FIRST CORINTHIANS

CHAPTER 1

1. **Paul, a called** (invited) **one, one sent forth with a mission** (an emissary; a representative) **of, and from, Jesus Christ** [with other MSS: Christ Jesus' ambassador] **through God's will** (purpose; intent), **and Sosthenes, the brother** (= fellow believer),
2. **to God's called-out community** (or: summoned-forth group that has God as its source, and which belongs to God), **the one being within Corinth – to those having been set-apart** (made holy; sanctified; made sacred) **within Christ Jesus** (or: in union with [the] Anointing of Jesus)**: called** (or: invited) **folks, set-apart people** (holy ones; saints; sanctified folks; sacred ones; = folks devoted to God) **– together with all those in every place constantly calling upon the Name of our Lord** [note: the phrase applied to Yahweh in Gen. 12:8; Zech. 13:9]**, Jesus Christ – their [Lord] as well as ours:**
3. **Grace** (the influence and boon of undeserved favor, kindness, joy and goodwill) **and peace** (or: harmony; [= shalom]), **from God, our Father and Lord, Jesus Christ** (or: from our Father, God, and [the] Owner, Jesus [the] Anointed).

4. **I always and progressively give thanks to** (or: for) **my God**
(or: experience gratitude in my God; express the ease of grace in my God; experience the happy fortune of abundant favor in my God; observe my God's competent and prosperous grace), **upon the basis of God's grace** (favorable influence) **[which is] being given to you folks within and in union with Christ Jesus,**
5. **because within the midst of everything, and in union with all humanity, you folks are** (or: were) **made rich** (enriched) **within, and in union with, Him – within every thought** (in the midst of all [the] Logos; in all reason; within all [the] message; in every word and expression) **and in all intimate, experiential knowledge and insight –**
6. correspondingly and in proportion as Christ's witness (or: the testimony pertaining to and whose origin is the Anointed One; or: the evidence of the Anointing) **was made certain, stable and established on good footing** (or: validated, warranted and confirmed) **within you folks,**
7. **and as you people are not continuing trailing behind or constantly late, so as to be deficient or fall short – not even in one effect of grace** (or: gracious gift) **– being ones habitually receiving and taking away into your hands from out of our Lord's** [= Yahweh's, or Christ's] **unveiling: Jesus Christ**
(or: from the midst of the uncovering and revelation of our Lord, Jesus [the] Anointed; or: forth from the disclosure from our Lord, which is Jesus Anointed),
8. **Who will be making you folks stable, certain and established on good footing until maturity** (until attainment of the goal; until accomplishment of the intended results)**: people not [being] open to accusation** (or: those not in the

midst of a [legal] charge, not being called into account, or considered in some category; unimpeachable ones), **within the midst of and in union with the Day of our Lord** [Christ or Yahweh] **– Jesus Christ!**

` (or: in the Day which is our Lord, Jesus Christ; or: in the day of [Yahweh], which is our Master, Jesus [the] Anointed.)
[comment: the phrase "the day of the LORD" was used by the prophets to signify God's influence and activity upon people]

9. **God [is] full of faith, trustworthy, loyal and faithful – through Whom you folks were called and invited into a participation** (a common partnership; fellowship; a sharing) **of His Son, Jesus Christ, our Lord** (Owner; Master).

10. **Now I am constantly performing as a paraclete, calling you alongside to aid, comfort and encourage you, brothers** (= fellow members), **through the Name of our Lord – Jesus Christ – to the end that you can** (should; may; would) **all keep on speaking the very same thing, and there may not continue being tearing splits** (divisions; schisms; rifts) **among you folks, but you should** (or: would) **progressively be folks having been mended, knit together and restored so as to be adjusted down, attuned on the same level, fitly and completely united within the very same mind and in the very same opinion** (consent; sentiment; the effect of your intimate experiential knowledge).

11. **For it was made evident and is clear to me about** (or: concerning) **you folks, my brothers** (= fellow believers**), by those of Chloe's [people; group; household], that there continue being quarrels** (situations of strife; discordant debates) **among you people** (or: contentious dispositions within you folks).

12. **Now I am saying this because each of you is habitually saying, "I, myself, am indeed [a follower] of Paul," yet [another], "I, myself, belong to Apollos," and [another], "As for me, I [am] of Cephas' [group]," but [another], "I, myself, [am] from Christ."**

13. **Christ has been parted and remains divided into fragments!** (or, as a question: Has Christ been fragmented into divided parts?)
Paul was not crucified over (on behalf of; other MSS: concerning) **you folks! Or were you baptized into the name of Paul?**

14. **I am continually thankful** [other MSS: I constantly thank {others add: my} God] **that I baptized** (immersed) **not one of you folks, except Crispus and Gaius,**

15. **so that no one could say that you folks were immersed** (baptized) **into my name!**

16. **Now, I did baptize** (immerse) **the household of Stephanas, too. Beyond that I do not know for sure whether I immersed anyone else.**

17. **For Christ did not send me off with a commission to be constantly baptizing** (immersing), **but rather to habitually announce the message of goodness** (to repeatedly bring the message of abundant well-being; to progressively declare the news of fortunate and ideal ease), **[though] not in cleverness of word** (within [the] wisdom of a message or an idea; not in skillfulness of rhetoric), **to the end that the cross of the Christ** (the Anointed

One's execution-stake) **cannot** (or: would not) **be made empty or void of content and purpose.**

18. **You see, the message** (the word; the Logos) **of the cross** (or: the idea and concept pertaining to the execution-stake) **is and continues being, on the one hand, stupidity** (nonsense; foolishness) **to** (or: for; in) **those folks progressively destroying themselves** (or, as a passive: being habitually lost or undone); **yet, on the other hand, it is and continues being God's power** (or: the ability of God; the power which is God) **in us, to us and for us: in the folks being habitually delivered**

(or: for those being continually rescued, repeatedly saved and progressively restored to health and wholeness; or: to the ones being progressively restored to their original state and condition).

19. **For it has been written, and thus stands,**

"I will undo (untie and loose away; destroy) **the wisdom and cleverness of the wise ones, and I will set aside** (or: displace; invalidate) **the intelligence** (comprehension; understanding) **of the intellectual** (intelligent; comprehending) **people."** [Isa. 29:14]

20. **Where [is] a wise one? Where [is] a scribe** (one learned in the Scriptures; the scholar)**? Where [is] a collaborating seeker** (a co-investigator; a discusser; a learned sophist; a reasoner) **of this age? Does not God prove** (or: make) **stupid** (foolish; nonsensical) **the wisdom** (cleverness; learned skill) **of this ordered arrangement** (controlling System; world of culture, religion, economy and government)**?**

21. **For since, in view of the fact that – within the Wisdom of God** (or: in the wisdom whose source and origin is God; in the midst of the wisdom which is God) **– the ordered arrangement and System did not come to have an intimate, experiential knowledge of God through means of this Wisdom**

(or: You see, in as much as – in union with God's wisdom – the world of mankind did not recognize, or have insight into, God through means of [human] wisdom), **God delights and considers it profitable** (thinks it thoroughly competent and easy; imagines it well-done) **to deliver** (or: save; rescue; restore to health, wholeness and their original state and condition) **the folks trusting and believing, through the stupidity of the proclamation**

(or: the aforementioned foolishness of that which is proclaimed; or: the dullness of the effect of heralding; or: the "nonsense" of the result of the message preached),

22. **in as much as, both Jews constantly request** (habitually demand) **signs, and Greeks** (those of the Hellenistic culture) **constantly seek** (habitually try to find) **wisdom!**

23. **Yet as for us, we are constantly proclaiming** (habitually heralding) **Christ: One having been terminally crucified** (executed on a stake) **– indeed, a trap-spring** (or: a snare; thus: an obstacle or cause for stumbling or being ensnared) **to** (or: with; for; among) **Jews** (those of the Jewish culture and religion); **yet stupidity** (foolishness; nonsense) **to** (or: for) **[the] multitudes** (among [other] ethnic groups; in [the] nations; with the non-Jews),

24. **and yet [it is] Christ: God's power and ability, as well as God's wisdom**
(or: and so [we see the] Anointed One – a power from, and which is, God, as well as understanding insight and skillful cleverness from, and which is, God), **to, for, in, with and among those [who are] the called** (or: invited) **people!**
25. **Because God's stupid thing** [or: plan; idea] (or: the foolish act of God; nonsense from God) **continues being wiser than mankind** (humans; people), **and God's weak act [is] stronger than mankind** (humanity; people).

26. **For, take a comprehensive look at** (or: as an indicative: you folks are progressively observing and seeing) **your calling, brothers, that [there are] not many wise folks – according to flesh**
(or: corresponding to a flesh [system of philosophy or religion]; on the level of [the estranged human situation]; = having their origin in the sphere of a self oriented toward a controlling System), **not many powerful ones** (those with ability), **not many well-born ones** (ones born to ease and profit; those of noble birth; folks with good genes or genealogy),
27. **but to the contrary, God collects His thoughts and speaks forth** (or: selects and picks out; chose) **the stupid things** (or: the foolish ones) **of the organized System** (the world of religion, culture and its society; or: the cosmos; the universe), **to the end that He could** (or: would; may) **habitually disgrace and bring shame down on the wise ones; and God collects His thoughts and speaks forth** (or: selects, picks out and chooses) **the weak things** (or: the powerless or sickly ones) **of the System** (world; arranged order), **so that He would bring disgrace and shame down on the strong things** (or: the robust and mighty ones),
28. **and God collects His thoughts and speaks forth** (or: selects, picks out and chooses) **ignoble things**
(or: those of no family; those without known ancestry; the base ones; or: the things that are unborn or have not happened; the occurrences that have not come to be) **pertaining to the controlling System** (or: from the world or government, politics, religion, culture), **and those that are looked down on, despised and regarded as having come from out of nothing – even those being nothing** (or: not existing; the things [which] are not) **– in order that He could make ineffective** (may bring down to idleness and uselessness) **the existing things** (= [systems of government and religion] presently being),
29. **so that no flesh [nature, government or religious system] – [including, or at] all – could boast in God's sight or presence** (or: before God).

30. **Now you folks are, and continuously exist being, forth from out of the midst of Him – within and in union with Christ Jesus, Who came to be** (or: is birthed) **wisdom in us** (or: to us; for us) **from God; likewise, both fairness and equity** (right relationship in the Way pointed out; rightwisedness – being turned in the right direction – and justice) **and the essence of being set-apart** (or: holiness; sanctity) **– even release by payment of a ransom** (or: redemption) **–**
31. **to the end that, correspondingly as it has been and stands written,**

"The one constantly boasting: let him habitually boast and constantly take pride in [the] Lord [= Yahweh]**."** [Jer. 9:23]

CHAPTER 2

1. **And I, myself, coming toward you, brothers** (= fellow believers), **did not come repeatedly announcing the message of God's secret** (or: constantly proclaiming the news of the mystery [other MSS: witness; testimony] from God) **down to you as down from an elevation of thought** (or: according to superiority of word), **or of wisdom and cleverness** (= with a message of transcendent rhetoric or philosophical subtlety and brilliance),
2. **for I decided not to see or know anything among you folks, except Jesus Christ – and this One being one having been crucified** (executed on a stake)**!**

3. **And I, myself, came to you and faced you folks in lack of strength** (or: in union with weakness), **and in fear – even in much trembling and agitation of mind** (or: very nervous; shaking with reverence and respect; or: = with earnestness and much concern),
4. **so my message** (word; thought) **and my public proclamation [were] not in persuasive words** (ideas) **of wisdom** (or: cleverness), **but to the contrary [were] in demonstration of spirit as well as of power and ability**
(or: in the midst of a display of proof from [the] Spirit, consisting of power and ability; in union with a documented manifestation which was Breath-effect and which was a means of influence and capability),
5. **to the end that your trust would not be in human wisdom** (your faith and reliance would not exist in cleverness of people), **but rather in God's power, means, influence and ability.**

6. **Now we habitually speak wisdom among the mature folks** (or: in the midst of the finished, complete, or perfect ones who have arrived at the goal), **yet not a wisdom of this age, neither of the rulers** (chief people; leaders) **of this age – of those progressively and successively being brought down to idleness and ineffective uselessness** (= being one by one fired from their jobs; or: gradually nullified and rendered inoperative).
7. **To the contrary, we habitually speak God's wisdom within the midst of a secret** (or: we normally speak – in [the form or realm of] a mystery which only the initiated understand – the wisdom which is God)**: the [wisdom] having been hidden away and remaining concealed, which God before marked out and set its boundaries** (or: previously designed) **– before the ages – [leading] into our glory** (our manifestation which calls forth praise; our good reputation),
8. **which [wisdom] not one of the rulers** (leaders; chief people) **of this age know** (or: came to know) **by intimate experience. For if they knew, they would not likely have crucified the Owner of the glory**
(or: For if they know, they would not stake-execute the Lord of the manifestation which calls forth praise).

9. **But to the contrary, according as it has been and stands written,**
"Things which an eye has not seen and an ear does not hear, neither does it ascend (climb up) **upon [the] heart of a human, so as to conceive – so many things God prepares and makes ready in** (or: for) **the folks habitually loving Him."** [Isa. 64:3; 52:15]

10. **Yet** [other MSS: For] **God unveils [them] in us** (reveals [them] to us) **through the spirit** (or: the Spirit; the Breath-effect), **for you see, the spirit** (or: the Spirit; the Breath-effect) **constantly and progressively searches, examines and investigates all mankind, and all things – even the depths of God!**

11. **For who, of humanity** (of mankind), **has seen so as to know the things of the human** (or: the [matters] pertaining to a person), **except the spirit of the human** (or: the person's spirit) **– the one within the midst of him? So, too, no one** (or: not one) **experientially or intimately knows** (or: came to know or have insight regarding) **the things of God** (God's matters), **except the Spirit of God** (or: God's spirit; the Breath-effect which is God).

12**. Now we did not receive** (or: do not accept or take to ourselves; do not take control of or grasp hold of) **the spirit of the System** (the world's spirit and atmosphere), **but to the contrary, that spirit** (or: Spirit; Breath-effect) **[which is] from out of the midst of God – to the end that we can see and know the things being freely and joyously given to and for us in grace** (or: being graciously bestowed, and favorably given in us) **by God,**

13. **which things we are also habitually speaking – not in words taught by human wisdom** (or: not taught within thoughts or ideas whose origin is human wisdom), **but rather in ones taught by spirit** (or: within ones taught whose source and origin is [the] Spirit – from the effect of a Breath), **habitually evaluating, deciding, combining or contrasting spiritual [matters] together by spiritual [means] and with qualities inherent in the Breath-effect**
(or: constantly matching or comparing/contrasting things pertaining to spirit with things in spirit/[the] Spirit; progressively judging collectively spiritual folks for spiritual [reasons]).

14. **But a soulish person** (a human which is dominated by, or living focused on, his breath [= the present transient life], or by those things which characterize the soul [emotions; will; intellect; physical life; internal welfare; the self; the ego]) **does not normally accept** (or: habitually get or welcomingly receive the offer of) **the things of God's Breath-effect** (or: which have the character and quality of the Spirit of God; pertaining to God's spirit and attitude), **for they are stupidity** (foolishness; nonsense) **to him** (for him; in him), **and he continues unable and habitually has no power to intimately and experientially know [them] or get insight, because they continue being sifted and held up for close spiritual examination**

(are normally evaluated spiritually above; are constantly brought back for spiritual separation and discernment; are progressively re-evaluated through means of Breath-effect).

15. **Yet the spiritual person** (one dominated by and focused on spirit or the realm of the Spirit, and characterized by the qualities of spirit: the Wind which continuously moves across the land) **is, on the one hand, continuously sifting and re-evaluating** (habitually separating and deciding above on; progressively holding things up for close examination of) **all things and all humans, yet, on the other hand, he is being sifted and held up for close examination or decision by no one.**

16. **For,**

> **"Who intimately knows** (or: experientially knew) **[the] Lord's** [= Yahweh's] **mind? Who will co-habit with** (mount, as male with female; come together so as to unite with and be knit with) **Him?"** [Isa. 40:13]

Yet we, ourselves, are continuously holding (or: progressively having) **Christ's mind** (a mind which is Anointed, which is Christ)**!**

CHAPTER 3

1. **And I, myself, brothers, was not able to speak to you folks as to spiritual ones** (people having the effect of the Breath), **but to the contrary as to fleshly folks** (ones whose material make-up is flesh; = people who live in the estranged condition) **– as to infants in Christ** (or: non-speaking babies in [the] Anointing).

