

The First Epistle of Paul The Apostle

To The CORINTHIANS 1 CORINTHIANS 1

You are not lacking in any gift; there are contentions among you; the cross is the power of God

CHAPTER 1

1 Paul, called an apostle of Jesus Christ, through the will of God, and Sosthenes, our brother,

2 To the church of God being in Corinth, sanctified in Christ Jesus, called saints, with all those in every place calling upon the name of Jesus Christ, our Lord, theirs and ours:

3 Grace to you, and peace, from God, our Father, and the Lord Jesus Christ.

4 I thank my God always concerning you, upon the grace of God given to you in Christ Jesus,

5 That in everything you are made rich in him, in all words, and in all knowledge,

6 Even as the testimony of Christ was established in you,

7 So that you are not lacking in any gift, expecting fully the revelation of our Lord Jesus Christ,

8 Who will also establish you until the end to be unaccused in the day of our Lord Jesus Christ.

9 God is faithful, through whom you were called into *the* partnership of his Son, Jesus Christ, our Lord.

10 And I call on you, brothers, through the name of our Lord Jesus Christ, that you all say the same thing, and there not be splits among you, and be thoroughly complete in the same mind, and in the same knowledge,

11 Because it has been made plain to me concerning you, my brothers, by those of Chloe, that there are contentions among you.

12 And I say this, that everyone of you says, I am truly of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14 I thank God that I baptized absolutely not one of you, except Crispus and Gaius,

15 Lest any should say that I had baptized into my own name.

16 And I baptized also the household of Stephanas, besides, I do not know whether I baptized any other,

17 Because Christ absolutely did not set me apart and send me to baptize, but to announce the good news, absolutely not in wisdom of words, lest the cross of Christ should be made empty,

18 Because the word of the cross to those being destroyed truly is foolishness, and to those of us being saved it is the power of God,

19 Because it has been written, I will destroy the wisdom of the wise, and will set aside the putting it together of those putting it together. *Isa 29:12*

20 Where *is the* wise? Where *is the* scribe? Where *is the* disputer of this age? Has God absolutely not made foolish the

1 CORINTHIANS 2 *We preach Christ crucified; boast in the Lord; faith in the power of God wisdom of the world?*

21 Because since in the wisdom of God the world through *worldly* wisdom absolutely did not know God, God thought it well through the foolishness of preaching to save them who believe.

22 Since the Jews ask for a sign, and the Greeks seek wisdom,

23 Then we preach Christ crucified, to the Jews an offense, and to the Greeks foolishness;

24 And to those called, both Jews and Greeks, Christ the power of God, and the wisdom of God,

25 Because the foolishness of God is wiser than men, and the weakness of God *is* stronger than men,

26 Because you see your calling, brothers, that *there are* absolutely not many wise men according to the flesh, absolutely not many powerful, absolutely not many noble,

27 But God chose the foolish things of the world in order to shame down the wise, and God has chosen the weak things of the world to shame down the strong things,

28 And God has chosen things of unknown descent of the world, and things which are nothing, and things which are not, to render inoperative things which are,

29 That in this way no flesh should boast before his face.

30 And of him you are in Christ Jesus, who from God has become to us wisdom, and righteousness, and sanctification, and redemption,

31 That, just as it has been written, The one boasting, let him boast in the Lord. Jer 9:23-24

CHAPTER 2

1 And I, brothers, coming to you, absolutely did not come according to superiority of words or wisdom, preaching to you the mystery of God,

2 Because I judged not to see anything among you except Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my word and my preaching *were* absolutely not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,

5 So that your faith should not be in the wisdom of men, but in the power of God.

6 And we speak wisdom among those perfect, but absolutely not the wisdom of this age, and absolutely not of the rulers of this age, those becoming inoperative,

7 But we speak the wisdom of God in a mystery, having been concealed, which God predestined before the world to our glory,

8 Which absolutely not one of the rulers of this age has known, because if they knew *it*, they would not have crucified the Lord of glory.

God has revealed them to us through his Spirit; those fleshly, infants in Christ **1 CORINTHIANS 3**

9 But just as it has been written, Eye has absolutely not seen, and the ear has absolutely not heard, and it has absolutely not come upon the heart of man, what God has prepared for those loving him, *Isa 64:4*

10 But God has revealed them to us through his Spirit, because the Spirit searches all things, even the deep things of God,

11 Because who of men knows the things of man, except the spirit of man in him? In the same way, absolutely no one knows the things of God, except the Spirit of God.

12 And we have absolutely not taken the spirit of the world, but the Spirit, the one out of God, so that we may see the things graced to us by God,

13 Which things also we speak, absolutely not in words taught by human wisdom, but in the ones taught by the Holy Spirit, judging spiritual things together with those who are spiritual.

14 But the soulish¹⁴ man absolutely does not receive the things of the Spirit of God, because they are foolishness to him, and he absolutely does not have power to know, because they are spiritually examined.

¹⁴ **2:14 soulish, *psuchikos***, soulish, a human dominated by soulish opinions instead of revelation knowledge from the Holy Spirit through a born of God spirit. The soulish person is contrasted with the spiritual person in the next verse. The soulish person is dominated by his soulish mind, emotions, and will, the lower, sin dominated human rebelliousness. The spiritual person is led by the Holy Spirit, and is dominated by his or her born of God human spirit, and his soul is crucified and renewed

15 And the spiritual person examines all things, but he himself is examined by absolutely no one,

16 Because, Who has known the mind of the Lord, that he may cause him to put it together? And we have the mind of Christ. *Isa 40:13*

CHAPTER 3

1 And I, brothers, absolutely did not have power to speak to you as those spiritual, but as those fleshly, as infants in Christ.

2 I gave you milk to drink, absolutely not *solid* food, because you absolutely did not yet have power, and additionally you absolutely do not yet now have power,

3 Because you are still fleshly, because wherever *there are* among you jealousy, and strife, and divisions, are you absolutely not fleshly, and walk according to man?

4 Because whenever one says, I truly am of Paul, and another, I *am* of Apollos, are you absolutely not fleshly?

in Christ. This is the first time that *psuchikos* appears. It is the adjective form of the noun soul, *psuche*, from which come the words psyche and psychology, the study of the soul. There are so many differing and erroneous opinions in psychology and psychiatry, because those sciences are dominated by soulish opinions in rebellion against God and His Holy Spirit given revelation in the Bible. The soul is the natural person, his mind, emotions, and will, untouched and unaided by the Holy Spirit of God. That is why KJV translated the word natural. The soulish man is the man in his natural state, deprived by sin, and not regenerated by the Spirit of God. *Psuchikos* appears also in 1 Cor 15:44 (twice); 15:46; Jas 3:15; Jde 1:19. See Notes Gen 1:20; 2:7.

