unbelievers, but *for* the *ones* believing
- 1F. <sup>23</sup>Therefore, if the whole church comes-together at the same *place*, and they all speak *in* tongues, and uninstructed *ones* or unbelievers come-in, will they not say that you are mad?
- 2F. <sup>24</sup>But if they all prophesy, and some unbeliever or an uninstructed *one* comes in, he is convicted by all. He is examined by all. <sup>25</sup>The hidden *things* of his heart become evident. And thus, having fallen on *his* face, he will give-worship *to* God, declaring that God is really among you
- 5D. <sup>26</sup>What then is *to be done*, brothers? Whenever you come-together, each *one* has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all *things* be done for edification
- 1E. <sup>27</sup>If anyone speaks *in* a tongue, *let it be done* by two or at the most three, and in turn, and let one *person* interpret
- 1F. <sup>28</sup>But if there is no interpreter, let him be silent in church. And let him speak **to himself** and *to* God
- 2E. <sup>29</sup>And let two or three prophets speak, and let the others discern. <sup>30</sup>But if a *prophecy* is revealed *to* another being seated, let the first be silent
- 1F. <sup>31</sup>For you can all prophesy individually, in order that all may learn, and all may be exhorted
- 2F. <sup>32</sup>And *the* spirits of prophets are subject *to* prophets
- 3F. <sup>33</sup>For God is not *the* God of disorder, but of peace
- 3E. As in all the churches of the saints, <sup>34</sup>let the women be silent in the churches. For it is not permitted *for* them to speak
- 1F. But let them be subject, just as the Law also says
- 2F. <sup>35</sup>And if they want to learn anything, let them question *their* own husbands at home. For it is shameful *for* a woman to speak in church

- 4E. <sup>36</sup>Or did the word of God go-forth from you? Or did it reach to you only?
- 5E. <sup>37</sup>If anyone thinks *that he* is a prophet or a spiritual *person*, let him acknowledge *the things* which I am writing to you— that they are a commandment of *the Lord*

1F. <sup>38</sup>But if anyone does not-know *this*, he is not-known

6D. <sup>39</sup>So then my brothers, be zealous-for the prophesying. And do not be forbidding the speaking *in* tongues. <sup>40</sup>But let all *things* be done properly, and in accordance with order

7B. <sup>15:1</sup>Now I make-known *to* you, brothers, the good-news which I announced-as-good-news *to* you, which you also received, in which you also stand, <sup>2</sup>through which you also are being saved— if you are holding-on *in* that message I announced-as-good-news *to* you, unless you believed in-vain

1C. <sup>3</sup>For I delivered *to* you among *the* first *things* what I also received:

- 1D. That Christ died for our sins in accordance with the Scriptures
- 2D. <sup>4</sup>And that He was buried
- 3D. And that He has been raised *on* the third day in accordance with the Scriptures
- 4D. <sup>5</sup>And that He appeared *to* Cephas, then *to* the twelve

1E. <sup>6</sup>After that He appeared *to* over five-hundred brothers at-one-time, of whom the majority are remaining until now. But some fell-asleep

2E. <sup>7</sup>After that He appeared *to* James, then *to* all the apostles

3E. <sup>8</sup>And last of all, as-if-indeed *to* the untimely-born *one*, He appeared *to* me also

1F. <sup>9</sup>For I am the least of the apostles— who am not fit to be called *an* apostle, because I persecuted the church of God

2F. <sup>10</sup>But *by the* grace of God I am what I am

3F. And His grace toward me did not become empty. But I labored even more *than* them all— yet not I, but the grace of God with me

5D. <sup>11</sup>So whether *it was* I or those, thus we are proclaiming, and thus you believed

2C. <sup>12</sup>But if Christ is being proclaimed that He has been raised from *the* dead, how *is it* some are saying among you that there is no resurrection of dead *ones*?