2. **I gave you folks milk to drink, not solid food, for you were continuing not as yet being able** (having power). **But then, neither are you yet now** (at present) **able** (or: having power), **for you are** (continue being) **still fleshly ones.**

3. **For you see, in which place** (or: insofar as) **[there is] jealousy and strife among you folks – are you not existing being fleshly folks** (people fitted for, or adapted to, flesh), **even constantly walking around** (= living your life) **according to, on the level of, in the sphere of, and corresponding to humanity?**

4. **For whenever anyone repeatedly says, "I, myself, am indeed of Paul** (belong to Paul; have my association with Paul),**" yet a different one [says], "I, myself, of Apollos" – are you not continuing being fleshly humans** (people acting like the flesh)**?**

5. **What, then** (or: So then, what), **is Apollos? And what is Paul? [They are] attending servants, through whom you folks came to believe and trust – even as the Lord** [= Christ or Yahweh] **gave** (or: gives) **to and in each one.**

6. **I, myself, plant** (or: planted), **Apollos irrigated** (or: waters; caused [you] to drink), **but then God was causing [it/you] to progressively grow up and increase** (be augmented).

7. **So that neither is the one habitually planting anything** (anyone [of importance]), **nor the one habitually irrigating** (watering; giving drink), **but rather God: the One habitually and progressively causing growth and increase.**

8. **Now the one continually planting and the one continually irrigating are one** (exist being a unit), **yet each one will receive his own wage** (pay; compensation) **corresponding to his own labor** (toil).
9. **For we are God's fellow-workers** (or: we are co-workers of God; we exist being co-workers who belong to God). **You folks are God's farm** (or: field under cultivation), **God's building** (or: construction project; structure, or act of building).

10. **Corresponding to, in accord with and to the level of God's grace and favor [which are] being given to** (or: by) **me, as a skillful master-carpenter** (a wise chief-builder; a clever head-artisan; [the] learned and insightful leading-builder; wise architect, engineer or foreman; a wise originating begetter**) I lay** [other MSS: have laid] **a foundation** (or: laid a foundation [stone]), **yet another is progressively building a house upon [it]. Now let each one continue watching to observe** (= take care) **how he keeps on building the house upon [it]** (or: upon the house),
11. **for no one can** (or: continues able to; is having power to) **lay another foundation** (or: to place or set another foundation [stone] of the same kind) **beside** (or: in addition to and distinct from) **the One lying** (continuing being laid)**: which is** (continues being) **Jesus Christ** (Jesus [the] Anointed One; = Jesus, [the] Messiah).

12. **Now if anyone proceeds building a house** (a superstructure) **upon the** [other MSS: this] **Foundation – gold and silver [with] precious** (valuable) **stones; wood [and] thatching: herbage** (or: grass; hay) **[or] stalk** (or: straw; stubble) **–**
13. **each one's work will make itself to be visible in clear light** (or: will become apparent), **for the Day will make [it] evident** (show [it] plainly). **Because it is being progressively unveiled** (continually revealed) **within the midst of Fire, and the Fire, Itself, will test, examine and put to the proof** (or: prove by testing) **what sort of work each one's exists being.**
14. **If anyone's work which he built upon [it] will remain, he will receive wages** (pay; compensation).
15. **If anyone's work will be burned down, he will incur a loss** (sustain the damage; forfeit [it]), **yet he, himself, will be saved** (rescued and delivered; healed and restored to health; returned to his original state and condition), **and as in this way – through Fire!**

16. **Have you folks not seen, and know, that you people continuously exist being God's Temple** (Divine habitation; holy place and holy of holies; inner sanctuary), **and God's Spirit is constantly dwelling** (Breath is making Its home; the Wind which is God is housing Himself) **within the midst of you folks?**
17. **If anyone habitually spoils, ruins, wrecks or corrupts God's Temple, God will spoil, ruin, wreck and corrupt this person; for God's Temple – which ones you folks, yourselves, are** (exist being), **– is set-apart** (holy; sacred).

18. **Let no one continue to be completely cheating, tricking, deceiving or deluding himself: if anyone among you folks habitually imagines** (thinks; supposes; presumes) **[himself] to be wise** (to exist being a clever one) **within this age** (this era; this period of time), **let him come to be** (or: birth himself) **stupid** (dull; foolish; a fool) **– to the end that he can come to be** (may birth himself) **wise.**
19. **For you see, the wisdom** (cleverness; skill) **of this world System** (ordered and controlling arrangement of culture, religion and politics) **is stupidity** (exists as nonsense and foolishness) **[when put] beside or next to God** (or: in God's presence). **For it has been written,**

> **"He is the One habitually laying hold of and catching in His fist the wise** (clever) **ones, within the midst of their every act** (or: capability and readiness to do or work; cunning; craftiness)**."** [Job. 5:13]

20. **And again,**

> **"[The] Lord** [= Yahweh] **continues, by intimate experience, knowing the reasonings** (thought processes; designs) **of the wise ones, that they are** (continue being) **fruitless and to no purpose."** [Ps. 94:11]

21. **Hence** (or: And so)**, let no one continue boasting in people** (in humanity)**, for all people are yours** (or: all things pertain to you),
22. **whether Paul, or Apollos, or Cephas; whether [the] world** (System of culture, religion, economy and politics), **or life, or death; whether things standing or having been placed within [your situation], or things being about to be** (impending things), **all people and all things [are] yours** (or: everything [pertaining to you] has its origin in you),
23. **yet you folks [are] Christ's – yet Christ [is] God's!**

> (or: now you have your source and origin in [the] Anointed, and [the] Anointed has His source and origin in God.)

CHAPTER 4

1. **Thus, let a person** (a human) **continue logically considering** (or: measuring and classifying) **us as God's subordinates** (God's deputies; those under God's orders; God's under-rowers) **and house-managers** (or: administrators) **of God's secrets** (or: mysteries which require initiation for receiving).
2. **In this situation, furthermore, it is constantly being looked for and sought after, in house-managers** (administrators)**, that this person may be found [to be] full of faith** (loyal; reliable; trustworthy; faithful).
3. **Now to** (or: for) **me, it is of little importance** (a very trivial matter) **that I am being continually critiqued** (sifted, reviewed and evaluated; put up for judgment) **by you folks, or by a human day** [= day of reckoning; man's tribunal or day in court]. **In contrast, by habit, neither do I set myself up for critique** (or: review, evaluate or judge myself).
4. **For, in and regarding** (or: [as] to) **myself, I have been conscious of nothing; but yet in this I have not been set forth as** (or: made to be) **fair and**

equitable (just and rightwised with right relationship in the Way pointed out). **Now the One continually setting me up for evaluation** (sifting, reviewing and deciding about me) **is [the] Lord** [= Christ or Yahweh].

5. **Hence** (or: And so), **do not be constantly evaluating** (or: stop judging, making decisions about or critiquing) **anything before [its] season** (before a fitting, due or appointed situation)**: until the Lord** [= Yahweh or Christ] **would come – Who will give light to** (or: shine upon and illuminate) **the hidden things of the Darkness** (or: the hiding things which are darkness), **and will set in clear light** (or: manifest) **the intentions and purposes** (designs, dispositions, motives and counsels) **of the hearts – and then the praise and applause from God will be birthed** (will happen; come into being) **in each human** (or: for every person)**!**

6. **Now I refashioned these things** (or: transfer these things into a figure; change these things to a distinctive form; = changed the form of the metaphor), **brothers – with a view to Apollos and myself – because of you folks, to the end that in us you could learn not to set your thoughts** (be disposed; put your intellect and opinion; entertain sentiments) **on things over and above things which have been written, so that you do not continue being puffed up – one over and above another, [and] down on the different one.**
7. **For who continues making you to discriminate** (to thoroughly separate or divide through the midst; or: who is repeatedly discerning and distinguishing you)**? And what are you habitually holding** (constantly having) **which you did not receive? Now since** (or: if) **also you received [it], why do you continue boasting, as though not receiving [it]?**

8. **You folks already continuously exist being ones having become completely satiated, with the result that you are now fully satisfied. You are already suddenly rich. You people suddenly reign as kings – apart from us!** [note: these three statements could also be questions: Are you… Are you… Do you…?] **And would that you surely did reign, so that we could also reign as kings together with you!**
9. **Indeed, it continues seeming to me that** (or: I regularly suppose that; I am presently thinking and imagining that) **God shows us off** (exhibits us) **– the last ones sent off with a mission** (or: the emissaries and representatives put on display last) **– as men condemned to die in the public arena** [e.g., as gladiators, or as thrown to the lions], **because we were made to be a theater for** (or: to) **the world** (the organized and controlling System of culture, religion, economy and politics), **and for** (and: to) **agents** (messengers), **and for** (or: to) **humanity** (mankind; people).
10. **We [are] stupid folks** (fools; ones led by nonsense) **because of Christ, yet you folks [are] sensible and intelligent ones** (ones with understanding) **within and in union with Christ; we [are] weak ones, yet you people [are] strong ones; you [are] folks in glory and illustrious reputation, yet we dishonored and unvalued ones.**

11. **Until the present hour** (or: Up to now – this very minute), **we also continue being hungry, constantly thirsty, habitually naked** (= scantily clothed), **repeatedly being struck on the ear with a fist** (= treated roughly) **and are continuously unsettled** (= homeless and wanderers).
12. **Further, we continue toiling** (laboring) **to weariness – habitually active in work with our own hands** [note: the Greek culture despised manual labor]. **Being constantly insulted** (reviled; cursed; verbally abused), **we are repeatedly speaking words of goodness** (or: blessing); **being habitually pursued and persecuted, we are continuously holding up** (or: holding back [i.e., from retaliation]);
13. **being incessantly defamed** (slandered; plied with ill-rumors; other MSS: blasphemed), **we regularly called them to our sides** (normally entreated and offered assistance). **We were made to be as that which comes from cleaning all around** (as the off-scourings; as the filthy refuses) **of the world** (the organized System of culture, religion, economy and government) **– wiped-off filth and scum of all things and all people – until right now!**

14. **I am not continuing to write these things [to be] constantly shaming you folks** (or: turning you back within yourselves), **but to the contrary, as my beloved children** (loved born-ones), **I am progressively placing things in your minds.**
15. **For should you folks proceed to have a vast multitude** (a myriad; ten thousand) **of child-escorts and guardians** (or: tutors) **within Christ, in contrast [you do] not [have] many fathers, because in one moment I, myself, fathered** (gave birth to; generated) **you people within and in union with Christ Jesus – through means of the message of abundant wellness** (the news of fortunate and ideal ease; the news of goodness).
16. **Therefore, I am repeatedly performing as a paraclete for you** (calling you to my side to aid, comfort, encourage and advise you). **Progressively come to be** (or: Keep on becoming) **my imitators** (ones who copy or mimic).
17. **Because of this, I sent Timothy to you folks – he who is my beloved child** (loved born-one) **and one full of faith** (or: a loyal, reliable, faithful and trustworthy person) **within and in union with [the] Lord** [= Christ or Yahweh], **who will call you back to remembrance** (will be reminding you) **of my ways** (roads; paths) **– the ones in union with an Anointing** [other MSS: in the midst of Christ Jesus (or: in {the} Anointing of Jesus); others: within {the} Lord Jesus; others: in Jesus] **– correspondingly as** (according as; along the lines as and to the level as) **I am habitually teaching everywhere, within the midst of every called-out community** (ecclesia).

18. **Now certain ones were puffed up** (= became arrogant)**, as though I [were] not proceeding to be coming to you.**
19. **Yet I will quickly** (speedily) **come to you folks, if the Lord** [= Christ or Yahweh] **should intend** (purpose; will) **[it], and I will know by intimate experience not the word** (thought; idea; message; verbal expression) **of those having been puffed up, but to the contrary, [their] ability and power.**

20. **For God's reign** (or: the kingdom and sovereignty which is God) **[is; lies] not within an idea** (a thought; a word; a message; a verbal expression), **but rather within ability and in the midst of power.**
21. **What do you folks want** (presently desire; normally intend; by habit purpose)**? Should I come to you people within [the realm of] a rod** (staff; = with corrective measures), **or within love, and in a spirit of gentle and tender kindness** (or: meekness)**?**

CHAPTER 5

1. **It is actually** (or: generally; everywhere) **being repeatedly heard [that there is] sexual immorality** (in this case: incest) **among you folks – and such a sort of sexual misconduct which is not even being mentioned** (or: named) **among the ethnic multitudes** (nations; non-Jewish groups)**: so as someone continues to hold** (or: have) **[his] father's woman** (or: wife; thus: [his] stepmother)**!**
2. **And now you folks, yourselves, have been puffed up and remain inflated with pride! And still you do not rather mourn and grieve** (or: lament and express sorrow), **so that the man performing this act would** (or: that the man practicing this deed should) **at once be caused to depart** (or: be lifted up) **from out of your midst.**
3. **For I, myself, indeed continuing being absent – in the body – yet continuously being present alongside – in** (or: by) **the spirit** (or: Breath-effect; or: attitude) **– have, as being present, already sifted, evaluated and decided about the man thus working down to this effect:**
4. **[upon] your being gathered together within the Name of our Lord, Jesus Christ, and together with my spirit** (or: attitude) **in the power and ability of our Lord Jesus,**
5. **[you are] to hand over such a man, with the adversarial [spirit]** (or: in the adversary; by the opponent; or: to satan), **into a loss of the flesh** (or: an undoing and destruction of this [estranged human nature]; a loss of [his "dominated existence" – Walter Wink]) **– to the end that the spirit may be saved** (rescued; delivered; restored to health, wholeness and its original state and condition)**: within the midst of and in union with the Day of the Lord** [= Christ or Yahweh; other MSS add: Jesus; others read: our Lord, Jesus Christ].

6. **The effect of your boast is not beautiful, fine or ideal. Have you not seen so as to know that a little leaven** (or: yeast) **progressively leavens** (permeates) **[the] whole lump of dough** (that which has been mixed and kneaded together)**?**
7. **At once completely clean out the old leaven, so that you folks would progressively be a new lump of dough, just as you are free from ferment** (or: in that you have continued being an aggregation which has been freshly mixed and kneaded together – correspondingly as you are continuing being unleavened ones). **For also Christ, our Passover** [= Passover lamb], **was slaughtered in sacrifice.**

8. **Consequently, we can** (or: should) **be continuously keeping and celebrating the Feast** (Festival) **– not in union with old leaven** (or: leftover yeast), **neither in union with or in the midst of a leaven of bad quality** (worthlessness; ugliness; what ought not to be; malice) **and painful misery** (hard labor; evil disposition; mischief; wickedness) **– but in contrast, in union with and in the midst of unleavened cakes** (matzah) **of genuineness** (or: integrity and sincerity; that which has been tested by sunlight and found to be genuine or pure and unadulterated) **as well as truth and unhidden reality.**

9. **I wrote to you folks, in the letter: not to keep on mixing yourselves together again with men who make a practice of whoring, or who are male prostitutes** (or: to not be repeatedly intermingled again with male paramours who sell themselves) **–**
10. **and [I am] not wholly or altogether [referring] to this world's fornicators or male paramours**
(or: the male prostitutes of this cultural, religious and political system [note: the concept of sexual misconduct also has a figurative aspect in Scripture, denoting unfaithfulness to God]); **or to those who are greedy and want to have more than, and to take advantage of, others and [are] folks who snatch things away, as extortionists; or [who are] idolaters** (or: hirelings of the idols). **Otherwise, in that case, you folks continue under obligation to consequently exit the System** (go forth from out of the midst of the world of culture and society) **–**
11. **yet at this time** (or: so now), **I write for you folks not to continue mixing yourselves back together with anyone being regularly recognized as** (usually designated; habitually named or called) **a "brother," if he should continue being a paramour** (a sexually licentious man, or one who deals with prostitutes or who sells himself for sex), **or a covetous and greedy person, or an idolater, or a verbally abusive one, or a drunkard, or a snatching one** (or: an extortioner) **– to not even be habitually eating with such a person.**
12. **For what [right is it] for me to be making decisions about or judging those [who are] "outside"? Are you, yourselves, not repeatedly sifting and critiquing** (or: separating and judging) **those "inside"? Now those "outside" God habitually sifts and makes decisions about** (judges).
13. **"Lift up out and carry forth** (Expel; Remove) **the degenerate person** (the worthless, base or evil one who brings pain and misery) **out of the midst of yourselves."** [Deut. 13:6; 17:7; etc.]