1 CORINTHIANS 3 *Co-workers with God; our works revealed by fire; you are the temple of God*

5 What therefore is Paul, and what *is* Apollos, but ministers through whom you believed, even as the Lord gave to each one?

6 I planted; Apollos watered, but God made it grow.

7 So then, the one planting is absolutely not anything, and the one watering is absolutely nothing, but God *is* the one making it grow.

8 And the one planting, and the one watering are one, and each one will take his own reward according to his own toil,

9 Because we are co-workers with God, God's farmers; you are God's building.

10 According to the grace of God which is given to me, as a wise architect, I have placed the foundation, and another builds upon *it*. And let each one look at how he builds upon *it*,

11 Because other *foundation* absolutely no one has power to place alongside of the one lying outstretched, who is Jesus Christ.

12 And if anyone builds upon this foundation: gold, silver, precious stones, wood, vegetation, stubble,

13 Everyone's work will be made manifest, because the day shall make it plain, because it will be revealed in fire, and the fire will test everyone's work of what kind it is.

14 If anyone's work remains which he has built upon *the foundation*, he will take a reward.

15 If anyone's work will be burned, he will experience loss, and he himself will be saved, and in this manner, through fire.

16 Do you absolutely not see that you are a temple¹⁶ of God, and that the Spirit of God is housed in you?

17 If anyone ruins the temple of God, God will ruin him, because the temple of God is holy, which you are.

18 Do not let anyone deceive himself. If anyone among you thinks himself to be wise in this age, let him become foolish, that he may become wise,

19 Because the wisdom of this world is foolishness alongside of God, because it has been written, He captures the wise in their own shrewdness. *Job 5:13*

20 And again, The Lord knows the reasonings of the wise, that they are vain. *Psa 94:11*

21 Therefore let no one boast in men, because all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours;

23 And you *are* Christ's, and Christ *is* God's.

¹⁶ **3:16 temple, naos.** God progressively revealed the truth about the temple of God. It was first revealed to Moses as a tent or tabernacle where God met with His people, Exo 25:9. David and Solomon desired to make it a permanent house, which desire God honored with the explanation that David's son, ultimately Jesus, would build a house that would endure forever, 2 Sam 7:2ff, 13. Jesus referred to His own body as the temple of God, Mrk 14:58; Joh 2:19. In 1 Cor 3:16 we learn that every individual believer is a temple of God, and the whole body of Christ is a holy temple in the Lord, Eph 2:21.

CHAPTER 4

1 Let a man calculate us in this way, as subordinates of Christ, and house managers of the mysteries of God.

2 Furthermore it is sought in house managers that the person be found faithful.

3 And for me it is a very small thing that I should be examined by you, or by man's day,³ on the contrary I absolutely do not examine my own self,

4 Because I see absolutely nothing against myself, but in this I am absolutely not justified, and the one judging me is the Lord.

5 Therefore do not judge anything before the time, until the Lord comes, who also will bring to light the secret things of darkness, and will make manifest the wills of the hearts, and there will be to everyone praise from God.

6 And these things, brothers, I have figuratively transferred to myself and Apollos because of you, that in us you might learn not to think above what has been written, that you not be puffed up one against another,

7 Because who makes you to differ? And what do you have that you absolutely did not take? And if you also took it, why do you boast as not having taken it?

8 Even now you are crammed full; even now you are rich; apart from us you reigned, and, Oh that you really did reign,

³ 4:3 or by man's day, meaning examined in the light of man's present day opinions.

that we also might reign with you,

9 Because I think that God has exhibited us, the apostles, last, as appointed to death, because we have become a show in a theater to the world, and to heavenly messengers, and to men.

10 We are foolish because of Christ, and you are cautiously thoughtful in Christ; we are weak, and you are strong; you are glorious, and we are dishonored.

11 Until this present hour we also hunger, and thirst, and are poorly clothed, and beat on, and homeless,

12 And we work hard, working with our own hands; being reproached, we bless; being pursued, we bear with it;

13 Being defamed, we comfort; we have become as the filth of the world, and are the offscouring of all things up to now.

14 I absolutely did not write these things to confound you, but as my beloved children I put *it* in your mind,

15 Because you may have ten thousand guardians¹⁵ in Christ, but absolutely not many fathers, because in Christ Jesus through the good news I have begotten you.

¹⁵ 4:15 guardians, *paidagogos*, a child-leader, a servant who supervised the child for the father twenty-four hours a day until the child was grown. Found only here, and in Gal 3:24-25, where the law was our *paidagogos* into Christ, so that we might be justified out of faith. See Note Gal 3:24-25.

1 CORINTHIANS 5 *Paul disciplines the Corinthians by his authority; unlearned of fornication*

16 Therefore I call on you, be imitators of me.

17 Because of this I have sent Timothy to you, who is my beloved child, and faithful in the Lord, who will bring to your remembrance my ways in Christ, as I teach everywhere in every church.

18 And as to my not coming to you, some were puffed up.

19 And I will come to you shortly, if the Lord wills, and I will know, absolutely not the words of those puffed up, but the power,

20 Because the kingdom of God is absolutely not in word, but in power.

21 What do you will? Shall I come to you in a rod, or in love, and the Spirit, and meekness?

CHAPTER 5

1 Everywhere fornication is heard among you, and such fornication as is absolutely not named among the races, that one has his father's wife.^{Deu 22:30}

2 And you are puffed up, and rather have absolutely not grieved, that the one practicing this deed might be lifted out of your midst,

3 Because I truly, absent in body and present in spirit, even now as present have judged the one who has accomplished this thing:

4 In the name of our Lord Jesus Christ, you, being gathered together, and my spirit with the power of our Lord Jesus Christ,

5 Give this one over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your boasting *is* absolutely not inherently good. Do you absolutely not know that a little leaven leavens the whole lump?

7 Clean out therefore the old leaven in order to be a new lump, as you are unleavened, because also Christ our Passover was sacrificed for us.

8 Therefore let us observe the feast, not in old leaven, neither in the leaven of malice and depravity, but in the unleavened bread of purity and truth.

9 I wrote to you in a letter not to mix with fornicators;

10 Not absolutely entirely with the fornicators of this world, or the covetous, or extortioners, or idolaters, since therefore you would be obligated to go out of the world.

11 But now I have written to you not to mix with, if anyone that is called a brother is a fornicator, or covetous, or an idolater, or is abusive, or a drunkard, or an extortioner; with this sort do not eat,

12 Because what *is it* to me to also judge outsiders? Do you absolutely not judge those inside?

13 And those outside God will judge. You also remove out of yourselves the depraved one.

CHAPTER 6

1 Does anyone of you dare, having a matter against another, to be judged before the unrighteous, and absolutely not before the saints?