1D. <sup>13</sup>Now if there is no resurrection of dead *ones*, neither has Christ been raised. <sup>14</sup>And if Christ has not been raised

1E. Then our proclamation *is* also **empty**

2E. Your faith *is* also **empty**

3E. <sup>15</sup>And we are even found *to be* false-witnesses of God, because we testified against God that He did raise Christ— Whom He did not raise if-indeed then dead *ones* are not raised

2D. <sup>16</sup>For if dead *ones* are not raised, neither has Christ been raised. <sup>17</sup>And if Christ has not been raised

1E. Your faith *is* futile. You are **still** in your sins

2E. <sup>18</sup>Then also the *ones* having fallen-asleep in Christ perished

3D. <sup>19</sup>If we are *ones* having hoped in Christ **in this life only**, we are more pitiable *than* all people

3C. <sup>20</sup>But now, Christ has been raised from *the* dead— *the* firstfruit of the *ones* having fallen-asleep

1D. <sup>21</sup>For since death *came* through *a* man, *the* resurrection of dead *ones* also *came* through *a* man

2D. <sup>22</sup>For just as in Adam all die, so also in Christ all will be given-life, <sup>23</sup>but each in *his* own order:

1E. Christ *the* firstfruit

2E. After-that the *ones* of Christ at His coming

3E. <sup>24</sup>Then *comes* the end— when He hands-over the kingdom *to His* God and Father, when He *has* abolished all rule and all authority and power

1F. <sup>25</sup>For He must reign until which *time* He *has* put all the enemies under His feet

2F. <sup>26</sup>Death, *the* last enemy, is abolished— <sup>27</sup>for “He subjected **all things** under His feet” [Ps 8:6]

1G. But when He says that “**All things** have been subjected”, *it is* clear that *this is* except the *One* having subjected all *things* *to* Him

- 2G. <sup>28</sup>But when all *things* **are subjected** to Him, then the Son Himself also will be subjected to the *One* having subjected all *things* to Him, in order that God may be all *things* in all
- 3D. <sup>29</sup>Otherwise, what will the *ones* being baptized for the dead do? If dead *ones* are not raised at-all, why indeed are they baptized for them?
- 4D. <sup>30</sup>Why indeed are **we** in danger every hour?
- 1E. <sup>31</sup>I die daily— by your boasting, brothers, which I have in Christ Jesus our Lord
- 2E. <sup>32</sup>If in accordance with human *thinking* I fought-wild-animals at Ephesus, what *is* the profit to me?
- 3E. If dead *ones* are not raised, “Let us eat and drink, for tomorrow we die” [Isa 22:13]
- 5D. <sup>33</sup>Do not be deceived: bad companionships corrupt good habits. <sup>34</sup>Sober-up righteously and do not be sinning, for some have an *ignorance of God*. I speak to your shame
- 4C. <sup>35</sup>But someone will say, “How are the dead raised? And *with* what kind of body do they come?”
- 1D. <sup>36</sup>Foolish *one*! What **you** sow is not given-life unless it dies
- 2D. <sup>37</sup>And *as to* what you sow— you do not sow the body *which* will come, but a bare seed, perhaps of wheat or of some of the rest. <sup>38</sup>And God gives it a body just as He willed— indeed, to each of the seeds *its* own body
- 1E. <sup>39</sup>Not all flesh *is* the same flesh. But *there is* one of humans, and another flesh of livestock, and another flesh of birds, and another of fish
- 2E. <sup>40</sup>And *there are* heavenly bodies and earthly bodies. But the glory of the heavenly *is* one *kind*, and the glory of the earthly *is* different
- 3E. <sup>41</sup>*There is* one glory of the sun, and another glory of the moon, and another glory of the stars. For star differs from star in glory
- 3D. <sup>42</sup>So also *is* the resurrection of the dead
- 1E. It is sown in decay; it is raised in undecayability
- 2E. <sup>43</sup>It is sown in dishonor; it is raised in glory
- 3E. It is sown in weakness; it is raised in power
- 4E. <sup>44</sup>It is sown a natural body; it is raised a spiritual body
- 4D. If there is a natural body, there is also a spiritual *body*
- 1E. <sup>45</sup>So also it has been written [in Gen 2:7], “The first man, Adam, became a living soul”. The Last Adam *became* a life-giving spirit
- 5D. <sup>46</sup>But the spiritual *body is* not first— but the natural *body*, then the spiritual
- 1E. <sup>47</sup>The first man *was* from earth, made-of-dust. The second Man *is* from heaven
- 2E. <sup>48</sup>Such as *was* the *one* made-of-dust— such *ones* also *are* the *ones* made-of-dust. And such as *is* the heavenly *One*— such *ones* also *are* the heavenly *ones*
- 3E. <sup>49</sup>And just as we bore the image of the *one* made of dust, we shall also bear the image of the heavenly *One*
- 5C. <sup>50</sup>Now I say this, brothers: that flesh and blood are not able to inherit *the kingdom of God*, nor does decay inherit undecayability
- 1D. <sup>51</sup>Behold, I tell you a mystery: we will not **all** fall-asleep. But we will **all** be changed— <sup>52</sup>in a moment, in *the* blink of an eye, at the last trumpet
- 1E. For it will trumpet, and the dead will be raised undecayable, and **we** will be changed
- 2E. <sup>53</sup>For this decayable *body* must put-on undecayability, and this mortal *body* must put on immortality
- 2D. <sup>54</sup>And when this decayable *body* puts-on undecayability, and this mortal *body* puts on immortality, then the saying having been written will come-about:
- 1E. “Death was swallowed-up in victory” [Isa 25:8]
- 3D. <sup>55</sup>“Death, where *is* **your** victory? Death, where is **your** stinger?” [Hos 13:14]
- 1E. <sup>56</sup>Now the stinger of death *is* sin, and the power of sin *is* the Law. <sup>57</sup>But thanks *be to* God, the *One* giving us the victory through our Lord Jesus Christ