CHAPTER 6

1. **Does anyone of you folks [who] are continuing holding a thing done toward someone else**
(or: are now having a business transaction focused toward another; continue in having a dispute or law-suit proceeding toward the different person) **now dare or boldly presume to continue to be judged upon the basis** [or: = in the place or court] **of unjust folks** (people who are unfair and

inequitable and are not in the way pointed out), **and not upon the [basis; place; court] of the set-apart folks** (the saints; the holy ones)**?**
2. **Or have you not seen so as to know that the set-apart folks** (the saints; the holy and sacred people) **will sift, separate, evaluate and decide about the organized System** (the world of culture, religion and government)**? So since** (or: if) **within the midst of you folks the world System is to be habitually** (progressively; repeatedly) **evaluated and judged, are you people unworthy or unfit in regard to deciding about very trivial controversies**

(or: not of equal value to the smallest standards by which to sift and evaluate; or: of [holding the] least tribunals or places for court)**?**

3. **Have you not seen so as to know that we shall sift, separate, evaluate and make decisions about agents** (or: judge messengers) **– why not, indeed, the affairs and business matters of everyday life?**
4. **Indeed, therefore, if you may continue having tribunals** (places or situations for trying things; or: standards for evaluating controversies) **pertaining to life's affairs and business matters, make it a practice to seat [as judges] those in the local called-out community [who] have been regarded as amounting to nothing and are treated with contempt and scorn** (those least esteemed and of humble station in life).

(or, as a question: are you making it a practice to seat [as judges] those looked down upon in the congregation?)

5. **I am saying [this] to direct you folks toward turning back within** [your community or yourself, and so, to reconsider].
Is there thus not one wise man (a man skilled with insight) **among you folks who will be able to thoroughly sift and hold up [things] for evaluation and decision** (to adjudicate back) **in his brother's midst?**
6. **To the contrary a brother is constantly being brought to court** (sued; judged; evaluated and decided about) **with a brother** (= by a fellow believer; or: member of the same family) **– and this upon [the basis and situation] of unbelievers!**

7. **Indeed, it is already** (or: to begin with [= even before going to court]) **therefore wholly a defeat** (a being overcome; a default) **for you folks – that you continue having lawsuits with one another. Why not rather continue suffering wrong** (or: be repeatedly treated unfairly and unjustly)**? Why not rather continue being defrauded** (or: being deprived from; or, as a middle: allowing yourselves to be cheated)**?**
8. **Yet instead, you yourselves are constantly committing wrong** (being unfair and unjust; living contrary to the Way pointed out) **and are repeatedly defrauding** (cheating; depriving from [someone]) **– and this [to] brothers** (= fellow believers; = members of the Family)**!**

9. **Or have you not seen so as to know that unfair** (unjust; inequitable; way-crossing) **folks will not inherit God's kingdom** (receive an allotment in God's sovereign reign)**? Do not be repeatedly misled or constantly caused to wander** (or: be deceived). **Neither sexually licentious folks** (paramours;

fornicators), **nor idolaters, nor adulterers, nor unmanly** (effeminate; men who wear soft, delicate clothes; catamites; men or boys who allow themselves to be used homosexually), **nor men who lie with and have sexual intercourse with males,**
10. **nor thieves, nor greedy** (covetous) **ones; not drunkards, not verbal abusers, not people who ravenously snatch, swindle or extort, will inherit God's kingdom** (will receive an allotment in God's sovereign reign).
11. **And some of you were these things. But now you folks bathed yourselves off** (took a bath to cleanse things away). **But further, you were set apart** (made holy). **But also you were rightwised and placed in the Way pointed out** (turned in the right direction, made fair and equitable, and then joined in right relationship with God and mankind) **in union with and within the midst of the Name of our Lord, Jesus Christ – even in union with and within the midst of the Spirit of** (or: Breath-effect which is) **our God!**

12. **Everything is presently out-of-Being** (or: authorized; allowed; permitted) **to me and for me. But yet not everything proceeds to bear together for advantage, profit or help. Everything is authorized, permitted and out of [His] Being, but still I, myself, will not be brought under authority by anyone.**

(or: With and to me, all humanity is from the source of Being, and continues with right and privilege. However, all humanity is not habitually carrying together. With and to me, all humanity is from the source of Being, and continues with right and privilege, nonetheless, I will not be put in subjection to rights and privileges under any person or under any certain thing, pertaining to me.
or: Everyone has rights with me, but on the other hand, not all things are advantageous. Everyone has privilege with me, although, as for me, I will not be subdued under anyone's privilege.)

13. **The foods** (the things eaten) **[are meant] for the stomach, and the stomach [is meant] for the things eaten, yet God will make both it and them useless and unprofitable** (or: will also bring this and these down to being idle). **Now the body [is] not for prostitution** (or: sexual immorality), **but rather for the Lord – and further, the Lord [is] in** (or: for; with) **the body.**
14. **Yet God both aroused** (awakened) **and raised up the Lord, and He is presently and progressively** (or: one-after-another repeatedly) **arousing and raising us up** [reading with *p*11.46*, A, D*, P and others; or: *p*46c2, B and others read: He suddenly aroused and raised us up (or: at one point arouses and raises us up); or: *p*46c1, Aleph, C, D2 and others read: He will raise us up] **through His power and ability.**

15. **Have you folks not seen so as to know that your** [other MSS: our] **bodies are** (exist being) **members** (body parts) **of Christ? Upon lifting up and carrying off** (or: bearing away) **the members** (body parts) **of the Christ, will I** (or: should or could I) **then make [them] members** (body parts) **of a prostitute? May it not come to be** (or: happen; = Heaven forbid; = No way)**!**

16. **Or, have you folks not seen so as to know that the man continually joining himself** (or: being habitually glued in intimate union) **to** (or: in) **a prostitute exists being one body [with her]? For, He says,**

"The two will exist being [joined] into one flesh." [Gen. 2:24]

17. **Now the one continually joining himself** (or: being habitually glued in intimate union; in himself being continuously welded) **to** (or: in; with) **the Lord exists being one spirit** (or: one Breath-effect).

18. **Constantly flee** (Repeatedly take flight [from]) **the prostitution.** [note: this would also apply to idolatry in pagan temples which used prostitutes as part of the idol worship] **The effect** (or: result) **of every sin** (failure to hit the target; error; mistake) **– whatsoever a person may do – exists being outside of the body. Yet the one habitually committing prostitution** (practicing sexual immorality) **is habitually sinning** (sowing errors and mistakes) **into his own body.** [note: both his physical body, and the body of the called-out community]

19. **Or, have you folks not seen so as to know that your body is a temple of the set-apart spirit** (or: a sanctuary belonging to the Holy Spirit; a holy place and a holy of holies which pertains to the Sacred Breath) **– within the midst of you – which you people constantly hold and have from God? And further, you folks do not belong to yourselves,**

20. **for you people were bought, as at a marketplace: [there was] value and honor involved in the price** (or: [you are] of value)

(or: = for you were bought and paid for; or: for from a valuable price you folks were bought at market).

By all means then, glorify God (bring a good reputation to God; manifest that which calls forth praise to God) **within your body** (or: within the midst of the body which is you folks)**!**

CHAPTER 7

1. **Yet concerning the things which you folks wrote: "Is it fine for a man to by habit not touch a woman so as to hold or kindle her as a wife?"**

(or: = Now about what you wrote: "Is it ideal for a man to live in celibacy as a way of life?")

2. **Well, because of prostitutions** (= the dangers of sexual immorality, or the lure of pagan temple prostitutes), **let each man continually hold and be permanently having a wife** (or: woman) **for himself, and each woman be constantly holding and permanently having her own husband.**

3. **Let the husband habitually render** (give away in answer to claim and expectation) **to the wife [her] due** (what is owed to her; the obligation; the debt), **yet likewise the wife, also, to the husband.**

4. **The wife continues having no right or authority pertaining to her own body, but to the contrary, the husband [does]. Now likewise the husband, also, continues having no right or authority pertaining to his own body, but to the contrary, the wife [does].**

5. **Do not habitually deprive** (defraud; rob) **one another, except anytime** (or: unless perhaps) **it should [be] from out of mutual consent** (spoken

agreement) **with a view toward a specific period** (or: appointed season) **so that you [both] may be at leisure in activities that lead toward goodness and well-being** (or: could be otherwise unoccupied for prayer; can give each other time for thoughts of ease or be unemployed with a view to wellness), **and then you [both] may proceed being again [putting your attention] upon this very thing [i.e., resume your physical relationship], so that the adversary** (the opponent) **may not keep on testing you** (endeavoring to put you to the proof; trying you; tempting you) **because of your lack of strength** (through your lack of control; because of your incontinence).

[note: continued sexual relations in marriage was a duty, under Jewish law and custom; failure to do so was grounds for divorce – Ex. 21:10-11]

6. **Now I am saying this in accord with the common knowledge of experience, not down from an arrangement put upon [you]** (or: not in response to an imposed disposition or injunction).

7. **You see** [other MSS: Now], **I normally want** (keep on wishing; repeatedly set my will for) **all people** (all mankind; all humans) **to habitually exist being even as myself! But of course each one continues having and holding his own effect and result of grace and favor** (or: gracious gift) **from out of God: on the one hand, one person in this way, and on the other hand, another in that way.**

8. **Now I am saying to the unmarried** (= single) **people, and to the widows, that [it is] fine for them** (or: beautiful in them; ideal to them) **if they can** (may; should; would) **remain even as I [am].**

[note: from Acts 26:10, where Paul says "I cast my vote," being a member of the Sanhedrin, he would have been a married man at that time]

9. **Yet if they are not habitually having inner strength and control, [then] they must at once marry, for it is better to proceed to marry** (or: to be being married) **than to be repeatedly set on fire** (or, as a middle: to progressively burn oneself [= with passion and desire]).

10. **Now beside this, I – not I, myself, but rather, the Lord – am giving an added message to those being married: a wife is not at any point to be separated** (disunited so as to be apart from) **[her] husband**

11. **– yet, even if she should get separated or be caused to depart, let her remain unmarried or else she must at once be reconciled to [her] husband – and a husband is not to proceed in divorcing** (or: leaving, or sending away) **[his] wife!**

12. **Now to the rest, I, myself – not the Lord – am speaking: if any brother is having an unbelieving wife** (or: a woman not full of faith), **and she continues mutually content** (habitually thinks it jointly profitable and easy; with [him] is agreeable and approving) **to continue dwelling and making a home with him, let him not proceed to divorce her** (or: leave her, or send her away).

13. **And a wife who is having an unbelieving husband** (or: a man not full of faith), **and this man continues mutually content to continue dwelling and**

making a home with her, let her not divorce (or: leave or send away) **[her] husband.**
14. **You see, the unbelieving husband** (man void of faith) **has been made set-apart and remains holy and sacred within** (or: in union with) **the wife, and the unbelieving wife** (woman void of faith) **has been made set-apart and remains holy and sacred within** (or: in union with) **the brother** (= the believing husband) **– otherwise, the consequence is your children being unclean. Yet now they are set-apart** (holy ones; sacred ones).
15. **So if the unbelieving** (or: faith-lacking; trust-void) **one proceeds to be separating** (disuniting so as to be apart), **let this one continue separating and departing: the brother or the sister has not been nor is now enslaved** (has not been bound in servitude nor is held as a slave) **within such situations – for God has given you** [other MSS: us] **a permanent call within the midst of and in union with peace and harmony** [= shalom].
16. **For what have you seen or how do you know, O wife** (or: dear lady; woman) **– whether you will bring health and wholeness to** (or: will rescue, save and deliver) **[your] husband** (or: man)**? Or what have you seen and how do you know, O husband** (or: dear sir; O man) **– whether you will bring health and wholeness to** (or: will rescue, save and deliver) **[your] wife** (or: woman), **except as the Lord** [= Christ or Yahweh] **has divided and distributed** [other MSS: divides and distributes] **a part to** (or: in; for) **each one?**

Let each one thus be habitually walking about (= continue living your life in this way), **as God has permanently called [him].**
17. **And thus am I habitually arranging throughout** (or: thoroughly setting in order; fully prescribing or distributing; or: arranging the troops) **– within the midst of** (or: in union with) **all the called-out communities** (or: among all the summoned-forth folks).
18. **Was anyone called** (invited; summoned) **being a person having been circumcised? Let him not be de-circumcised** (have the marks of circumcision covered over)**! Has anyone been called [being] in [the condition of, or, among the group termed] uncircumcision? He is not to proceed in being circumcised!**
19. **The circumcision is nothing, and the uncircumcision is nothing – but to the contrary [what matters is the] observing and keeping of the goals implanted from God** (or: the impartations of the finished product within, which is God; or: God's inward directives to [His] end).
20. **Let each person – within the midst of the calling** (vocation; = station, position, situation or circumstances) **in which** (or: to which) **he was** (or: is) **called – keep on remaining** (dwelling; abiding) **within this.**
21. **Were you called [while being] a slave? Quit letting it be a concern or worry for you** (Do not continue to let it be a care to you). **But nonetheless, if you also continue to have the power and ability to become free** (or: a freeman), **make very much use of** (or: all the more employ) **[it]!**

(or: Instead, even if you presently have means to come to be at liberty, [choose] rather to use [your present situation].)

22. **In fact, the person within the Lord** [= Christ or Yahweh] **– being one that was called [when being] a slave – is [the] Lord's freed-person** (or: exists being [Christ's or Yahweh's] emancipated slave). **Likewise, the person being one that was called [when being] free, or a freedman, is Christ's slave.**
23. **You folks were bought, as at a marketplace: [there was] value and honor involved in the price** (or: [you are] of value). **Do not continue becoming slaves of humanity** (or: Do not repeatedly come to be slaves of people).
24. **Let each person, brothers** (= fellow believers; family members) **– within that which he was** (or: she is) **called – keep on remaining** (dwelling; abiding) **at God's side and presence within the midst of this.**

25. **Now about the virgins** (or: unmarried girls of marriageable age) **and celibate women, I do not hold** (or: have) **an arrangement put upon [you]** (or: an imposed disposition or injunction) **which originates from [the] Lord** [= Yahweh, or Christ], **but I continue giving [you] the result of experience-gained knowledge, as being one having been mercied** (shown mercy) **by** (or: under) **[the] Lord, to exist being one full of faith** (or: to be trustworthy, loyal and faithful).
26. **I therefore reason from custom [that] this continues to be inherently beautiful** (fine; ideal) **– because of the present necessity which has been placed within through compulsion** (= a time or circumstance of stress) **– that the [situation is] ideal** (fine; beautiful) **for a person to continue being thus** (= as he is; or: for humanity to continue existing in this way):
27. **Have you been bound together so that you are now tied to a wife? Stop** (or: Do not continue) **seeking loosing or release. Have you been released so that you are now loosed from a wife? Stop** (or: Do not continue) **seeking a wife.**
28. **Yet even if you should marry, you are not making a mistake** (or: missing the goal). **And if the virgin or celibate woman should marry, she does not fail** (is not making a mistake or missing the goal). **Still, such folks** (= those who do) **will have pressure and constricting stress, in the flesh** (= their natural lives) **– and as for myself, I [would] spare you folks [that].**

29. **Now I forcefully declare this, brothers** (= family)**, the season** (fitting and appointed situation) **now exists being one that has been contracted** (drawn together so as to be shortened, curtailed and limited)**! So that for the remaining [time]** (the rest of [the season]), **those presently having wives** (or: the men now holding a woman) **should proceed in being as not presently having [them],**

> [note: in the culture and time which Paul is here addressing, the term "married," or, "having a woman" referred to both formal marriage, and to a man and a woman living together]

30. **and those presently weeping** (lamenting; shedding tears), **[should be] as [if] not weeping, and those presently rejoicing, [should be] as [if] not rejoicing, and those habitually buying at the market place, [should be] as**

[if] not constantly holding on to it (owning it; keeping it held down; retaining it; = not being possessive),
31. **and those habitually employing** (making use of) **the System** (the ordered arrangement and world of culture, economy, religion and government) **as not folks who are constantly using it down** (= making excessive employment or over-use of it), **for the outward shape, fashion, form and appearance of this System** (ordered world of culture, religion and society) **is progressively passing by** (= the present scene and scheme of things is changing and passing away).