2 Do you absolutely not see that the saints will judge the world? And if the world will be judged in you, are you unworthy to judge the least?

3 Do you absolutely not see that we shall judge *supernatural* messengers, not to speak of this life?

4 If therefore you truly have judgments of this life, set those considered nothing in the church *to judge*.

5 I speak to your confusion. So, *is there* absolutely not a wise person among you, and absolutely not one in your midst having power to thoroughly judge his brothers?

6 But brother is judged with brother, and that before unbelievers.

7 Even now truly therefore there is utterly a failure among you, because you have judgments with one another. Why absolutely not instead be treated unjustly? Why not absolutely instead be defrauded?

8 But you do unjustly, and defraud, and these things to *your* brothers.

9 Or do you absolutely not see that the unrighteous will not inherit the kingdom of God? Do not be led astray; absolutely no fornicators, absolutely no idolaters, absolutely no adulterers, ab-

solutely no effeminate,⁹ absolutely no homosexuals,

10 Absolutely no thieves, absolutely no covetous, absolutely no drunkards, absolutely no revilers, absolutely no extortioners, will inherit the kingdom of God.

11 And some *of you* were these, but you were fully washed, but you were sanctified, but you were justified in the name of the Lord Jesus, and in the Spirit of our God.

12 All things are right to me, but all things are not advantageous; all things are right to me, but I will not be brought under the authority of any.

13 Foods for the belly, and the belly for foods, and God will also render inoperative this and these, and the body is absolutely not for fornication, but for the Lord, and the Lord for the body.

14 And God has also raised up the Lord, and will raise us up through his power.

15 Do you absolutely not see that your bodies are members of Christ? Having therefore taken up the members of Christ, shall I make *them* members of a prostitute? It shall not be.

16 Or do you absolutely not see that the one being joined to a prostitute is one body? Because he says, The two will be one flesh.

Gen 2:24

⁹ **6:9 effeminate**, *malakos*, meaning soft or effeminate, and used as a metaphor for a male who uses his body for perverted sexual purposes. Homosexual is *arsenokoites*; *arseno* = male, and *koites* = bed, a metaphor for male sexual relations, homosexual relations.

1 CORINTHIANS 7 *Your body the temple of the Holy Spirit; husband and wife purity*

17 And the one being joined to the Lord is one spirit.

18 Run from indulgence in unlawful sexual lusts. Every sin that any man does is outside the body, but the one indulging in unlawful sexual lusts sins into his own body.

19 Or do you absolutely not see that your body is the temple of the Holy Spirit who is in you, which *body* you have from God, and you are absolutely not your own?

20 Because you are bought with a price; now glorify God in your body, and in your spirit, which are God's.

CHAPTER 7

1 And concerning what you wrote to me: It is beautifully good for a man not to touch a woman,

2 But because of fornication, let each have his own wife, and let each have her own husband.

3 Let the husband give over to the wife the kindness owed *her*; and similarly also the wife to the husband.

4 The wife absolutely does not have authority over her own body, but the husband, and similarly also the husband absolutely does not have authority over his own body, but the wife.

5 Do not defraud one another, except possibly by spoken agreement for a time, that you may be unoccupied for fasting and for prayer, and come together again, that Satan may not tempt you through your lack of self control.

1780

6 And I speak this as a concession, and absolutely not as a decree.

7 And I would that all men were even as I myself, but each one has *his* own gift out of God, one in this manner, and another that.

8 And I say to the unmarried and widows, It is beautifully good for them if they remain even as I.

9 But if they absolutely do not have the self control, let them marry, because it is better to marry than to burn.

10 And to those having married I charge, absolutely not I, but the Lord, Do not let the wife be separated from *her* husband;

11 And if she indeed is separated, let her remain unmarried, or be reconciled to her husband; and do not let the husband leave his wife.

12 And to the rest I speak, absolutely not the Lord: If any brother has a wife who does not believe, and she thinks it good to be housed with him, do not let him send her away.

13 And if any woman has a husband who does not believe, and if he thinks it good to be housed with her, do not let her send the man away,

14 Because the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband, else then your children are unclean, but now they are holy.

15 And if the unbelieving separates, let him separate; a brother or a sister is absolutely not under bondage in such matters, and God has called us to peace,

16 Because what do you see, wife, if you will save your husband? Or what do you see husband, if you will save your wife?

17 But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I order in all churches.

18 Is anyone called being circumcised? Do not let him become uncircumcised. Is anyone called in uncircumcision? Do not let him be circumcised.

19 Circumcision is absolutely nothing, and uncircumcision is absolutely nothing, but the guarding of the commandments of God.

20 Let each one stay in the same calling in which he was called.

21 Were you called *being* a servant? Do not be concerned, but if you have power to become free, use it rather,

22 Because the one called in the Lord *being* a servant is the Lord's freeman; similarly also the one called *being* free is Christ's servant.

23 You are bought with a price; do not be the servants of men.

24 Brothers, let each one, in whatever he is called, stay in this with God.

25 And concerning virgins I absolutely do not have a decree of the Lord, and I give my knowledge, as one who has obtained mercy under the Lord to be faithful.

26 I suppose therefore that this is beautifully good through the present distress, that it is beautifully good for a man to be thus:

27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

28 And if you also marry, you have absolutely not sinned, and if a virgin marries, she has absolutely not sinned, and such will have tribulation in the flesh, but I spare you.

29 And this I say, brothers, the time has been shortened; the rest is, that both those having wives should be as having none;

30 And those weeping, as not weeping; and those rejoicing, as not rejoicing, and those buying, as not possessing;

31 And those using this world, as not misusing it, because the external condition of this world is passing away.

32 But I will you to be without care. The one not married cares for the things of the Lord, how he may please the Lord,

33 And the one married cares for the things of the world, how he may please the wife.

1 CORINTHIANS 8

Whether or not to marry; things offered to idols

34 There are different roles to the wife, and to the virgin. The unmarried *woman* cares for the things of the Lord, that she be holy both in body and in spirit, and the married cares for the things of the world, how to please the husband.

35 And this I speak for your advantage, absolutely not that I may throw a snare before you, but for what is well respected, and for attending upon the Lord without distraction.

36 And if anyone supposes himself to act inappropriately toward his virginity,^{36a} if he has passed the bloom of youth,^{36b} and in this way it has become necessary, let him do what he will; he absolutely does not sin; let them marry.