- 6C. <sup>58</sup>So then my beloved brothers, be steadfast, immovable, always abounding in the work *of* the Lord, knowing that your labor is not empty in *the* Lord
- 8B. <sup>16:1</sup>Now concerning the collection for the saints, just as I directed *in* the churches *of* Galatia, so **you** do also
- 1C. <sup>2</sup>Every first *day of the* week, let each *of* you put-*aside* beside himself, storing-up whatever thing he may be prospered
- 1D. In-order-that when I come, collections might not be taking place at-that-time
- 2C. <sup>3</sup>And when I arrive, whomever you approve, I will send these *ones* with letters to carry-forth your grace-*gift* to Jerusalem.
- <sup>4</sup>And if it is fitting *that* I also go, they will go with me
- 3C. <sup>5</sup>Now I will come to you whenever I go through Macedonia, for I am going through Macedonia
- 1D. <sup>6</sup>And perhaps I will continue with you, or even spend-the-winter, in order that **you** may send me forward wherever I may go
- 2D. <sup>7</sup>For I do not want to see you now in passing, for I am hoping to stay with you *for* some time, if the Lord permits
- 3D. <sup>8</sup>But I will stay-on in Ephesus until Pentecost, <sup>9</sup>for *a* great and effective door has opened *to* me, and *there are* many opposing
- 4C. <sup>10</sup>But if Timothy comes, see that he may come-to-be with you fearlessly. For he is working the work *of the* Lord as I also
- 1D. <sup>11</sup>Therefore let no one treat him with contempt
- 2D. And send him forward in peace in order that he may come to me, for I am waiting-for him with the brothers
- 9B. <sup>12</sup>Now concerning Apollos *our* brother, I strongly urged him that he come to you with the brothers
- 1C. And it was not at all *his* will that he come now, but he will come whenever he finds-an-opportunity
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- A. <sup>13</sup>Keep-watching, be standing-*firm* in the faith, be acting-like-men, be growing-strong, <sup>14</sup>let all your *things* be done in love
- B. <sup>15</sup>And I exhort you, brothers— you know the household *of* Stephanas, that it is *the* firstfruit *of* Achaia, and they appointed themselves for ministry *to* the saints— <sup>16</sup>that **you** also be subject *to* such *ones*, and *to* everyone helping and laboring
- C. <sup>17</sup>Now I am rejoicing over the coming *of* Stephanas and Fortunatus and Achaicus, because these *ones* filled-up your lack. <sup>18</sup>For they refreshed my spirit and yours. Therefore be acknowledging such *ones*
- D. <sup>19</sup>The churches *of* Asia greet you. Aquila and Prisca greet you earnestly in *the* Lord, along with the church at their house. <sup>20</sup>All the brothers greet you
- E. Greet one another with *a* holy kiss
- F. <sup>21</sup>The greeting *of* Paul *by* my *own* hand—
1. <sup>22</sup>If anyone does not love the Lord, let him be accursed
2. Marana tha
3. <sup>23</sup>The grace *of* the Lord Jesus *be* with you
4. <sup>24</sup>My love *be* with you all in Christ Jesus