32. **Now I intend** (purpose and want) **you folks to constantly exist being free from anxiety** (care; concern; worry). **The unmarried one** (= the person who is not co-habiting; the single person) **is habitually concerned about and caring for the Lord's things** (= the issues pertaining to Yahweh; the matters that come from and belong to Christ)**: how he or she can please** (be accommodating to) **the Lord.**
33. **Yet the one being married is constantly concerned about and repeatedly caring for the involvements of the System** (the issues pertaining to his world of culture, religion, economy and government)**: how he can please and be accommodating to the woman** ([his] wife), **and thus, he has been divided so as to be distributed in parts!**
34. **Further, the unmarried** (or: = single) **woman – as well as the virgin** (or: unmarried mature young woman of marriageable age) **– is habitually concerned about and caring for the Lord's things** (= issues; matters)**: [i.e.] that she may continually exist being set-apart** (holy; sacred) **– both in [her] body and in [her] spirit** (or: so that she would be sacred with body as well as with spirit; that she should be holy both for the Body, and for the Spirit). **However, the woman being married is constantly concerned about and repeatedly caring for the involvements of the System** ([her] world)**: how she can please and be accommodating to the man** ([her] husband).
35. **Now I am saying this with a view toward your personal advantage** (that which brings benefits together to your very selves) **– not so that I can throw a noose** (= a leash) **upon you folks! To the contrary, [it is] with a view toward good form** (the well-fashioned [life]; the scene of ease and competent-appearing action) **and a good seating, [being] undistracted beside the Lord** (or: a close seat of ease, undistractedly sitting in the Lord).

36. **Now if anyone continues reasoning about custom [so as] to go on bringing the appearance of bad form** (or: is behaving dishonorably or indecently – that which is contrary to the accepted fashion) **upon [the situation of] his virgin [daughter; or: fiancée] – if she may be over her prime** (= beyond marriageable age; past the bloom of youth) **– and thus** (or: in this way) **he has obligation [for it] to proceed in occurring, let him continue to do what he is wanting and intending – he is not making a mistake or missing the goal: let them be marrying.**

37. **Now [he] who has been standing firm and is now settled in the seat of his heart – presently having no necessity** (continuing to hold no compulsion) **but holds authority concerning** (or: has a right pertaining to) **his own will and has decided this in his own heart – to continue keeping watch over and guarding his virgin** [daughter; fiancée; or, perhaps: his own virginity], **will be doing beautifully** (finely; ideally).
38. **Consequently, also, the one giving his virgin [daughter] in marriage** (or: the one marrying his virgin [fiancée]; or: the one giving the virginity of himself in marriage) **is doing** [other MSS: will be doing] **beautifully, and yet the one not giving in marriage or getting married will be doing better.**

39. **A wife, by law and custom, has been bound upon and remains tied to her husband for as much time as he continues living. Yet if the husband may fall asleep in death, she exists being free to be married to whom she continues intending** (willing; purposing) **– only within [the] Lord.**
40. **Yet, she continues** (or: exists) **being happier** (more blessed) **if she remains as she is, according to the knowledge gained from my experience. Now I also continue seeming to hold** (or: have; possess) **God's spirit** (= God's attitude on this matter).

(or: For I, myself, am also continuing to presume to constantly possess God's Spirit and Breath-effect).

CHAPTER 8

1. **Now concerning [foods] that were offered in sacrifice to idols, we have seen and know that we all continue having insight and knowledge gained by personal experience.** [note: this may have been a quotation from their letter to Paul]
The knowledge (Greek: *gnosis*) **keeps on puffing [us] up, but The Love** (Greek: *agape*) **progressively edifies and builds up the house!**

2. **If anyone continues imagining** (supposing; presuming) **to have come to know anything through his experience, he not as yet knows according as it continues binding and necessary [for him] to personally know** (or: he does not yet have insight to the level as he ought to have insight).
3. **Yet if anyone is continuously or habitually loving God, this person has been personally and intimately known by God and continues under the experience of His knowledge** (or: this One has been intimately known by him [i.e., by the one progressively loving God]).

4. **Therefore, concerning the eating of the [foods] that were offered in sacrifice to idols, we have seen and know that an idol [is] nothing** (or: = meaningless) **within [the] System** (in the world of [our] culture or religion, or within the midst of the created universe), **and that [there is] no other God, except One.**

5. **For even though certainly there are ones being habitually termed or called "gods" – whether within heaven or upon earth** (or: in sky and atmosphere, or on land) **– just as there are many "gods" and many "lords,"**
6. **to the contrary, to us** (or: for us; with us) **[there is] one God, the Father, from out of the midst of Whom [is] the whole** (or: [are] all things) **– and we [directed and proceeding] into Him – even one Lord** (or: as well as one Owner and Master), **Jesus Christ: through Whom [is] the whole** (or: [are] all things) **– and we through means of and through the midst of Him!**

7. **Nevertheless, the intimate, experiential knowledge, insight and awareness** (or: *gnosis*) **[of this is] not within everyone** (or: all folks). **Now some – by joint custom and mutual habit pertaining to the idol, until right now – are continually eating [food] as something sacrificed to an idol, and their conscience being weak is repeatedly being stained** (polluted; defiled).
8. **Yet food** (something eaten) **will not place us beside, nor cause us to stand in the presence of, God. Neither if we should not eat are we continually behind time or being in the rear** (also = falling short or failing to attain, thus being inferior), **nor if we should eat are we constantly attaining superabundance** (surrounding ourselves with more than enough; exceeding).
9. **So continue to be on watch and take notice lest somehow this "right"** (privilege and authority from out of existence; = liberty) **of yours should come to be a thing struck forward which will cause the weak ones to stumble.**
10. **For if anyone should see you – the one presently having** (continuing in holding and in possession of) **experiential, intimate "knowledge" or insight – repeatedly lying down** (habitually reclining at a meal during a sacrificial banquet) **within an idol's temple** (or: shrine**), will not his conscience – he being a weak person – be built up as [his own] habitation into the [place or situation where he feels right, and at home] to be habitually eating [foods] having been given in sacrifice to idols?**
11. **You see, [thus] the one, being habitually weak, is being progressively loosed away and ruined** (or: is destroying himself) **by** (with; in; for) **your "knowledge" – the brother** (= fellow believer; member of the family) **because of whom Christ died!**
12. **Now continually erring** (repeatedly failing and missing the goal; habitually acting amiss and sinning) **into the midst of the brothers** (or: into the [hearts] of [your] fellow believers) **in this way, and repeatedly beating and wounding their weak conscience, you folks are constantly erring** (failing; sinning; acting amiss) **into the midst of Christ.**
13. **Because of this very reason, if food is habitually being a snare-stick to entrap my brother** (= fellow believer; family member) **or cause him to stumble, I should under no circumstances eat meat** (flesh [i.e., referring to what was offered to idols]) **– on into the Age! – so that I should not be a snare-stick to entrap my brother** (or: group member) **or cause him to stumble.**

CHAPTER 9

1. **Am I not free** (Do I not exist being a free man)**? Am I not one sent forth with a mission** (a representative; an emissary; a commissioned agent)**? Have I not seen Jesus, our Lord** (Owner; Master)**? Are you folks not my work within the Lord** (or: = in union with Christ or Yahweh)**?**
2. **If I am not one sent off with a mission to** (or: for**) other folks, nevertheless I surely am to and for you people – for you, yourselves, are my seal of the expedition** (the mission for which I was sent off), **within, and in union with, the Lord** [= Christ or Yahweh].
3. **– this is my defense** (my verbal reply) **to** (or: for) **those continuously examining me and sifting the evidence about me –**
4. **Are we not in any way continuing to have [the] right** (privilege from out of being; authority) **to eat and to drink?**
5. **Are we not in any way continuing to have [the] right** (authority; privilege from existence) **to be habitually leading around a sister [as] a wife – as also the rest of those sent out on a mission and the Lord's brothers, and Cephas?**
6. **Or, are only Barnabas and I continuing to have no right** (privilege; authority**) not to be habitually active in a trade** (not to be constantly working)**?**
7. **Who is at any time habitually performing military service** (serving as a soldier**) at his own expense** (by his private rations)**? Who makes a habit of planting a vineyard and then is not eating its fruit? Or who habitually tends** (or: shepherds) **a flock and then is not eating from out of the flock's milk?**

8. **Am I not speaking these things to accord with [what is] human** (or: in line with and in the sphere of humanity)**? Or is not the Law also saying these things?**
9. **For within the Law of Moses it has been written:**

> **"You will not muzzle an ox** (bull; cow) **[that] is progressively treading in threshing."** [Deut. 25:4]

Is the attention and concern to (or: by) **God [here perhaps] not about the oxen?** (or: It is not a care with God that has reference to bulls!)
10. **Or, is He saying [this] entirely because of us? Because of us! For it was written that the one progressively plowing ought normally** (or: is constantly obliged) **to be habitually plowing upon [the basis of] an expectation** (or: hope), **and the person habitually threshing [to do so] on an expectation of the [result]: to continue participating in his share [of the produce].**

11. **Since, upon [the ground of] an expectation, we, ourselves, sowed the spiritual things in** (to; for) **you folks, [is it] a great thing if we, ourselves, shall reap a harvest of your fleshly things** (= natural or material goods)**?**
12. **Since, or if, others are continually sharing and participating in your privilege** (right; authority), **[why] not rather** (or: all the more) **we? But to the contrary, we do not** (or: did not) **make use of this right** (privilege from being; authority), **but rather we are habitually putting a roof over, and thus covering** (perhaps: = putting up with) **all people, and all things** [or: situations],

so that we should not give any hindrance to the progress of Christ's good news

(or: would not offer any incision which blocks the way for the message of abundant goodness, wellness and fortunate ease which pertains to and has its origin in the Anointing, and which is the Anointed One).

13. **Have you folks not seen so as to know that those habitually working at** (performing the duties of; engaged in the business pertaining to) **the sacred things of the temple are habitually eating from out of the things of the temple** (the holy place of the sanctuary)**? Those constantly sitting beside and attending to the altar are habitually sharing jointly in a portion of the altar** (= the offerings sacrificed there).
14. **Thus also, the Lord** [= Yahweh or Christ] **thoroughly arranged for those habitually bringing down the announcement of the message of goodness** (of the abundant wellness, good fortune and ease) **to be continuously living from out of the message of goodness** (= the announcement of ease, wellness and good fortune being the source of their living).
15. **Yet I, myself, have not made use of nor do I now employ even one of these things – and I do not write these things so that it should come to be thus in me** (or: = in my case)**: for to me [it would be] fine** (beautiful; ideal), **rather, to die than that anyone should** [other MSS: shall] **make my boast empty and void,**
16. **for it is not a boast for me if I should habitually announce good news, for a compressed necessity** (a compulsion) **is continuously lying upon me. For it is a woe** (a condition or situation at which I would say, "Alas!") **to and for me, if ever I should not constantly announce the message of goodness.**
17. **For since** (or: if) **I am willingly or voluntarily performing this** (executing this action) **as a habit, I continually have compensation** (pay; a wage). **Yet if unwillingly or involuntarily, [still], I have been given faith [for]** (or: entrusted [with]) **the management of a Household.**
18. **What, then, is my compensation** (pay; wage)**? That while repeatedly announcing the message of goodness, I will** (or: can) **deposit** (put; set; place) **the good news** (the message of abundant wellness and fortunate ease) **without cost** (or: expense; or: = free of charge), **[leading] into the [situation so as] not to make downright use of my right or privilege within the good news** (or: not to fully employ or abuse my authority from being in union with the message of goodness).

19. **You see, continually being free from out of the midst of all things and from all people** (or: from everything), **I enslave myself to all people** (or: everything and everyone), **to the end that I can** (may; would) **gain [all] the more folks.**
20. **So I come to be** (or: became) **as a Jew for** (or: to; with) **the Jews, to the end that I can** (would; may) **gain Jews; as under Law for** (or: to; with) **those under Law, to the end that I can** (or: would; should; may) **gain those under Law;**

21. **as without law** (or: as lawless) **– [though] not continually being without a law pertaining to God, but to the contrary, within a principle which is Christ** (or: Christ's law; the custom which has the character and quality of Christ; or: [the] law which is [the] Anointing) **– to those without law** (for and with the lawless ones), **to the end that I can** (may; would) **gain the folks without law.**
22. **To** (For; Among) **those without strength** (the weak ones), **I become** (or: came to be) **as without strength** (weak), **to the end that I would** (can; may) **gain those without strength** (the weak ones). **I have become and continue to be all things for** (to; among) **all folks** (or: peoples), **to the end that I can** (would; may) **by every means** (in every way; under all circumstances) **save** (rescue; deliver; restore to health, wholeness and their original condition) **anybody!**
23. **Now I habitually do all things** (or: everything) **because of the message of abundant wellness** (the good news; the message of prosperous and ideal ease, and goodness), **to the end that I can** (would; may) **for myself come to be its joint participant** (co-partner; sharer-in-common, along with others; equal fellow in communion).

24. **Have you folks not seen, so as to know, that those progressively running, on the race-course within a stadium, are indeed all progressively running** (or: constantly and repeatedly racing), **yet one normally** (= each time) **grasps** (takes; receives) **the prize** (victor's award)**? Be habitually running** (progressively racing) **so that you folks can** (may; would) **seize and take [it] down in your hands!**
25. **Now every person habitually engaging in a contest** (participating in the violent struggle of the public athletic games) **constantly exercises inner strength and self-control in all things, and among all folks: those, of course, therefore [do it] so that they may** (can) **grasp** (take; receive) **a corruptible wreath that will soon wither, yet we an incorruptible** (un-withering) **one.**
26. **So now, I, myself, am constantly running** (racing) **in this manner – not as without clear visibility of the goal** (not in an uncertain or aimless manner which lacks clear purpose); **thus I am habitually boxing – not as repeatedly flaying** (= punching) **air.**
27. **To the contrary, I am repeatedly "striking my face below my eyes and beating my body black and blue"** (= treating my body severely by discipline and hardship) **and continually leading [it] as a slave** (or: causing it to lead the life of a slave), **lest somehow, while proclaiming** (heralding; preaching; [note: at the games it means to announce the rules of the game and call out the competitors]) **to** (or: for) **others, I myself should** (can; may; would) **come to be one that does not stand the test** (or: unproved; or: without the approval which comes from testing; or: disapproved and disqualified).

CHAPTER 10

1. **So I am not intending** (or: willing; wanting) **you folks to continue being ignorant, brothers, that our fathers** (= ancestors) **were all continually existing under the cloud, and everyone passed completely through the midst of the sea,**
2. **and so they all immersed themselves into Moses** (or: got themselves baptized [other MSS: were baptized] unto Moses), **within the cloud and within the sea,**
3. **and they all ate the same spiritual food,**
4. **and they all drank the same spiritual drink, for they kept on drinking from out of a spiritual bedrock** (or: cliff rock; rock mass) **– one continually following along behind** (or: progressively accompanying [them]). **Now the bedrock** (or: cliff rock) **was the Christ** (or: the rock mass was existing being the Anointing).
5. **But still, God did not take delight** (was not well-pleased; did not approve) **in the majority of them, for they were strewn down flat on the ground** (scattered and laid low) **within the midst of the wilderness** (desolate place; desert; uninhabited place).