^{36a} **7:36-37 virginity; *parthenos*** means a virgin whether male or female according to Thayer. In the phrase, **if he has passed the bloom of youth**, there is no way of knowing if the subject is feminine or masculine; so the question arises if the subject of this sentence is the father of a virgin daughter, as translated in KJV or is the male fiancée. Verses 36 and 37 can be translated just as accurately one way as the other. So, here is how it would read if the subject is the father of a daughter: **36 If anyone regards himself to act inappropriately toward his virgin daughter, if she has passed the bloom of youth, and in this way it has become necessary, let him do what he will; he absolutely does not sin; let them marry. 37 And the one who stands firm in his heart, having no pressure, and has authority concerning his own will, and has thus judged in his own heart that he will guard his virgin daughter, does beautifully well.** The translation given above in the regular text [not the text in this Note] seems more reasonable, because I know of no place in the Bible that gives the father absolute authority over a daughter so as to prevent her from marrying if she so wills. It seems clear in verse 37 that the man is exercising self control over his own will, in his own heart, not the will and heart of a daughter.

^{36b} **7:36 has passed the bloom of youth, *hyperakmos***, passed the maturing process, and has become a sexually developed adult.

37 And the one who stands firm in *his* heart, having no pressure, and has authority concerning his own will, and has thus judged in his own heart that he will keep his virginity, does beautifully well.

38 So also the one giving in marriage does beautifully well, and the one not giving in marriage does better.

39 A wife has been bound by the law for as long a time as her husband lives, and if her husband is deceased, she is free to marry whom she will, only in the Lord.

40 And she is supremely blest if she thus stays, according to my knowledge, and I think also I have the Spirit of God.

CHAPTER 8

1 And concerning things offered to idols,¹ we see that we all have knowledge. Knowledge puffs up, and love builds up.

2 And if anyone thinks he knows anything, he absolutely does not yet know anything as he ought to know.

3 And if anyone loves God, the same is known of him.

4 Concerning therefore the eating of those things offered to idols: we see that an idol is absolutely nothing in the world, and that *there is* absolutely no other God except one,

¹ **8:1 things offered to idols, *eidolothuton***, the identical word used in Acts 15:29 and 21:25 where the apostles wrote to the races to **abstain from things offered to idols**. 1 Cor 8 is St. Paul's Holy Spirit given explanation of how to apply those apostolic instructions.

5 Because also even as there are those called gods, whether in heaven or in earth, as there are many gods and many lords,

6 But to us, *there is* one God, the Father, out of whom *are* all things, and we into him, and one Lord Jesus Christ, through whom *are* all things, and we through him.

7 But the knowledge *is* absolutely not in everyone, and some until now conscious of the idol eat *it* as an idolatrous sacrifice, and their conscience being weak is defiled.

8 And food absolutely does not cause us to stand alongside of God, because if we eat we absolutely do not super-abound, and if we do not eat we absolutely are not lacking.

9 And watch lest this your authority becomes a stumbling stone to those who are weak,

10 Because if anyone sees those of you who have knowledge reclining *at a meal* in the idol's temple, will not the conscience of him who is weak be built up to eat those things offered to idols,

11 And upon your knowledge will the weak brother be destroyed, for whom Christ died?

12 And thus sinning against the brothers, and repeatedly hitting their weak conscience, you sin against Christ.

13 On this very account, if food offends my brother, I will absolutely not eat meat forever, in order not to offend my brother.

CHAPTER 9

1 Am I absolutely not an apostle? Am I not free? Have I absolutely not seen Jesus Christ, our Lord? Are you absolutely not my work in the Lord?

2 If to others I am absolutely not an apostle, yet truly I am to you, because the seal of my apostleship are you in the Lord.

3 My defense to those examining me is this:

4 Do we absolutely not have authority to eat and to drink?

5 Do we absolutely not have authority to take around a sister, a wife, as also the rest of the apostles, and the brothers of the Lord, and Cephas?

6 Or I only and Barnabas, do we absolutely not have authority not to work?

7 Who serves as a soldier any time at his own expenses? Who plants a vineyard, and absolutely does not eat of its fruit? Or who shepherds a flock, and absolutely does not eat of the milk of the flock?

8 I do not say these things as a man, or, does the law absolutely not also say these things?

9 Because in the law of Moses it has been written, You shall not muzzle an ox treading out grain. Is it not that God cares for oxen, Deu 25:4

10 Or at all events, does he say *it* because of us? Because of us it was written, that the one plowing should plow in hope, and the one treading out grain in hope

1 CORINTHIANS 9

Instruction on support of ministers; Paul's support of himself

should share upon *his* hope.

11 If we have sown to you spiritual things, is it something great if we shall harvest your fleshly things?

12 If others are partakers of this authority over you, should we absolutely not more so? But we have absolutely not used this authority, but cover over all things in silence lest we give any hindrance to the good news of Christ.

13 Do you absolutely not see that the ones working in temple things eat out of the things of the temple? And those officially attending upon the altar share jointly in the altar?¹³

14 In this way also the Lord has ordered that the ones preaching the good news should live out of the good news.

15 And I have used absolutely none of these things, and I have absolutely not written these things that it should be done in this way in me, because it *would be* beautifully better for me to die than that anyone should make my boasting empty,

¹³ **9:13** Throughout this passage Paul is teaching that the apostles, pastors, evangelists, and other ministers are to be financially supported by tithes and offerings as taught in the Law of Moses. He insists that he personally not partake of this right, because he boasts in financially supporting himself, but he insists that under normal circumstances the minister is to be supported by tithes and offerings just as God ordained in the Law. See Gen 14:20; 28:20-22; Exo 22:26-29; Lev 5:13; 6:16-18; 7:30-36; 27:30-32; Num 18; Deu 12; 14:18; 26; Jsh 21:2; 2 Chr 31; Neh 10; 13; Mal 3:8-10. Acts 18:1-3; 1 Cor 4:12; Eph 4:28. 1 Ths 1:9; 2 Ths 3:6-12. 1 Tim 5:17-18. 2 Tim 2:6. See Note Deu 18:8.

16 Because though I announce the good news, there is absolutely nothing to me to boast of, because necessity is laid upon me, because there is grief to me if I do not announce the good news!

17 Because if I voluntary practice this, I have a reward, and if unwillingly, I am entrusted with a stewardship.

18 What therefore is my reward? That announcing the good news, I place the good news of Christ without charge, so as not to misuse my authority in the good news,

19 Because being free of all, I made myself a servant to all, that I might gain the more.

20 And I became to the Jews as a Jew, that I might gain Jews; to those under law, as under law, that I might gain those under law;

21 To those without law, as without law, not being without law to God, but in the law of Christ, that I might gain those without law.

22 I became to the weak, as weak, that I might gain the weak; I have become all things to all, that by all means I might save some.

23 And this I do because of the good news, that I might become a co-participant of it with you.

24 Do you absolutely not see that of those running in a stadium, all truly run, and one takes the prize? So run, that you may seize *it*.