6. **Now these things were made to be types of us** (or: were birthed to be examples for, and pertaining to, us), **[directed] into this [goal]: [for] us not to habitually be those who set their strong passions** (rushing emotions; ardor; cravings) **upon worthless things** (ugly things of bad quality), **just** (correspondingly; along the same lines) **as those also set their passionate emotions and cravings on [such things].**
7. **Neither continue on to become** (or: Stop becoming) **idolaters, just** (or: correspondingly; along the same lines) **as some of them, even as it has been written,**

> **"The people sit down to continually eat and drink, and they stand up** (arise again) **to repeatedly engage in childish play** (sport; amusement)**."** [i.e., play around the idol – the golden calf; Ex. 32:6]

8. **Neither may we continue practicing sexual immorality** (prostitution; fornication) **just** (correspondingly; in the same sphere) **as some of them practiced sexual immorality** (or: partook of the prostitution) **– and twenty-three thousand fell in** (or: on) **one day.**

> [note: this whoredom involved the idolatry of Baal worship – Num. 25:1-9]

9. **Neither should** (or: may) **we keep on putting the Anointed One** (or: Christ) **to outrageous tests** [with other MSS: put the Lord (= Christ or Yahweh) to the proof, out of {personal motives}; with others: try-out God] **just as some of them tested and tried [Him] – and were being destroyed** (loosed-away) **by the serpents, day by day.** [Num. 21:5-9]
10. **Neither continue habitually murmuring** (grumbling with a buzz of under-toned mutterings of critical and discontented comments; [Num. 16:41]) **exactly as some of them murmured – and loosed themselves away** (or: destroyed themselves) **by the Destroyer** [note: same word used in Ex. 12:23, LXX].

11. **Now all these things went on progressively** (or: from time to time) **stepping together among** (or: to) **those folks typically** (as examples; figuratively), **and it was written with a view toward a placing [of them] into the minds of us: ones unto whom** (directed into the midst of whom) **the ends** (= conjunctions; or: consummations; goals) **of the ages have come down to** (or: arrived at) **and are now face to face [with us]**.

[note: "the ends," plural, may describe a picture of a succession, where "one end" meets "another end," this latter being really the beginning of another indefinite time-period, stretched out like a rope; each rope in the time-line having "two ends."]

12. **Consequently, let the person habitually supposing** (thinking; imagining) **to have taken a stand – and presuming to still be standing – be continually taking notice and observing so as to heed [that] he should** (or: [and] he would) **not fall.**

13. **No trial** (or: ordeal; temptation; putting to the proof; effect of probing and testing) **has laid hold of or seized you folks except a human one** (something pertaining to the human nature and situation).

Now God [is] faithful, loyal, trustworthy, and full of faith and trust – One who will not permit (let, allow; or: let go; leave alone) **you folks to be tested, tried, tempted or made to undergo an ordeal above** (or: over; = beyond) **that which you continue having ability and power [to handle or endure], but to the contrary, together with the trial** (or: ordeal), **He will also continually make the way out** (the egress; or: He also will habitually do the stepping forth from out of the midst; or: He will even progressively construct the out-come) **to continually enable and repeatedly empower you folks to undergo [it]** (to bear up under [it]; to carry on under [it], sustain [it], and lead on).

14. **Wherefore by all means, my beloved ones, be habitually fleeing away from the idolatry** (the religious service of form, figures or image, and of what is seen; phantoms of the mind; impressions or fancies; ideas and concepts).

15. **I am now saying [this] as to and for sensible and thoughtful people** (ones with a prudent and intelligent frame of mind; discreet and discerning folks)**: you, yourselves, sift and decide about** (or: separate and judge) **what I continually affirm and mean.**

16. **The cup of The Blessing** (or: The cup which is the good Word, the Idea of prosperity, ease, wellness and goodness) **which we are habitually blessing** (eulogizing; speaking well of; speaking of with reference to goodness, prosperity, ease and wellness), **is it not** (does it not exist being) **the common sharing with, participation in, fellowship of, communion with and partnership of Christ's blood** (or: the blood which is the Anointing)**?**

The bread (or: loaf of bread) **which we are habitually breaking, is it not** (does it not exist being) **the common sharing with, participation in, fellowship of, communion with and partnership of Christ's body** (or: the body which is anointed)**?**

17. **Because we, The Many, are** (exist being) **one bread** (one loaf of bread), **one body, for we, The All** (the all of humanity), **are continuously holding a share with others and are co-partaking from out of the one Bread** (or: the one loaf of bread).

18. **Take an extended look at Israel, according to [the] flesh, and be observing [their cultural situation]: are not those habitually eating the things sacrificed partakers of the altar** (partners and ones who share common participation pertaining to the altar)**?**
19. **What, then, am I now meaning and affirming? That what is sacrificed to an idol is anything? Or, that an idol is anything** (= something more than an idol)**?**
20. **To the contrary** (or: Not at all!)**: that which the multitudes of ethnic groups** (the nations; the pagans; the Gentiles) **habitually sacrifice, they continue sacrificing to, for or by demons** (Hellenistic concept and term: = animistic influences), **and not to, for or by God** (or: even to or by a non-god, or a no-god), **and I am not intending for** (willing; wanting) **you folks to proceed to becoming partakers of the demons**

> (= partners and ones who share common participation pertaining to the animistic influences [possibly: = evil or deranged spirits, mental conditions or attitudes]).

21. **You folks are unable to continue to drink** (or: You can not habitually drink) **[the] cup of the Lord** (or: the Owner's cup; or: = the cup pertaining to Christ; or: [Yahweh's] cup; *cf* John 18:11) **and a cup of demons** (or: a cup pertaining to animistic influences [possibly: = evil attitudes; deranged mental conditions; evil spirits]); **you are unable to continue to** (or: to habitually) **hold a share with and co-partake of [the] Lord's** [= Christ's or Yahweh's] **table and also a table of demons** (pertaining to or having its source in animistic influences [possibly: = evil attitudes or qualities]).

> [note: Mal. 1:7 refers to the altar of burnt-offering as “the table of the Lord;” Isa. 65:11, Jer. 7:18 and Ezk. 1618; 23:41 use the term “table” with reference to pagan idol-feasts; Paul may be using the terms “cup” and “table” figuratively, and not referring to specific ceremonies]

22. **Or are we proceeding to cause the Lord's emotions to boil over the side** (constantly inciting the Lord [= Christ, or Yahweh; *cf* Deut. 32:21, LXX] to jealous indignation)**? We are not stronger than He!**

23. **All things are authorized** (allowed; permitted; rightful; in accord with cultural law), **but yet not all things proceed to bear together for advantage, profit or expedience. Everything is allowable** (authorized; in accord with right and custom), **but yet not all things progressively edify or build up the house.**
24. **Let no one be habitually seeking the [interest, advantage, profit, welfare or edification] of himself, but to the contrary, the [interest, advantage, profit, welfare and edification] of the other** (or: different) **person.**

25. **Go on habitually eating everything that is normally being sold in** (or: at) **a meat market, while examining nothing because of** (or: sifting not one thing back through) **the conscience,**
26. **for,**

> **"the earth** (or: land) **and its full measure** (entire contents; that which fills it up) **belong to and have their origin in the Lord** [= Yahweh]**."** [Ps: 24:1; etc.]

27. **If anyone of the unbelievers** (or: of those not full of faith) **is periodically inviting you folks [to be his guest], and you are wanting** (or: intending) **to go, keep on habitually eating everything that is normally being placed beside** (or: = set before) **you, while examining nothing because of** (or: sifting not one thing back through) **the conscience.**
28. **Yet if anyone should say to you folks, "This is [meat; something] offered in a temple or a sacred sacrifice to an idol," do not proceed to eat [it], because of that person pointing it out** (disclosing it) **and [on account of] the conscience.**
29. **Now I am not speaking [about] your own conscience, but rather the other person's. For to what purpose is my freedom now being decided by another person's conscience?**
30. **If I, myself, am continuously participating** (holding a share with [others] and co-partaking) **in grace and favor** (or: with gratitude), **why am I being repeatedly blasphemed** (spoken abusively about) **over what I, myself, am habitually receiving in good grace and for which I am expressing gratitude?**

31. **Therefore whether you folks are habitually eating or continually drinking, or anything you are constantly doing, be continuously doing all things unto God's glory**

> (or: performing everything [directed toward and leading] into a good reputation pertaining to God; making all things into a manifestation which calls forth praise to God).

32. **Progressively come to be people who are not obstacles or causes for stumbling** (= become inoffensive) **– both to Jews and to Greeks** (or: those of the Hellenistic culture), **as well as to God's called-out community** (or: God's called-out person),
33. **correspondingly as I, myself, am also habitually accommodating and pleasing all folks in all things, not continually seeking the thing that bears together for advantage, profit, welfare and expedience of myself, but to the contrary, that which pertains to The Many – to the end that they can be saved** (rescued, delivered, healed, made whole and restored to their original state and condition)**!**
1. **Progressively come to be imitators of me, correspondingly as I, myself, also [am] of Christ** (or: of [the] Anointing).

CHAPTER 11

2. **Now I am continually commending and appreciating** (or: applauding; adding praise upon) **you folks because you have called to mind and still remember everything that originated with me** (or: that came from and had its source with me; that is mine and of me), **and habitually keep possession of** (or: hold down and retain) **the traditions** (things handed on) **just as I handed [them] on** (or: gave [them] over) **to** (or: for; among) **you people.**
3. **Now I continue intending** (willing; wanting; purposing) **you folks to be aware, from having seen and thus knowing, that the Christ is** (or: exists being) **the Source** (or: Head) **of every adult male** (or: head of every husband); **in turn the adult male [was] a source of woman** (or: the husband [is] a head of a wife); **and yet God [is the] Source of the Christ** (or: [is] Head of the Anointed One)**!**

4. **Every adult male** (or: husband) **habitually praying [publicly] or prophesying while holding down [the; his] Source** (or: having [a head-covering {kalumma}] on, down from [his] head), **is continually bringing shame** (disgrace; dishonor) **to his Source** (or: Head).

[note: according to A.T. Robertson (*Word Pictures in the NT*, vol. 4, p.159) there is no certainty that the *tallith* was used at this time]

5. **Now every woman** (or: wife) **normally praying or prophesying [publicly] with the head uncovered** (or: [her] source not veiled down) **is continually bringing shame** (disgrace; dishonor) **to her head** (or: source), **for it is one and the very same thing with the woman having been shaved.**

[note: a dishonor as punishment for adultery; a custom for women slaves]

6. **You see, if a wife** (or: woman) **is not habitually covering herself down with a veil, let her also shear herself. Now since** (or: if) **[it is] ugliness** (deformity [of custom]; thus: a social disgrace, shame and dishonor) **for** (or: to) **a wife or a woman at any point to shear or shave herself, let her habitually veil herself down** (or: completely cover herself).
7. **So a husband** (or: an adult male), **on the one hand, is continually obligated to not be covering [his] Source** (or: veiling down the head) **– [he] being inherently** (or: constantly being under the rule and headship of) **God's image** (resemblance; likeness; portrait) **and glory** (reputation; splendor; manifestation which calls forth praise). **On the other hand, the wife** (or: woman) **is, and continuously exists being, a husband's** (or: an adult male's) **glory** (reputation; splendor; manifestation which calls forth praise).

[note: a reference to Gen. 1:28; 2:26]

8. **You see, [the] adult male is not** (or: a husband does not exist being) **forth from out of the midst of a woman** (or: [the] wife), **for to the contrary, [the] woman** ([the] Wife) **[is] forth from out of the midst of [the] adult male ([the] Husband)!** [Gen. 2:21,22]

[note: it can be argued that thus she is crowning glory of creation]

9. **For also, [the] adult Male** (or: Husband) **was not created through** (or: because of) **the Woman** (or: Wife), **but to the contrary, [the] Woman** (or: Wife) **through** (or: because of) **the adult Male** (or: the Husband).

10. **Because of this, the woman** (or: wife) **is continually obligated to be habitually having privilege and right from being** (or: permission) **upon [her] head – because of the agents**

(or: normally ought to constantly hold authority from out of being herself, [based] upon the Source, [as shown] through the messengers).
[comment: she ought to veil her glory, just as Moses veiled the glory that was on him – 2 Cor. 3:13]

11. **Nevertheless** (However), **in union with – and in the midst of – the Lord** [= Christ or Yahweh] **neither [is] a woman separate or apart from an adult male** (or: a wife separated from a husband), **nor [is] an adult male** (husband) **separate or apart from a woman** (wife).
12. **For you see, just as the woman [was] forth from out of the midst of the adult male, in the same manner, the adult male [is] through the woman – yet all things [are]** (or: the whole [is]) **forth from out of the midst of God.**

13. **Sift, sort-out and decide among yourselves: is it appropriate** (fitting and proper) **[for; in] a woman** (or: wife) **to [in public] be habitually praying uncovered** (not veiled down) **to God?**
14. **Does not even the essence and nature of what our culture has produced, itself, consistently teach you folks that if an adult male should ever plume himself or give himself airs with long hair** (tresses or long ringlets; = hair ornamentally arranged like a woman's style) **it is a dishonor to him** (is degrading for him)**?**
15. **Yet if a woman should have plumes or long hair** (tresses and long ringlets that are ornamentally arranged) **it is a glory to her** (is a good appearance and reputation for her; is splendor and a manifestation which calls forth praise for her), **because the long, ornamentally arranged hair has been given to her as a permanent endowment, instead of an article of clothing cast around** [her head, or as a coat].
16. **Still, if anyone continues presuming to be habitually fond of quarreling** (likes to argue, dispute or be contentious and cause strife), **we ourselves do not habitually hold to** (or: have) **such a custom or mutual habit – neither [do] God's called-out folks** (or: communities).

17. **Now while bringing along this announcement** (giving this notification to [your] side), **I do not now bring praise, applause or commendation upon [you], because you folks are not continually coming together into more strength and for the better, but to the contrary, into the inferior: a diminished situation** (= the less profitable; = your gatherings do more harm than good).
18. **You see, in the first place, in your repeated coming together within an assembly of the called-out, I am constantly hearing there to be the effects of tearing splits** (= separations into cliques; divisions) **continually inherent among you folks – and a certain part of it I am now believing!**

19. **Then you see, it also continues to be necessary and binding for there constantly to be choices and options among you folks, to the end that those who have been examined and tested among you may also come to be** (or: be birthed) **manifested ones** (folks shown in clear light).

20. **So then, on the [occasion] of your periodically coming together at the same [time and place], it is not to be eating an evening meal** (supper) **having the character or qualities of the Lord,**
21. **for each person, in the midst of the progressive eating, is habitually taking his own meal before [another person], who, in this second case, is also constantly hungry, [or] who, in another situation, is repeatedly drunk** (or: constantly intoxicated).
22. **So do you folks by no means continue having houses for the habitual eating and drinking? Or are you constantly despising** (holding a negative attitude toward) **God's called-out community, and are you repeatedly pouring shame and disgrace down on those presently having nothing? What should I say to you? Am I supposed to now praise and commend you folks? In this I am not now sending praise, applause or commendation upon [you]!**

23. **For you see, I, myself, received to myself and accepted from the Lord** [= Christ or Yahweh] **that which I also passed along** (or: hand on) **to you folks, that the Lord Jesus, within the night in which He was in process of being handed over, received and took a loaf of bread,**
24. **and then, with gratitude and expressing the ease of grace, broke it in pieces and said, "**[some MSS add: You folks take {it}; eat {it}.] **This is My body, being now broken over [the situation and condition of] you folks** (or: on your behalf). **Keep doing this, into the calling up of the memory pertaining to Me** (or: with a view to remembering Me; or: unto a remembering of what is Mine).**"**
25. **Similarly, [He took] the cup also, after the eating of the supper, saying, "This cup is the new arrangement within My blood** (or: exists being the thorough placing and setting – which is new in kind and character – in the sphere of My blood; or: is the new covenant [being made] in union with My blood). **Keep on doing this, whenever you may be normally drinking, into the calling up of the memory pertaining to Me** (or: with a view to remembering Me).
26. **For whenever** (or: as often as) **you folks may be repeatedly eating this loaf of bread and may be habitually drinking the cup, you continuing to proclaim and bring down the announcement of the death of the Lord – until which point He may come** (or: up to the point at which He should come; or: until the time where He would suddenly come).

27. **So that whoever may habitually eat the loaf of bread, or should be drinking the cup, pertaining to** (or: with reference to) **the Lord in a manner or situation without equal value** (or: unworthily; unsuitably), **he or she will come to be one held within** (or: embraced by and possessed within the sphere of; or:

will exist being a possession that is engulfed within) **the body and the blood of the Lord.**
28. **So let a person habitually examine, test and evaluate himself** (or: regularly approve and accept himself [i.e., his attitude and behavior in the occasion]), **and in this manner let him be habitually eating from out of the loaf of bread and drinking from out of the cup,**
29. **for the one continually eating and drinking in a manner or situation without equal value** (or: in an unworthy or unsuitable way) **is repeatedly eating and drinking the effect of an evaluation and the result of a decision** (or: a judgment) **in** (or: to; for) **himself – not continually passing [this] judging through the whole body**

(or: in not continuing to separate throughout the body; not completely evaluating the body; not discriminating for, discerning about, or making a distinction of, the body [of believers]; [other MSS add: of the Lord]).

30. **Because of this, many among you folks [are] without strength** (or: weak and infirm) **and without health** (ailing; chronically ill), **and a considerable number** (or: quite a few) **are habitually asleep** (or: continuously sleeping; or: = dead).
31. **Yet if we were** (or: had been) **in the habit of thoroughly evaluating, sifting throughout and passing discerning judgment on ourselves, we would not have been being sifted, separated, evaluated and judged.**
32. **Yet, being folks habitually being sifted, separated, evaluated and judged by, and under, the Lord** [= Christ or Yahweh], **we are being continuously child-trained, educated and disciplined [by the Lord or His agent], to the end that we should not at any point be separated-down or condemned** (= have sentence passed on us) **together, and in company with, the organized and controlling System** (the world of culture, religion, economy and government).

33. **So that, my brothers** (= fellow believers), **while repeatedly coming together into the [situation or occasion] to be normally eating, be constantly receiving from out of one another, taking them in your arms and welcoming them from out of the midst [of the group], while waiting for one another.**
34. **Now if anyone is habitually hungry, let him be regularly eating at home, so that you may not be constantly coming together** (gathering) **into a judgment** (the effects of a separation and an evaluation).
Now I will myself thoroughly set the remaining matters [which you asked about] in order whenever I can come.

CHAPTER 12

1. **Now once again, brothers** (= fellow believers, or, members of the Family), **I do not intend** (purpose; want; desire) **you folks to continue being ignorant concerning the things** (or: matters) **of the spirit**

(or: the [qualities; characteristics] which are the Spirit; the [aspects or workings] of the Breath-effect; or: spiritual folks).

2. **You have seen, and know, that when you were being** (or: continued existing being) **ethnic multitudes** ([the] nations; Gentiles; non-Jews; = pagans) **[you were] folks being constantly led astray** (or: led off [the path] and away) **toward the voiceless idols** (silent images; mute forms) **– as often as you were being periodically and progressively led.**

3. **Wherefore, I am now proceeding to make known to you folks that no one – speaking within God's Spirit** (or: speaking in union with the Breath-effect of God; speaking in the sphere of a Breath which is God) **– is in the habit of saying, "Jesus [is] something set up as an offering to a deity** (or: Jesus [is] accursed)**!" And no one is able** (normally has power) **to say, "Jesus [is] Lord** (or: Lord Jesus; perhaps: = Jesus [is] Yahweh)**!" except within and in union with [the] Holy Spirit** (or: in a set-apart and consecrated spirit; in [the] Sacred Breath).

4. **Now there continue being different distributions** (divided-out apportionments) **of the effects of favor and the results of grace, yet the same Spirit** (Breath-effect),

5. **and there are different distributions** (divided-out apportionments) **of attending services, and yet the same Lord** (or: Owner; Master; [= Christ or Yahweh]);

6. **also there continue being different distributions of the results of inner workings and the effects of inward operations, and still, the same God – the One continuously inwardly working and activating all things within and in union with all people** (or: constantly energizing and operating the whole within the midst of all things).

7. Yet in, to, for and with each person the manifestation (clear display in light) **of the Breath-effect** (or: Spirit) **is continuously being given [with a view] to and [leading] toward progressively bringing [folks or things] together and constantly bringing mutual benefit, advantage and expedience [for everyone].**

8. **For you see, on the one hand, in** (or: to; for; with; by) **one person a word** (a thought, message or expression; [the] reason) **of wisdom** (or: a wise idea) **is repeatedly or progressively being given. In** (or: To; For; With; By) **another person, on the other hand, [is given] a word** (thought; message; expression; [the] reason) **of intimate, experiential knowledge, insight or realization – in accord with** (or: down from; in the sphere of; in line with) **the same Breath** (or: Spirit).

9. **In** (To; For; With; By) **a different person [is given] faith** (trust; loyalty; belief; trustworthiness), **within and in union with the same effect of the Breath** (or: Spirit); **yet in** (to; for; by; with) **another the effects of grace, and the results of favor, which result in healings – within and in union with the one Breath-effect** (or: Spirit).

10. **Yet in** (to; for) **another person [is given] the effects and results of inner workings and operations of abilities and powers, still in** (to; for; by) **another**

[is given] a prophecy (or: light ahead of time**), and in** (to; for; by) **another [is given] thorough discernings, distinguishings or discriminations pertaining to spirits**

(or: separations from spirits throughout [oneself]; [the] siftings and complete separations which lead to a thorough decision or judgment of spirits or attitudes). **Yet, in** (to; for; by) **a different person [are given] races and species** (families and classes) **of languages** (tongues), **then in** (to; for; by) **another one [are given] translations and interpretations of languages** (tongues).

11. **Now the one and the same Spirit** (or: Breath-effect) **is habitually working within** (energizing, activating and operating) **all these things, constantly dividing, apportioning and distributing in** (to; for) **each person his own [effect of grace], correspondingly as He progressively intends** (is habitually willing; continuously purposes).

12. **You see, correspondingly as the [human] body is one [body] and continuously has** (possesses; holds) **many members** (body parts), **and all the members of the one body – being many – are one body, in this way, also, [is] the Christ** (or: even thus [is] the Anointed One and the Anointing).

13. **For we, ourselves – within the midst of one Spirit** (or: in union with one Breath-effect) **– are all submerged into one body** (or: were all immersed into, so as to be enveloped by, one body) **– whether Jews or Greeks** (or: Hellenists), **whether slaves or free folks – and we all are** (or: were) **made** (or: caused) **to drink one Spirit** (or: spirit; Breath-effect).

14. **You see, then, the body is not one member** (or: part), **but to the contrary, [it is] many.**

15. **In case the foot should ever say, "Because I am not a hand, I am not from out of the midst of** (= a part of) **the body," not for this reason is it not from out of the midst of the body** (or: = it is not from this statement that it does not exist with the body being its source and that it is not a part of the body)**!**

16. **And if the ear should ever say, "Because I am not an eye, I am not forth from** (= a part of) **the body," not alongside of this** (= not for this reason) **is it not forth from** (= a part of) **the body!**

17. **If the whole body [were] an eye, where [would be] the hearing** (or: the ability to hear)**? If [the] whole [were] hearing** (the ability to hear), **where [would be] the sense of smell?**

18. **Yet, at this present time** (or: = But as things are), **God, for Himself, places** (or: at once set in Himself) **the members** (or: parts) **– each one of them – within the midst of and in union with the body, just as He intends** (purposed; wills).

19. **Now if the whole** (or: all) **were one member, where [would be] the body?**

20. **But, at this present time** (now) **[there are], indeed, many members** (or: parts), **yet one body.**

21. **Now the eye continues unable** (habitually has no power**) to say to the hand, "I continue having no need of you," or, again, the head [can not say] to the feet, "I continue having no need of you [two]."**
22. **On the contrary, much rather, the members of the body habitually seeming or appearing to be inherently weaker are** (or: exist being) **pressingly necessary and indispensable,**
23. **and ones which we habitually presume** (or: suppose; deem; think) **to be less valuable and less honorable [parts] of the body, we are constantly surrounding these with more abundant honor** (or: habitually place [things] of exceeding value around these), **and so our unattractive** (deformed; indecent; unfashionable) **[members] are constantly having** (habitually holding) **more exceeding and abundant good form** (or: presentability; respectability; modesty; good appearance).
24. **Now our well-formed** (or: respectable; presentable; profitably fashioned) **[members] continue having no need, but God mixed and blended the body together, giving more abundant value and honor to those habitually or repeatedly being left behind in the rear** (or: being made defective, deficient, or below standard),
25. **to the end that there should be no tearing split, causing division, within the body, but rather that the members should constantly show the same care over, and have the same concern about, the welfare of one another.**
26. **And further, whether one member is continuing to experience the effect of something, or constantly undergoes suffering, all the members continually experience the effect or the suffering together with [it]; or if a member is being constantly glorified or progressively receiving a good reputation, all the members are continuously rejoicing together with [it].**

27. **Now you folks yourselves are, and continuously exist being, Christ's body** (or: a body which is Anointed; or: a body whose source and character is Christ) **– and individually [you are] members of a part [of it] –**
28. **whom also God Himself, indeed, placed within and in union with the called-out community. [Now He] first [set] those sent off on a mission** (emissaries; envoys; representatives); **second [He placed] folks who have light ahead of time and speak it before others publicly [on behalf of God]** (spokesmen [for God]; prophets); **third [He set] people who teach. Then after that [He gave] abilities and powers, adding then effects of grace which result in cures and healings. [He also gave] folks who take [things] in hand, in place of another**

(or: those who take in their hands the other side of something in order to aid and assist; or: occasions of receiving in turn or in exchange; or: = helpful services; supports given in turn) **[and provided] situations and skills for steering the course** (or: abilities to guide and direct action; acts of pilotage; helmsman abilities and services; = administrative and managerial skills). **[He then gave] species** (or: families; races; kinds) **of languages** (or: tongues).
29. **[So you see that] not all [are] folks sent off on a mission** (representatives; envoys; emissaries). **Not all [are] those who have light**

ahead of time and speak it before others in public (prophets). **Not all [are] people who teach** (teachers). **Not all [have] abilities or powers**.
30. **Not all constantly hold** (habitually have or possess) **effects of grace which result in cures and healings. Not all habitually speak in multiple languages** (or: are constantly speaking by tongues; or: normally talk to tongues [figure of people groups of other cultures]). **Not all are continually interpreting** (or: habitually translating).
31. **Yet, you folks be constantly boiling with fervor** (habitually fervent in zeal) **[for; seeking; supporting; in devotion to] the greater effects of grace and favor! And still, I am now progressively pointing out and showing you folks a path** ([the] Way) **corresponding to transcendence**

(or: a road which accords with a casting-something-over [someone] on their behalf; a pathway in the sphere of excess and extravagance)**:**

CHAPTER 13

1. **If ever I could habitually speak** (or as an indicative: If I continuously speak) **in or with the languages of the human groups** (or: by the tongues of mankind) **– or even of the agents** (or: messengers) **– yet am not constantly having and continuously holding love, I have come to be a continuously sounding** (or: blaring; booming out; resounding) **[piece of] brass** (or: copper; bronze) **or a repeatedly clashing basin or a continuously clanging cymbal!**
2. **Even if I am continuously holding light ahead of time** (or: repeatedly have prophecy), **and I may have seen, and thus know, all the secrets** (or: every mystery) **and all the intimate knowledge** (or: insight; *gnosis*), **and if I now continuously possess all the faith and trust – so as to repeatedly transport mountains** (or: to change the place and position of mountain after mountain) **– yet do not habitually possess** (or: progressively have) **love, I am** (I exist being) **nothing!**
3. **If further I should dole out all my habitual subsistences in morsels of food – even if I should hand over my body! – so that I could boast** [C, D and other later MSS read: so that I will be burned], **and yet do not habitually possess and progressively have love, I continue being benefited** (furthered; augmented; helped; profited) **in not even one thing.**

4. **The Love** (or: This love) **is habitually even-tempered, taking a long time to be in a heat of passion** (is constantly long-enduring and patient; continues long-suffering; is slow to progress toward feelings which cause violent breathing or rushing emotions) **– it continues being usefully kind.**
The Love (or; This love) **is not constantly boiling with jealousy and envy. The Love is not continuously bragging or "showing off" – it is not habitually being puffed up; it is not conceited or arrogant.**
5. **It is not repeatedly indecent in manner or behavior** (it does not continually display lack of [good] form, rudeness or improper demeanor); **it is not habitually self-seeking** (or: not constantly pursuing its own interests or rights); **it is not continually caused to be sharp [in response] nor aroused to irritation or**

upset emotions; it is not habitually keeping account of the worthless thing, nor logically considering something of bad quality, nor counting the injury.
6. **It does not continue to rejoice upon [seeing or hearing of] the injustice, nor is it happy about dishonesty, inequity, or lack of the qualities of the Way pointed out, yet it repeatedly rejoices with the Truth** (or: takes delight together in Reality).
7. **[Love] continuously covers all mankind; it is habitually loyal to all humanity; it constantly has an expectation for all mankind; it is continuously remaining under and giving support to all people.**

(or, since "all" can also be neuter: It progressively puts a protecting roof over all things; it is habitually trusting in, and believing for, all things; it is continually hoping in or for all things; it keeps on patiently enduring all things.)

8. **The Love** (or, again: This love) **never – not even once – fails** (falls out or lapses; = becomes fruitless or ineffectual; [other MSS: falls down; collapses]).

Now, whether prophecies (or: situations of light ahead of time) **will be rendered useless and unproductive** (or: idled-down to be inactive and unemployed, discarded or, nullified) **or languages will stop themselves** (or: tongues will restrain themselves so as to cease [speaking]; "utterances of ecstasy" will cease of themselves), **or whether intimate or experiential knowledge** (or: insight; *gnosis*) **will be rendered useless and unproductive** (be idled-down to be inactive and unemployed, discarded or, nullified)
9. **– for we are progressively gaining intimate and experiential knowledge from out of a part** (insight from a piece; *gnosis* from the midst of a portion of the whole), **and we are habitually prophesying** (speaking publicly before others and sharing light ahead of time) **from out of a part** (a portion; a piece of the whole) **–**
10. **still, whenever the goal** (the mature person; the finished product; maturity; the complete attainment of the purpose; perfection) **should** (or: may) **come, that which is out of a part** (a piece; a portion) **will be rendered useless and unproductive** (idled-down to be inactive, unemployed or discarded).

11. **When I was an infant** (a baby; a non-speaking one), **I used to babble and make vocal utterances as a non-speaking infant. I used to habitually be in the frame of mind, take thought with the intellect and understand as a non-speaking infant** (baby). **I continued taking account, reasoning and logically considering things as a non-speaking infant. Yet when I had come to be an adult male, I had permanently made inactive** (idled-down so as to be no longer used and discarded) **the things which pertain to a non-speaking infant** (infantile things).
12. **For you see, at the present moment we continue seeing and observing through means of a metal mirror, within the midst of an enigma** (the result of something obscurely expressed and intimated, giving an indistinct image), **but then [it will be] face to face. Right now I am progressively coming to intimately and experientially know from out of a part** (gain insight from a

piece; be acquainted with a portion of the whole), **but then I shall fully and accurately know and recognize, from intimate experience and added insight, correspondingly as I am also fully and accurately known, by intimate experience.**

13. **So at the present time trust** (or: faith; loyalty; trustworthiness), **expectation** (or: hope) **[and] love – these three – continue remaining and habitually dwell [with us], yet the greatest of these [is] the Love.**
You folks make haste to progressively run after and continuously pursue the Love!