Do not to lust after evil things; God will make a way out;

25 And everyone contending exercises self-control in all things; they truly, therefore, in order to take a decaying crown, but we, an undecaying one.

26 I truly now in this way run, absolutely not as uncertainly; in this way I fight, absolutely not as beating *the air*:

27 But I buffet my body, and drive it as a servant, lest preaching to others I myself in any way should become disapproved.

CHAPTER 10

1 And, I will *that* you absolutely not be ignorant, brothers, that all our fathers were under the cloud, and all went through the sea,

2 And were all baptized into Moses in the cloud and in the sea,

3 And all ate the same spiritual food,

4 And all drank the same spiritual drink, because they drank out of that spiritual Massive Rock who followed them, and the Massive Rock was Christ.

5 But in the majority of them God absolutely was not pleased, because they were strewn outstretched⁵ in the wasteland.

6 And these things were our examples, so that we should not be lusters after evil things, as they also lusted.

⁵ **10:5 strewn outstretched,** *katastromumi*, to be strewn down as strewing stubble on the ground. The picture is that God left dead bodies of the unbelieving Israelites strewn all across the wasteland between Egypt and the Holy Land.

1 CORINTHIANS 10

7 Neither be idolaters, as some of them, as it has been written, The people sat down to eat and drink, and stood up to play.

Exo 32:6

8 Neither let us indulge in unlawful sexual lusts, as some of them indulged in unlawful sexual lusts, and twenty-three thousand fell in one day. Num 25:1, 9 Psa 106:29

9 Neither let us thoroughly tempt Christ, as some of them also tempted, and were destroyed by snakes. Exo 17:2, 7 Num 21:6

10 Neither grumble, as some of them also grumbled, and were destroyed by the destroyer. Exo 16:2; 17:2 Num 14:2, 29; 16:41

11 And all these things happened to them as examples, and were written as warnings, to whom the ends of the ages have arrived.

12 Therefore let him who thinks he stands look out not to fall.

13 There has absolutely no temptation taken you except what is human, and God is faithful, who will absolutely not let you be tempted above what you are empowered, but will also make with the temptation a way out, for you to be empowered to bear *it*.

14 Therefore, my dearly beloved, run from idolatry.

15 I speak as to the cautiously thoughtful; you judge what I say.

16 The cup of blessing which we bless, is it absolutely *not the* sharing of the blood of Christ?

1 CORINTHIANS 11 *Do all to the glory of God; your head: relationship of man and woman*

The bread which we break, is it absolutely not *the* sharing of the body of Christ?

17 Because we the many are one bread, one body, because we are partakers of the one bread.

18 Look at Israel according to the flesh; are those eating the sacrifices absolutely not sharers of the altar?

19 What therefore do I say, that an idol is anything, or that which is offered to idols is anything?

20 But I say, What the races sacrifice, they sacrifice to demons, and not to God, and I absolutely do not will that you become partners with demons.

21 You absolutely do not have power to drink *the* cup of *the* Lord, and *the* cup of demons; you absolutely do not have power to partake of *the* table of *the* Lord, and of *the* table of demons.

22 Or do we make the Lord jealous? We are not stronger than he!

23 All things are right to me, but all things are absolutely not advantageous; all things are right to me, but all things absolutely do not build up.

24 Do not let anyone seek his own, but each one that of the other.

25 Eat everything sold in a meat market, not examining *it* because of conscience,

26 Because the earth *is* the Lord's, and its fullness. Psa 24:1

27 And if any of the unbelievers invite you, and you will to go, eat everything placed beside you, not examining because of conscience.

28 And if anyone says to you, This was offered in sacrifice to idols, do not eat because of him who disclosed *it*, and conscience, because the earth *is* the Lord's, and its fullness;

29 And conscience, I say, absolutely not of yourself, but that of the other, because why is my liberty judged by another's conscience?

30 And if I share by grace, why am I blasphemed for what I give thanks?

31 Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.

32 Be without cause of stumbling both to the Jews, and to the Greeks, and to the church of God,

33 Even as I also please all in all, not seeking my own profit, but *the profit* of many, that they may be saved.

CHAPTER 11

1 Be imitators of me, even as I also *am* of Christ.

2 And I praise you, brothers, because you have remembered me in all things, and you hold fast the traditions, even as I gave *them* over to you.

3 And I will for you to see that the head of every man is Christ, and the head of the

woman *is* the man, and the head of Christ is God.

4 Every man praying or prophesying, having *anything* down over his head, shames down his head.

5 And every woman praying or prophesying with her head uncovered shames down her head, because it is one and the same as being shaved,

6 Because if a woman is absolutely not covered over, also let her be sheared, and if it is a shame for a woman to be sheared, or shaved, let her be covered over.

7 For truly a man absolutely is not obligated to cover over the head, being in *the* image and glory of God, and the woman is the glory of the man,

8 Because the man is absolutely not out of the woman, but the woman *is* out of the man, Gen 2:21-23

9 Because also the man was absolutely not created for the woman, but the woman for the man.

10 Because of this the woman is obligated to have authority upon her head because of the *heavenly* messengers.

11 But also the man *is* absolutely not apart from the woman, and the woman *is* absolutely not apart from the man, in the Lord,

12 Because as the woman *is* out of the man, even also the man is through the woman, and all things *are* out of God.

13 Judge in yourselves; is it suitable for a woman to pray to God uncovered?

14 And does nature itself absolutely not teach you, that if indeed a man wears long hair, it is dishonorable to him?

15 And if a woman wears long hair, it is a glory to her, because her hair is given to her instead of a scarf.¹⁵

16 And if anyone thinks to be contentious, we absolutely do not have any such custom, and absolutely not the churches of God.

17 And commanding this, I absolutely do not praise *you*, because you come together, absolutely not for the better, but for the worse,

18 Because indeed first, you coming together in the church, I hear there are splits among you, and I partly believe *it*,

19 Because there must also be divisions among you, that those approved may become manifest among you.

20 Therefore coming together upon your meeting, it is absolutely not to eat the Lord's Supper,

21 Because everyone takes in advance his own supper to eat, and the one is hungry, and another is drunk.

22 *Is it* because you absolutely do not have houses *in which* to eat and to drink? Or do you despise the church of God,

¹⁵ **11:15 scarf**, *peribolaion*; *peri* = around, and *ballo* = to throw; something thrown around, a scarf.

1 CORINTHIANS 12

Fellowship meals and the Lord's Supper; spiritual gifts

and shame down them who have not? What do I say to you? Shall I praise you in this? I absolutely do not praise you,

23 Because I have taken to myself from the Lord what also I gave over to you, That the Lord Jesus, the same night in which he was given over, took bread,

24 And having given thanks, he broke it, and said, Take; eat; this is my body, the one broken for you; this do to the remembrance of me.