CHAPTER 14

1. **Now with boiling fervor and affection, be habitually zealous in regard to the things of the spirit**
(or, as an indicative: So, you folks continue with your hearts set on the matters pertaining to the Spirit; or, as a subjunctive: Now you should keep on being ardently devoted in aspects having the character of Breath-effect),
yet preferably, that you folks would be habitually prophesying
(or: would keep on speaking publicly before others, speaking light ahead of time; or: = should on behalf of God, be repeatedly proclaiming His message),
2. **for the person habitually speaking in a language is not speaking to or for humans, but rather, to and by God – for you see, no one continues to pay attention or obey. Yet for [the] Spirit** (or: by Breath-effect) **he continues speaking secrets.**
(or: for he that repeatedly speaks in a tongue is not speaking to people or for mankind, but to the contrary, to God – for no one continues listening [to him] – yet in spirit he continues speaking mysteries.)
3. **Now the one habitually prophesying** (or: normally publicly speaking [God's message] and sharing light ahead of time) **is constantly speaking an act of building** (a construction; an edification) **– even a calling to the side to give relief, aid and comfort and encouragement** (= the work of a paraclete), **as well as a speech of stimulation, soothing and gentle influence or incentive – to people** (or: among humans; for mankind).

4. **The person habitually speaking in a tongue** (or: language) **constantly upbuilds and edifies himself, yet the person constantly prophesying** (publicly speaking [God's message] before others) **continuously upbuilds, edifies and constructs the called-out community.**
5. **Now I continue intending** (purposing; willing; wanting) **all you folks to be habitually speaking in tongues** (or: with languages), **yet preferably that you would be constantly prophesying** (or: should keep on speaking publicly before others [as God's spokesmen, proclaiming God's message]), **for the one repeatedly prophesying [is] of greater [importance; influence] than the one**

habitually speaking in tongues (or: with languages) **– outside of this exception: [that] he should continue on to interpret** (or: translate), **so that the called-out assembly can receive an upbuilding** (or: may take hold of, and get, edification; would grasp [the] construction).

6. **So now, brothers** (= fellow believers), **if I should come to you repeatedly speaking in language after language** (or: continuously speaking in tongues), **what will I be benefiting, augmenting or furthering you folks – unless instead I speak either on an unveiling** (a revelation; a disclosure), **or in intimate knowledge based upon my experience and insight, or with a prophecy** (a proclamation [from God]), **or by a teaching?**
7. **Likewise, [with] the inanimate** (soulless; = lifeless) **things [which] are normally giving a sound – whether a flute or lyre** (or: a wind instrument or a stringed instrument)**: how will it be known [what] is being played on the flute or on the lyre unless it should give a distinction in the tones**
(a set order throughout with a difference made through divisions in the arrangement or the sending of the sounds apart)**?**
8. **For also, if a military trumpet should give an indistinct** (uncertain; dubious) **sound, who will prepare and make himself ready for battle or war?**
9. **In the same way also, unless you, yourselves, should give an easily understood word** (an intelligible expression; a message in good signs that gives a clear meaning) **through the language, or by means of the tongue, how will the thing being habitually spoken be personally understood and experientially known, with insight? So you will [just] be continuing to speak or babble into [the] air.**
10. **Since, as it happens to be, there are so many kinds of voices in [the] world** (or: sounds in the system of cultures) **– and not one of them voiceless** (= without meaning and significance) **–**
11. **if then, I may not have seen so as to know the ability of the voice** (or: power of the sound; = force and meaning), **to the one presently speaking** (or: for the speaker [i.e., in his perception]) **I shall be a barbarian** (one who utters confused or unintelligible sounds; = a foreigner), **and in me** (or: in my case or view) **the one speaking [will be] a barbarian** (= a foreigner).
12. **In the same way also, since you, yourselves, are folks boiling with fervor and affection in regard to spirit things** (or: pertaining to spirits; [matters] which are Breath-effects), **be constantly and progressively seeking, [focused] toward the upbuilding, edification and construction of the called-out community – to the end that you folks can progressively surround yourselves with abundance** (or: be constantly superabounding).
13. **Therefore, let the one constantly speaking in a language, or a tongue, habitually pray that** (or: focus his thoughts on goodness and well-being [of the group] so) **he can continue to translate** (or: may proceed to interpret) **[it].**
14. **So if I am habitually praying in a language** (or: speaking or thinking goodness with a tongue), **my spirit** (or: Breath-effect) **is continually praying, yet my mind continues being unfruitful** (or: my intellect is without fruit; = useless).

15. **Which** (or: What) **is it, then? I will pray** (or: focus my thoughts on goodness and speak toward things going well; [other MSS: I should pray]) **in and by the spirit** (or: with the Spirit; to the Breath-effect), **yet I will** [other MSS: should] **also think and speak toward good results in** (or: pray by and with) **the mind. I will strike the strings and sing** (or: make melody) **in and by the** (or: = my) **spirit** (or: the Breath-effect), **yet I will also strike the strings and sing** (make melody) **in and by the** (or: = my) **mind.**
16. **Else, if you may continue to speak a good word in spirit** (or: to utter eulogies within [the] Spirit; to be blessing in union with Breath-effect), **how will the one normally filling up the place of the private life of a non-specialist**

> [note: = one who occupies the ordinary position of the "average person," being unskilled, uneducated, uninitiated into the secrets of life in the kingdom or the mysteries of Christ] **say, "It is so!** (or: Amen; Make it so!)**"**

at your speaking of the ease and wholesomeness of grace, and your expression of gratitude – since he has not perceived and does not know what you are presently saying?
17. **For you, yourself, are indeed constantly expressing the ease and wholesomeness of grace and showing gratitude in a beautiful, fine and ideal way – but still the different person is not being progressively built up** (edified)**!**

18. **I am habitually speaking of the ease and wholesomeness of grace in God, and giving thanks to God – I am habitually speaking in languages** (or: constantly babbling in tongues) **more than all of you folks!**
19. **Nevertheless, within the called-out assembly I constantly intend to speak five words by my mind** (with my intellect and understanding) **– to the end that I may also sound-down instruction on others – rather than an innumerable number** (myriads) **of words within a language** (or: [ecstatic] tongue).

20. **Brothers** (= Fellow members of the community)**! Stop becoming little boys and girls in or by [your] way of thinking and use of intellect, but still be infants – non-speaking babies! – in the worthless, the ugly and the poor of quality or the evil. Yet progressively come to be mature** (full-grown; perfect; ones having reached the goal; or: = adults) **in [your] way of thinking and use of intellect.**
21. **It has been written within the Law that,**

> **"In different** (= foreign) **languages** (tongues) **and with different** (= foreign) **lips shall I speak to** (in) **this people – and not even in this manner will they pay attention to Me, or listen into and obey Me," [the] Lord** [= Yahweh] **is saying.** [Isa. 28:11]

22. **Consequently the languages** (tongues) **are [pointing and leading] into a sign – not for believers** (or: to those constantly trusting), **but rather for unbelievers** (or: to those without trust or faith) **– yet the prophecy** (the publicly spoken message [from God]; the speaking of light ahead of time) **[is] not for** (or:

to) **unbelievers, but rather for believers** (to those habitually trusting and believing).
23. **Therefore, if the whole called-out community** (the entire local assembly) **should come together at the same [place], and everyone** (or: all) **should be speaking in languages** (or: with [ecstatic] tongues), **but then ordinary folks** (= unlearned people of the private sector) **or unbelievers should at some point enter, will they not say that you folks are presently being crazy** (continuing to behave as insane people; now acting raving mad)**?**
24. **Now if everyone may be prophesying, one after another, and some unbeliever** (person without faith) **or an ordinary uninstructed person may at some point enter, he is progressively being given the proof [of the situation], being exposed to convincing arguments, by everyone – [and] by everyone continues being sifted, sorted and held up so that a decision [regarding the situation] can come to him!**
25. **The hidden things of his heart are now progressively coming to be set in clear light, and thus – falling upon [his] face – he will worship God, progressively proclaiming back [to you] that God is existentially within, essentially in union with, and is presently being among you folks!**

26. **What, then, is [the conclusion], brothers** (= fellow members)**? Whenever you folks may at some point come together: each one of you habitually has a psalm** (song; tune played on a stringed instrument, with a poem); **has a teaching; has an unveiling** (revelation; a disclosure); **has a language** (or: a tongue); **has a translation** (or: interpretation) **– all things** (everything!) **[directed] toward edification, upbuilding and construction – let it habitually happen** (normally come to be; constantly occur)**!**
27. **So if anyone is habitually speaking in a language** (or: with a tongue) **– let it be** (or: to the extent of) **two, or three, at the most – and then** (or: also) **let one be normally translating** (or: interpreting).
[note: 2 or 3 – the number of true witness]
28. **Now if there may be no translator** (or: interpreter) **within [this] assembly of the called-out, let him or her continue in silence, yet let him or her continue to speak to** (or: in) **himself, and to** (or: in; with) **God.**

29. **Now let two or three prophets be speaking, one after another, and let the other folks continue thoroughly sifting and sorting so as to fully evaluate and reach a decision.**
30. **Yet if it may** (or: should) **be unveiled** (revealed; disclosed) **to another being seated, let the first hush, and keep silent,**
31. **for you all continue able** (constantly have power) **to be repeatedly prophesying, one by one, to the end that everyone** (all) **can be learning, and everyone** (all) **can be called alongside to receive relief, aid, comfort and encouragement** (may receive the benefits of the Paraclete).
32. **Also – [the] spirits of the prophets are normally humbly aligned with [other] prophets, or, to [the] Prophets**

(or: breath-effects of those having fore-light are constantly subjected to the arrangements [made] by [the] folks having fore-light),

33. **for God is not the source of instability, but to the contrary, of peace** (or: for God does not exist being unrest, disorder or turbulence, but rather, [is] harmony and order [= shalom]) **– as [He is] within all the called-out communities of the set-apart ones** (or: as [it is] among all the called-out folks who are the sacred people).

[note: some scholars have suggested that the following is a quote from the letter sent from Corinth to Paul, not the position of Paul, himself; or, reading the last phrase of vs. 33 as an introduction to vs. 34-35: As {is the custom} among all the called-forth groups of the holy people {= Israel},]

34. **"let the wives** (or: women) **habitually hush and continue silent [when] within the midst of the local assemblies of the called-out, for it continues not being allowed or permitted for them to be constantly babbling or habitually holding conversations, but rather, let them habitually humbly aligned** (or: be brought under subjection and subordinate themselves) **– correspondingly as also the Law** (or: the custom; or: = [the Torah]) **continues saying.**

35. **"Now if they are still desiring and intending to continue learning something, let them be habitually asking** (inquiring of) **their own husbands** (or: adult males) **at home** (within [the] house), **for it is, and continues being, bad form and shamefully offensive for a wife** (or: woman) **to be constantly babbling or habitually holding conversations within the midst of the local assembly of the called-out."**

[note: D, F, G and other MSS place vss. 34-35 after vs. 40. Some scholars consider this as evidence of an early introduction into the text. If the author is referencing the Torah, in vs. 34, then this would have been a Jewish custom; if merely citing custom, he could have referred to the local custom in Corinth, thinking that this group was not yet ready for the freedom of maturity in Christ which Paul brings out in later epistles]

36. **Whether God's word** (thought; message) **comes forth from you folks, or it reaches down into only you people,**

37. **if anyone habitually presumes** (continues in assuming; normally imagines [himself]) **to be a prophet or a spiritual one, let him continue to fully know and acknowledge the things which I am now writing to you folks, because they are [the] Lords** [= Christ's or Yahweh's] **implanted goals** (impartations of the finished product within; inward directives)**!**

38. **Yet if anyone continues being ignorant or mistaken [of this], let him continue without knowledge** [other MSS: he continues being left ignorant and mistaken].

(or: Now if anyone is habitually without experiential understanding, [this] continues being not known [by him].)

39. **Consequently, my brothers** (= fellow members and family), **with boiling fervor and affection, be habitually zealous for the prophesying** (the proclaiming [of God's message] before others; or: the having and/or speaking

light ahead of time), **and do not be in the habit of cutting off, forbidding or hindering the habitual babbling in languages** (or: speaking or conversing in tongues).
40. **Yet let all things be progressively occurring** (or: coming to be) **with good form** (respectably; with good appearance and propriety) **and corresponding to an arranged order** (or: in the sphere of an aligned arrangement).

CHAPTER 15

1. **Now I am progressively making known to you, brothers** (= fellow members of the believing community; = family members), **the good news** (the message of goodness, ease and wellness) **– which I, myself, announced as glad tidings for you** (or: the message of goodness to you; the directive of ease and well-being among you) **– which you also accepted and embraced, within which and in union with which you also stand,**
2. **[and] through means of which you folks are also progressively, and one after another, being rescued, delivered, and made whole** (saved, preserved and restored to your original state and condition) **– since you people are continuously keeping [it] in possession and retaining [it] – [even] by which, and in which, Word** (or: expressed message) **I, myself, announced these glad tidings to you people: the message of goodness for you! [Now this is] outside of this exception: [that] you placed your trust randomly** (or: Unless, in fact, you folks did believe to no purpose and express conviction feignedly)**!**

3. **For I handed on** (or: give over) **to you, among [the] first** (or: primary) **things, that which I also accepted and embraced: that Christ died over [the situation and circumstances of] our failures** (on behalf of our mistakes and sins) **– corresponding to the Scriptures –**
4. **and that He was buried, and that He has been awakened and raised in** (or: on) **the third day, and He remains thus – corresponding to the Scriptures –**
5. **and that He was seen by Cephas – next** (or: later) **by the Twelve.**
6. **After that He was seen by over five hundred brothers** (= fellow believers) **at one time – of whom the majority continue remaining until right now** (the present), **yet some fell asleep** (= died; passed away).
7. **After that He was seen by Jacob** (= James), **next by all the sent-forth folks** (or: the representatives; the emissaries sent away with a mission).
8. **Yet last of all [these] folks, He was seen by me, also – as if it were by one born prematurely**
   (or: in a miscarriage; = born too soon, and thus weak and not fully developed, or, born dead, or, aborted; or: by one forth from out of a wound).
9. **For I, myself, am the smallest** (thus: the least one) **of the sent-forth people** (representatives), **who am not adequate to reach [the stature] to be normally called a sent-off representative or emissary, because I pursued and**

persecuted God's called-out (or: the community of the called-out whose source is God, and which have the character of God).
10. **Yet in** (or: by; for; with) **God's grace and joyous favor which is God, I am what I am, and His [placed]-into-me grace** (or: [birthed]-into-me joyous favor) **was not birthed to be empty, but on the contrary, I toiled to exhaustion by hard labor in excess of them all – yet not I, but rather God's grace and favor, together with me.**
11. **Whether therefore, I or those, in this way we are constantly preaching the message, and in this way you folks came** (or: come) **to trust and believe.**

12. **Now since** (or: if) **Christ is habitually being publicly preached** (heralded as a message) **that He has been, and remains, awakened and raised up from out of the midst of dead folks, how are some among you folks repeatedly saying that there is** (or: there exists) **no resurrection of dead people?**
13. **Now if there is presently no resurrection of dead people** (or: if there continues being no resurrection of dead ones; if a resurrection of dead ones does not constantly exist), **neither has Christ been awakened and raised up.**
14. **So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content – and your** [other MSS: our] **faith and trust [is] empty and vacuous,**
15. **and further, we [thus] continue to be found being false witnesses, from and concerning God, because we bring testimony and evidence down from God that He awakened and raised up the Christ – Whom, consequently, He did not raise up, if indeed dead ones are not really being habitually** (or: periodically; one after another) **awakened and raised up!**
16. **For if dead ones are not habitually** (one after another; periodically) **being awakened and raised up, neither has Christ been awakened and raised up.**
17. **And if Christ has not been awakened and raised up, your faith and trust exists being devoid of success and results – you are still within the midst of and in union with your mistakes, failures and sins!**
18. **Consequently, also, those falling asleep within the midst of and in union with Christ lose themselves** (or: loose-away and destroy themselves).
19. **If we are** (or: exist being) **folks having placed an expectation in Christ within this life only, we are, of all humanity** (or: mankind), **the ones most to be pitied and in need of mercy and compassion.**

20. **Yet now – at this present time! – Christ is roused and awake from having been raised up from out of the midst of dead people: a Firstfruit** (= the first of the harvest; the Sheaf Offering, signally the beginning of the harvest [Lev. 23:10]) **of those having fallen asleep, and are yet sleeping** (reposing).
21. **For since through a person** (or: a human; or: humanity) **[came] death, through a Person** (or: a Human), **also, [comes] resurrection of dead people.**
22. **For just as within Adam all keep on** (or: everyone continues) **dying, in the same way, also, within the Christ, all will be made alive** (or: in union with the Anointed One, everyone will be created with Life)

23. **– yet each person within his or her own class or division** (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession)**: Christ a Firstfruit** (a First of the harvest), **next after that, those belonging to the Christ** (or: the ones who have their source and origin in the Anointing; those who are [a part] of the Christ) **within the midst of His presence,**
24. **thereafter, the goal**
(the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end and purpose attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), **when He can proceed handing over** (or: would progressively pass along and entrust; should by habit give over) **the reign** (or: sphere of sovereignty; kingdom) **to God, even [the] Father** (or: in [His] God and Father), **at the time that He would bring down to idleness** (make unemployed and ineffective; nullify; abolish; render useless and unproductive) **every rulership of government** (all headship and sovereignty), **even all authority and power** (or: every right, privilege and what comes out of being – also, ability)**!**
25. **For it is binding and necessary for Him to be continuously reigning** (ruling as King; exercising sovereignty) **until which [time or situation]** (or: until where) **He would put** (or: may place; could set) **all the enemies under His feet.**
26. **[The] last enemy being progressively brought down to idleness** (made unemployed and ineffective; rendered useless and unproductive) **[is] the Death** (or: Death, a last enemy, is being presently nullified and abolished).
27. **For you see,**
"He completely arranges and humbly aligns all humanity (or: subjects, supportively arranges in subordination, and brings under full control, all things) **under His feet** (= as supporting forces in His kingdom)**."** [Ps. 8:6]
Now whenever He should say that all humanity (or: everything) **has been completely arranged and aligned in subjection and placed under full control, [it is] evident** (clearly visible) **that [it is] with the exception of, and outside of, the One subjecting the whole** (or: arranging all things and situations in humble, subordinate alignment) **in Him, to Him and for Him.**
28. **Now whenever the whole** (or: all things) **may be completely supportively-aligned in Him** (or: subjected to Him; subordinately arranged for Him), **then the Son Himself will also be supportively aligned** (or: placed and arranged under) **in the One** (or: to the One) **subjecting the whole** (all things) **in Him and to Him, to the end that God can be all things within the midst of and in union with all humanity** (or: may be everything in all things; or: should exist being All in all).