25 Also in the same way, *he took* the cup, after dining, saying, This cup is the new covenant in my blood; this do, as frequently as you drink it, in remembrance of me,

26 Because as frequently as you eat this bread, and drink this cup, you preach the Lord's death until he comes.

27 Therefore whoever eats this bread or drinks the cup of the Lord unworthily will be liable of the body and blood of the Lord.

28 And let a man test himself, and so let him eat of the bread, and drink of the cup,

29 Because the one eating and drinking unworthily, eats and drinks judgment to himself, not judging through the Lord's body.

30 Because of this many among you are weak, and without health, and enough are sleeping,³⁰

³⁰ **11:30 enough are sleeping**, enough have died. Claim your healing and health through the blood of Jesus, and live until you have fulfilled God's promise of a long healthy life.

31 Because if we thoroughly judged ourselves, we would absolutely not be judged.

32 And being judged, we are trained as a child of the Lord, so that we are not condemned with the world.

33 Therefore, my brothers, coming together to eat, wait for one another.

34 And if anyone hungers, let him eat in *his* house, in order that you do not come together into condemnation. And the rest I will order when I come.

CHAPTER 12

1 And concerning the spiritual, brothers, I will you absolutely not *to be* ignorant.

2 You see that you were *various* races, led away to these mute idols, just as you were led.

3 Therefore I make known to you, that absolutely no one speaking in the Spirit of God says Jesus is accursed, and absolutely no one has power to say, Lord Jesus, except in the Holy Spirit.

4 And there are differences of gifts, and the same Spirit.

5 And there are differences of ministries, also the same Lord.

6 And there are differences of supernatural workings, and it is the same God supernaturally working all things in all.

7 And to each one is given the manifestation of the Spirit for advantage,

8 Because to one is given through the Spirit a word of wisdom, and to another a word of

We all were baptized in one Spirit into one body; many members, one body **1 CORINTHIANS 12**
knowledge according to the same Spirit;

9 And to another faith, in the same Spirit, and to another, the gifts of healing, in the same Spirit;

10 And to another, the supernatural workings of powers, and to another, prophecy, and to another, judging through of spirits, and to another, kinds of tongues, and to another, interpretation of tongues;

11 And all these things the one and the same Spirit supernaturally works, distributing to each one individually as he wills,

12 Because as the body is one, and has many members, and all the members of the body, being many, are one body, so also *is* Christ,

13 Because we all were baptized in one Spirit into one body, whether Jews or Greeks, whether servant or free, and have been all made to drink into one Spirit.

14 Also because the body is absolutely not one member, but many.

15 If the foot says, Because I am absolutely not a hand, I am absolutely not of the body; on account of this is it absolutely not of the body?

16 And if the ear says, Because I am absolutely not an eye, I am absolutely not of the body; on account of this is it absolutely not of the body?

17 If the whole body *were* an eye, where *would* the hearing *be*? If the whole *were* hearing, where *would* the smelling *be*?

18 And now God has placed the members, everyone of them, in the body as he wills.

19 And if they were all one member, where *were* the body?

20 And now *they are* indeed many members, and one body.

21 And the eye absolutely does not have the power to say to the hand, I have absolutely no need of you, or again the head to the feet, I have absolutely no need of you.

22 But much rather those members of the body, thought to be weaker, are necessary;

23 And those of the body which we think to be less honorable, around these we place super-abundant honor, and our inelegant *parts* have more abundant external beauty.

24 And our well respected *members* have absolutely no need, but God tempered the body together, giving more abundant honor to those lacking,

25 So that there would be no split in the body, but that the members would have the same care for one another.

26 And if one member suffers, all the members suffer together. If one member is glorified, all the members rejoice with *it*.

27 And you are a body of Christ, and members with a share.

28 And God has truly placed some in the church; firstly apostles, secondly prophets, thirdly teachers, after that works of power, after that gifts of healing, helps, governments, kinds of tongues.

1 CORINTHIANS 13

29 All are not apostles; all are not prophets; all are not teachers; all are not workers of power;

30 All do not have the gifts of healings; all do not speak tongues; all do not interpret.

31 And be zealous for the better gifts, and still I show you according to a more excellent way.

CHAPTER 13

1 Though I speak the tongues of men and heavenly messengers, and not have love, I have become a reverberating brass, or a clanging cymbal.

2 And though I have prophecies, and see all mysteries, and all knowledge, and though I have all faith, so that I could transfer mountains, and not have love, I am nothing.

3 And though I give all my possessions to feed others, and though I give over my body that it may be burned, and do not have love, it benefits me absolutely not one thing.

4 Love is patient, and benevolent; love absolutely does not envy; love absolutely does not boast of itself, is absolutely not puffed up,

5 It absolutely does not act unbecoming, absolutely does not seek her own, is absolutely not easily provoked, absolutely does not calculate evil,

The love chapter

6 Absolutely does not rejoice over unrighteousness, and rejoices with the truth;

7 It covers over all things in silence, has faith through all things, hopes through all things, endures through all things.

8 Love absolutely at no time falls out, and if *there are* prophecies, they will be rendered inoperative; if *there are* tongues, they will stop; if *there is* knowledge, it will be rendered inoperative, Note Isa 32:3

9 Because we know out of a part, and we prophesy out of a part.

10 And when the perfection comes, then the out-of-a-part will be rendered inoperative.

11 When I was an infant, I talked as an infant, I exercised my mind as an infant, I calculated as an infant, and when I became a man, I rendered infant things inoperative,

12 Because we look now through a mirror, obscurely,¹² and then face to face; now I know out of a part, and then I will recognize just as also I am recognized.

13 And now stays faith, hope, love, these three, and *the* greatest of these is love.

¹² 13:12 **obscurely**, *ainigma*, enigma, meaning something puzzling and inexplicable.

CHAPTER 14

1 Pursue love, and be zealous for the spiritual, and in a greater degree that you may prophesy,

2 Because the one speaking in a tongue absolutely does not speak to men, but to God, because absolutely not one hears, and in spirit he speaks mysteries.

3 And the one prophesying speaks to men to build up, and comfort, and encourage.

4 The one speaking in a tongue builds up himself, and the one prophesying builds up the church.

5 And I will all of you to speak tongues, but more that you prophesy, because greater is the one prophesying than the one speaking tongues, except he interprets, that the church may take building up.

6 And now, brothers, if I come to you speaking tongues, what will I benefit you, except I speak to you either in revelation, or in knowledge, or in prophesying, or in teaching?

7 And even lifeless things giving a sound, whether pipe or harp, if they do not give a distinction in the sounds, how will it be known what is piped or harped?

8 Because also if the trumpet gives an uncertain sound, who will prepare himself to the battle?

1 CORINTHIANS 14

9 Also in this way you, except you give through the tongue words well marked, how will it be known what is said, because you will speak into the air.

10 There are attained so many kinds of voices in the world, and absolutely not one is voiceless.

11 Therefore if I do not see the power of the sound, I shall be to the one speaking a foreigner, and the one speaking, a foreigner in me.

12 In this way also you, since you are zealots for spiritual things, seek the building up of the church so that you may super-abound.

13 Therefore let the one speaking a tongue pray that he may interpret,

14 Because if I pray in a tongue, my spirit prays, and my mind is unfruitful.

15 What therefore is it? I will pray with the spirit, and I will pray also with the mind; I will sing with the spirit, and I will sing also with the mind.

16 Since if you bless in the spirit, how will the one occupying the place of the common persons speak the amen upon your giving of thanks, since he absolutely does not see what you say?

17 Because you indeed give thanks beautifully well, but the other is absolutely not built up.

18 I thank my God, I speak tongues more than all of you,

19 But in the church I will to speak five words through my mind, so that I may also catechize

1 CORINTHIANS 14

Spiritual gifts and tongues

others, than ten thousand words in a tongue.

20 Brothers, do not be children in *your* minds, but in badness be like infants, and in *your* minds be perfect.

21 In the law it has been written that, In other tongues and in other lips I will speak to this people, and also in this way they will absolutely not listen to me, says the Lord. Isa 28:11

22 Therefore tongues are for a sign, absolutely not to the believing, but to the unbelieving, and prophesying *is* absolutely not for the unbelieving, but for the believing.

23 If therefore the whole church comes together upon one place, and all speak tongues, and the common persons, or unbelievers come in, will they absolutely not speak that you rave as maniacs?

24 And if all prophesy, and someone comes in who does not believe, or is a common person, he is convicted by all, he is examined by all;

25 And in this way the secrets of his heart become manifest, and so falling down on his face he will prostrate himself to God, and announce that God is actually in you.

26 What therefore is it, brothers? When you come together, everyone has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be to building up.

27 If anyone speaks a tongue, *let it be* by two, or at the most three, and in turn, and let one interpret.

28 And if *there is* no interpreter, keep silent in the church, and let him speak to himself, and to God.

29 Let the prophets speak, two or three, and let the other judge through.

30 And if *anything* is revealed to another sitting, let the first keep silent,

31 Because you all have power to prophesy one by one, that all may learn, and all may be comforted.

32 And *the* spirits of the prophets are arranged under³² the prophets,

33 Because God is not *the* God of tumults, but *the* God of peace, as in all churches of the saints.

34 Let your women keep silent in the churches, because it is absolutely not allowed to them to speak, but let them be arranged under, as also the law says.

35 And if they will to learn anything, let them ask their own husbands in *the* house, because it is shameful for women to speak in church. See Note 1 Tim 3:11; 5:2

36 Or did the word of God go out from you, or did it arrive to you only?

37 If anyone thinks himself to be a prophet or spiritual let him recognize what I write to you,

³² 14:32 arranged under, *hupotasso*, arranged under; the prophet's spirit is arranged by God under the authority of the prophet.

because they are a commandment of the Lord.

38 And if any is ignorant, let him be ignorant.

39 Therefore, brothers, be zealous to prophesy, and do not stop tongues speaking.

40 Let all things be in good form, and according to order.

CHAPTER 15

1 And I make known to you, brothers, the good news which I announced to you, which also you took to yourselves, and in which you stand,

2 Through which also you are saved, if you hold fast that word I announced to you, unless you believed in vain,

3 Because I gave over to you first of all what I also took to myself, that Christ died for our sins according to the Scriptures,

4 And that he was buried, and was raised the third day according to the Scriptures,

5 And that he was gazed at by Cephas, then of the twelve.

6 After that, he was gazed at by above five hundred brothers on one single occasion, of whom the majority remain until now, but some have fallen asleep.

7 After that, he was gazed at by James, then by all the apostles.

8 And last of all he was gazed at by me also, as one of an untimely birth.

9 On this very account I am the least of the apostles, that am absolutely not worthy to be called

an apostle, because I pursued the church of God.

10 And by the grace of God I am what I am, and his grace to me was absolutely not in vain, but I worked hard more super-abundantly than they all, and absolutely not I, but the grace of God with me.

11 Whether therefore, I or they, so we preach, and so you believed.

12 And if Christ is preached that he was raised out of the dead, how do some among you say that there is absolutely no resurrection of the dead?

13 And if there is absolutely no resurrection of the dead, then Christ was absolutely not raised;

14 And if Christ absolutely was not raised, then our preaching *is* vain, and also our faith.

15 And we are also found false witnesses of God, because we have testified according to God that he raised up Christ, whom he absolutely did not raise up, if then the dead are absolutely not raised,

16 Because if the dead are absolutely not raised, then Christ is absolutely not raised;

17 And if Christ is absolutely not raised, your faith is vain; you are still in your sins.

18 Then also those having fallen asleep in Christ have been destroyed.

19 If in this life only we have hope in Christ, we are of all men most pitiable.

1 CORINTHIANS 15

The resurrection; in Adam all die, in Christ all are made alive

20 And now Christ has been raised out of the dead, and became the firstfruits of those fallen asleep,

21 Because since through man *is* death, through man *is the* resurrection of the dead,

22 Because as in Adam all die, so also in Christ all will be made alive.

23 And everyone in his own order: Christ the firstfruits, afterward they who *are* Christ's in his coming to be at our side,

24 Then, the end, when he gives over the kingdom to God, even the Father, when he renders all head rule and all authority and power inoperative,

25 Because it is necessary for him to reign until he has placed all enemies under his feet.

26 The last enemy to be rendered inoperative *is* death,

27 Because he has arranged all things under his feet, and when he says that all things are arranged under *him*, it is clear that the one having arranged all things under him is excepted.

28 And when all things will be arranged under him, then also the Son himself will be arranged under him who arranged all things, that God may be all in all.

29 Else what will they do who are baptized for the dead if the dead are absolutely not at all raised? And why are they baptized for the dead?

30 And why are we in jeopardy every hour?

31 I die daily, as sure as your rejoicing, which I have in Christ Jesus our Lord.

32 If according to man I fought with beasts in Ephesus, what *is* the profit to me if the dead are absolutely not raised? Let us eat and drink, because tomorrow we die. Isa 22:13

33 Do not be led astray; worthless companionships ruin excellent habits.

34 Awake to righteousness, and do not sin, because some have ignorance of God; I speak to your confusion.

35 But someone will speak, How are the dead raised? And, With what body do they come?

36 Mindless one, what you sow is absolutely not made alive unless it dies;

37 And what you sow - you absolutely do not sow the body that is going to be, but a naked grain; it may be of wheat, or some of the rest;

38 And God gives it a body just as he wills, and to every seed its own body.

39 All flesh *is* absolutely not the same flesh, but *there is* one flesh of man, another flesh of domesticated animals, another of fish, and another of birds.

40 And there are heavenly bodies, and earthly bodies, but the glory of the heavenly *is* different, and that of the earthly *is* different.

41 *There is* a different glory of the sun, and a different glory of the moon, and a different glory

The resurrection; It is sown a soulical body, raised a spiritual body **1 CORINTHIANS 15**
of the stars, because star surpasses
star in glory.

42 So also *is* the resurrection
of the dead; it is sown in decay;
it is raised in undecay;

43 It is sown in dishonor; it is
raised in glory: it is sown in weak-
ness; it is raised in power:

44 It is sown a soulical
body⁴⁴; it is raised a spiritual
body. There is a soulical body,
and there is a spiritual body.

45 And so it has been written,
The first man, Adam, became a liv-
ing soul; the last Adam, a life-giv-
ing Spirit. See Notes Gen 1:21, 26 - 27,
2:7. 1 Cor 2:14

46 But the spiritual was ab-
solutely not first, but the soulical,
and afterward the spiritual.

47 The first man *is* out of the
earth, of the dirt; the second man
is the Lord out of heaven.

⁴⁴ **15:44 a soulical body**, *sooma psuchikon*, body soulical. The present body was created by God, Gen 2:7, as a body that operates under the power of the soul, an air breathing mammal, whose body is nurtured by food digested in the stomach and placed in the blood stream to be carried to all parts of the body. Because the principle of death entered the body through sin, ultimately the body must cease to function as a soulical body and die, even in those whose spirits have been born from above, Gen 2:17. That is why God said in Lev 17:11, **the soul of the flesh is in the blood**. The soul of the human is presently in the blood, and the body operates on the blood. (Jesus gave His blood, His soul, to save us from the sin of our soul, Mat 20:28.) That is why it is called a soulical body. We shall receive a *sooma pneumatikon*, a body spiritual in the resurrection. That is, our resurrected body, as well as our soul, will not operate on blood, but on spirit, and will be renewed eternally to live in glory with God. Note that the resurrection body is not a body composed of spirit, but a physical body that operates on spirit, even as the body of the Lord Jesus after His resurrection. He could eat but He did not necessarily need to, Luke 24:42-43.

48 As *is* the one of the dirt,
such *are* those of the dirt; and as
is the heavenly, such *are* also
those of the heavenly.

49 And just as we have borne
the image of the one out of the dirt,
we shall also bear the image of the
heavenly. Note Gen 1:26 - 27

50 And this I say, brothers,
that flesh and blood absolutely
does not have power to inherit
the kingdom of God, and the de-
caying will absolutely not inherit
the undecaying.

51 Behold, I say to you a mys-
tery: We all shall absolutely not fall
asleep, but we all shall be changed,

52 In an atom⁵² of time, in a
jerk of an eye, in the last trum-
pet, because a trumpet will
sound, and the dead will be raised
undecaying, and we shall be
changed,

53 Because this decaying
thing must be clothed in undecay,
and this dying thing must be
clothed in deathlessness.

54 And when this decaying
thing shall have been clothed in
undecay, and this dying thing will
have been clothed in deathless-
ness, then the word written shall
come to be, Death is gulped
down in victory.

55 Death, where *is* your
sting? Hell,⁵⁵ where *is* your vic-
tory? Hos 13:14

56 And the sting of death *is*
sin, and the power of sin *is* the
law.

⁵² **15:52 an atom of time**, *atomos*, un-
cut, or indivisible, from which our word atom
came, meaning a unit of time so short that it
cannot be further divided.

⁵⁵ **15:55 hell**, *haidēs*.

1 CORINTHIANS 16

The contribution for the saints; Paul's personal plans

57 But thanks *be* to God, the one giving us the victory through our Lord Jesus Christ!

58 Therefore, my beloved brothers, be steadfast, unmoveable, always super-abounding in the work of the Lord, seeing that your toil is absolutely not in vain in the Lord.

CHAPTER 16

1 And concerning the contribution for the saints, as I have ordered for the churches of Galatia, so also you do.

2 Upon the first of the week let every one of you place alongside of himself in reserve, whatever he is prospered in his journey, so that when I come, then there are no contributions.²

3 And when I come, whomever you test, through letters, those I will send to bring your grace into Jerusalem.

4 And if it is suitable for me to go also, they will go with me.

5 And I will come to you, when I go through Macedonia, because I am going through Macedonia.

6 And attaining *it* I will stay with you, or even spend the winter, that you may send me forward wherever I go,

7 Because I absolutely do not will to see you now en route, and I am hoping to stay over some time with you, if the Lord allows.

² 16:1-2 the contribution for the saints here is a special offering for poor saints, and not instructions for the regular tithes and offerings. See 1 Cor 9 and the Note at 9:13 for the bringing of tithes and offerings for the support of the ministry.

8 And I will stay over in Ephesus until Pentecost,

9 Because a great and effective door has opened to me, and many are those stretched out against *us*.

10 And if Timothy comes, see that he is with you without fear, because he works the work of the Lord as I also.

11 Let no one therefore consider him nothing, but send him forward in peace, so that he comes unto me, because I am waiting for him with the brothers.

12 Concerning our brother Apollos, I called on him greatly to come to you with the brothers, and his will was absolutely not at all to come now, and he will come when he has a good time.

13 Watch, stand fast in the faith, be manly, be strong.

14 Let your all be in love.

15 I call upon you, brothers, see the house of Stephanas, that it is the firstfruits of Achaia, and that they have arranged themselves for the ministry of the saints,

16 That you also be arranged under such ones, and to all co-workers and hard workers.

17 And I rejoice upon the coming of Stephanas, and Fortunatus, and Achaicus to be at my side, because what was lacking on your part they have completed,

18 Because they have rested my spirit and yours; therefore, recognize such as these.

19 The churches of Asia embrace you. Aquila and Priscilla embrace you much in the Lord, with the church in their house.

20 All the brothers embrace you. Embrace one another with a holy kiss.

21 The greeting of my hand, Paul.

22 If anyone absolutely does not love the Lord Jesus Christ, let him be accursed! The Lord comes!²²

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with all of you in Christ Jesus. Amen.

²² **16:22 The Lord comes**, *Marana-tha*, an Aramaic phrase meaning The Lord comes! It is quoted in an early Christian document called The Teachings Of The Apostles. The passage is: Gather us all together into your kingdom which you have prepared. Maranatha. Hosanna to the Son of David, blessed is He who comes... It is a confession of faith that the Lord Jesus is coming.

1 CORINTHIANS