29. **Otherwise, what will the folks now being baptized** (immersed) **do – or what will they produce – concerning** (over [the situation] of) **the dead people? If dead folks are not altogether** (actually; absolutely; generally speaking) **being habitually awakened and presently raised up, then why are these folks even being repeatedly baptized** (or: presently immersed, as a normal practice) **concerning them** (over their [situation])**?**
[comment: this vs. has been a quandary for most scholars, but I suggest

that it presents the perspective held by first century believers regarding their perceived relationship with those who died before coming to hear of the Christ, and thus be baptized – and it appears that their view was one of solidarity with them]

30. **And why are we constantly taking risks and being in danger all through every hour?**

31. **Daily I am repeatedly facing death! By my pride in you, brothers!** [note: Paul is possibly here making a solemn oath] (or: On the basis of your boasting, fellow believers) **– which I continually hold within Christ Jesus, our Lord** (Owner; Master) **–**

32. **if I fight** (or: fought) **in accord with human [means, methods or purposes] with wild beasts in Ephesus, what [is] the benefit for or to me** (or: how am I furthered by it)**? If dead people are not habitually** (or: continuously; periodically) **being awakened and raised up, "we should eat and drink, for tomorrow we continue dying away!"** [Isa. 22:13]

33. **Stop being led astray** (or: Do not continue being deceived and caused to wander)**! "Worthless associations, conversations or interminglings in a crowd** (or: Companionships of corrupt quality [note: this can refer to sexual encounters]; Bad company or communication) **habitually and progressively corrupt, decay, spoil and ruin useful habits, kind customs and profitable characters."** [note: a quote from a play by the poet Menander]

34. **Sober up by returning your senses into the Way pointed out, with fairness, equity and rightwised relationships, and stop sinning** (do not continue in error or failure), **for some** (or: certain folks) **continue holding an absence of an intimate knowledge of God** (or: habitually possess an ignorance pertaining to God). **I am now saying this with a view toward a turning back within [the situation] by you people** (or: facing shame and humiliation for you folks).

35. **But still someone will say, "How are the dead ones being habitually** (or: presently; periodically) **awakened and raised up? And in what sort of body** (or: with what kind of material organism) **are they continuing to come** (or: one-after-another going)**?"**

36. **You idiot!** (or: You senseless and stupid fellow!) **What you are habitually sowing is not being progressively brought to life unless it should die off.**

[comment: thus death is the path toward resurrection]

37. And further, that which you continue sowing: you folks are not progressively sowing the body [= the organism] **which shall be coming into being** (or: that will be developing), **but rather, a naked seed** (a bare kernel, or grain without clothing), **whether it may hit the target of wheat** (= perchance of wheat), **or any one of the rest [of the grains].**

38. **Yet God habitually gives a body to** (or: for) **it, according as He wills** (intends; purposes), **and to** (or: for; with) **each of the seeds its own body.**

39. **Not all flesh [is] the same flesh, but to the contrary, [there is] indeed one [flesh] of humans** (of people; of mankind), **yet another flesh of tamed**

animals (or: of livestock), **still another flesh of birds** (or: flyers), **and another of fishes.**
40. **And then [there are] supra-heavenly bodies** (bodies having the characteristics of that upon the dome of the sky, or the upper heavens, the celestial), **and earthly bodies** (bodies which exist upon the land; terrestrial bodies), **but [they are] indeed different: the glory of the supra-heavenly [bodies is] one thing, while the glory of the earthly [is] different.**
41. **[There is] one glory** (or: splendor) **of [the] sun, and another glory of [the] moon, and another glory of [the] stars, in fact star continues differing from star, in glory and splendor** (or: for you see, [one] star is progressively carrying through and bearing apart in excellence from [another] star).
42. **Thus also** (or: In this way too) **[is] the resurrection of the dead people. It is habitually** (repeatedly; presently; one after another) **being sown within corruption** (or: in union with decay and ruin; in perishability); **it is being habitually** (or: presently; repeatedly; one after another) **awakened and raised up within incorruption** (non-decayability; imperishableness).
43. **It is constantly being sown within dishonor** (in union with lack of value; in the midst of worthlessness), **it is being habitually** (or: repeatedly; constantly; one after another; progressively) **awakened and raised up within, and in union with, power and ability.**
44. **It is habitually** (continually; repeatedly; presently) **being sown a body having the qualities and characteristics of a soul** (a soulish body; or: = a body animated by soul); **it is habitually** (repeatedly; constantly; presently; one after another) **being awakened and raised up a spiritual body** (a body having the qualities and characteristics of the Breath-effect). **Since there is a soulish body** (or: = body animated by soul), **there also is** (or: exists) **a spiritual one** (or: = one animated by spirit).

> [comment: note the germinal connection between the two – they are a progression of the same body]

45. **Thus also** (or: In this way also), **it has been written, "The first human** (or: man), **Adam, came for existence** (or: was birthed) **into [being] a living soul"** [Gen. 2:7]; **the Last Adam into [being] a continuously life-making** (life-engendering; life-creating; life-giving) **Spirit** (or: Breath-effect).

46. **Nevertheless, the spiritual [is] not first, but rather the one having the qualities and characteristics of a soul** (the soulish), **then afterwards, the spiritual** (that pertaining to and having the qualities of Breath-effect).
47. **The first human** (person; man) **[was/is] forth from out of the earth** (land; ground; soil; dirt), **made of moist soil and mud** (or: having the quality and characteristics of moist dirt that can be poured; soilish), **the Second Human** (Person; Man) **[is] forth from out of the midst of heaven** (or: from [the] sky; [made] out of atmosphere).
48. **As [is] the person made of and having the character and quality of moist soil or mud** (pourable dirt; soil), **of such sort also [are] the people [who are] made of and have the character and quality of moist soil or mud** (soilish folks); **and likewise, as [is] the Heavenly Person** (or: the one made of and

having the quality and character of the supra-heaven), **of such sort also [are] the supra-heavenly people – those made of and having the quality and character of the supra-heaven** (or: finished and perfected atmosphere).
49. **And correspondingly as we bear and wear the image of the dusty person,** [*p*46 adds: doubtless] **we can and should** [B reads: will] **also bear and wear the image of the supra-heavenly One** (or: the One having the quality and character of the finished and perfected atmosphere).

50. **Now I am saying this, brothers** (= fellow members and believers), **that flesh and blood** (= humans in their estranged condition; = people of dust who have not been resurrected) **have no power and continue unable to inherit** (receive or participate in an allotted portion of) **God's reign and kingdom – neither is corruption and decay** (the perishable) **continuing on to inherit** (participate in the allotment of) **the Incorruption** (Imperishability).
51. **See** (Look and consider)**! I am progressively telling you a secret** ([the] mystery)**! We, indeed, shall not all be laid to sleep [in death], yet we all will be changed**

(or: On the one hand, not all of us will be made to [die], but on the other hand, we all will be altered;
or: We all shall not be put to repose, and so we all shall be transformed;
or: All of us shall not sleep, but we all will be rearranged to be another or made to be otherwise),

52. **within the midst of an instant** (or: in union with an uncut and indivisible moment), **within, and in union with, the midst of a rapid sweep or blink of an eye, within, and in union with, the midst of the last or final trumpet. You see, the trumpet will sound, and the dead people will be awakened and raised up** [A, D and others: will stand back up again; will be resurrected] **incorruptible** (imperishable), **and then we, ourselves, will be changed** (made otherwise; altered; transformed).
53. **For it continues being necessary** (it is habitually binding) **for this perishable and corruptible to instantly plunge** (or: sink) **in and clothe itself with** (or: slip on; put on) **incorruption and imperishability, and for this mortal** (one that is subject to death) **to instantly plunge and sink in and clothe itself with** (or: put on; slip on as a garment) **immortality** (deathlessness; undyingness).
54. **Now whenever this mortal instantly plunges and sinks in and then clothes itself with** (or: slips on; puts on) **the Immortality, then will come into existence** (will be birthed; will take place) **the word** (the thought; the idea; the message; the saying) **which has been written,**

"The Death was drunk down and swallowed into Victory (or: overcoming)**!"** [Isa. 25:8]

55. **"Where, O Death, [is] your victory** (or: overcoming)**?**
Where, O Death, [is] your stinger (sharp point; sting; goad; spur)**?"** [Hos. 13:14]

56. **Now the stinger** (sharp point; or: the sting, thus, the injection) **of the Death [is] the Sin** (the mistake; the error; the failure), **and the power** (or: ability) **of the Sin [is] the Law.**
57. **But grace and joyous favor [is] in God** (or: by God) **– the One constantly** (repeatedly) **giving the Victory** (or: the overcoming) **to us, in us and for us through our Lord** (Owner; Master), **Jesus, [the] Christ!**

58. **Consequently, my beloved brothers, progressively come to be seated and settled folks – immovable and unswerving people – continuing to always be surrounded by more than enough** (or: superabounding) **within the midst of the Lord's work** (= [Yahweh's or Christ's] deed or act), **having seen and now knowing that your fatiguing labor** (or: toil) **does not exist without contents** (is not empty) **within and in union with [the] Lord** [= Christ or Yahweh].

CHAPTER 16

1. **Now concerning the collection [being gathered] into the midst of the set-apart folks** (or: for the holy ones; unto the saints), **just as I thoroughly arranged in** (or: for) **the communities of the called-out of [the province of] Galatia, you, yourselves, do** (perform; make) **the same:**
2. **on one day of the week** (or: on one of the sabbaths) **let each one of you have the habit of putting [something] beside himself** (= at home), **continually storing up that in which he may be repeatedly prospered** (or: has been led, along a good path; other MSS: can be well-guided along the way) **so that whenever I may come, no collections may continue to happen at that time.**
3. **So whenever I should come to be at your side, whomsoever you folks may approve – after having examined and tested them – through letters [of introduction and recommendation] I will send these to bear** (carry) **off your favor and grace [in the form of a gift] into Jerusalem.**
4. **And if it should be appropriate** (or: worthwhile) **for me also to be traveling on [there], they will journey [there] together with me.**

5. **Now I shall come to you folks whenever I can** (or: may; = should happen to) **pass through Macedonia, for I am repeatedly passing through Macedonia.**
6. **So perhaps I shall aim toward you folks to temporarily lodge, or even spend the winter, so that you folks can yourselves send me forward** (= give me funds and supplies for my journey), **wherever I may continue traveling.**
7. **For I am not presently intending** (purposing; willing) **to see you right now, while passing by, for I continue expecting to stay on with you folks some time, if the Lord** [= Yahweh or Christ] **should turn [circumstances] upon [this plan]** (or: may turn [the outcome] upon [us to decide]; or: should instruct or permit).

8. **Yet I am now continuing to remain on within Ephesus, until the [feast; festival] of Pentecost,**
9. **for a door, great and energetic** (working within; activated and operative), **has been opened for me, and stands wide open to me: even many men constantly lying in opposition** (or: for you see, a great and inwardly effectual entrance has been opened back up in me, and remains open again in me, and yet many folks [are] ones habitually lying in the opposite position).

10. **Now if Timothy can** (or: may; should) **come, be constantly seeing [to it] that he should come to be fearless toward you folks, for he continues actively working** (or: performing as a worker on/in) **the Lord's** [= Christ's or Yahweh's] **work** (deed; action), **as I also [do].**
11. **No one, then, should make nothing of him** (scorn, despise or treat him with contempt; slight him), **but should send him forward in peace** (= with shalom) **with funds and supplies, so that he can** (may; should) **come toward me, for I continue receiving [benefit] from out of him, together with the brothers** (= fellow believers).

12. **Now concerning Apollos, the brother, I called him to my side many [times] to give aid, comfort and encouragement** (or: = I strongly urged him), **to the end that he should go to you folks with the brothers, and yet there was not altogether a purpose so that he should go now** (or: but it was not wholly [his] will {or: it was undoubtedly not [His] intent} that he should go at the present time), **yet he will go** (or: come) **whenever there may be a good situation** (or: he may have an opportunity).

13. **You folks be habitually awake and constantly watching** (= be alert and with your wits about you)**! Continue standing fast in union with trust, and within the midst of The Faith** (or: in loyalty)**! Repeatedly behave as adult males** (or: = Be progressively made courageous)**! Continue being strengthened.**
14. **Let all of your [actions and affairs] be habitually birthed within Love.**
15. **Now I continue calling you to my side to help and encourage you** (or: So I am now performing as a paraclete), **brothers** (= my fellow believers) **– you have seen and known the household of Stephanas and Fortunatus, that it is [the] firstfruit of Achaia, and they orderly arranged themselves into attending service for and among the set-apart folks** (holy ones; saints; sacred people) **–**
16. **so that you folks can also be progressively aligned with humility** (or: habitually arranged under to give support for and among; or: subjected to) **such folks** (persons of that kind), **and for everyone habitually working together** (or: with all those constantly co-operating) **and exhaustively laboring** (toiling).
17. **Now I continue rejoicing at the presence of Stephanas and Fortunatus and Achaicus, because these men fill up the deficiency belonging to you** (the result of your shortcoming; the effect of your being behind and in the rear; [other MSS: our deficiency]),

18. **for they rest, refresh and soothe my spirit – as well as yours. Therefore, come to progressively know such folks completely, by personal intimacy and continued experience with them.**

19. **The called-out folks** (or: called-out communities) **of the [province of] Asia habitually greet and embrace you folks. Aquila and Prisca** [other MSS: Priscilla] **continue giving you many embraces and much greeting, within [the] Lord** [= Yahweh or Christ], **together with the called-out assembly down in their house.**
20. **All the brothers constantly greet and embrace you folks! Continue to greet and embrace one another with a set-apart** (holy; saintly; sacred) **expression of affection** (or: kiss).
21. **This greeting to embrace you [is] in my hand – Paul's.**
22. **If anyone continues having no fondness or affection for the Lord, let him constantly be a person placed up [in prayer to be consecrated before the Lord] – [you see,] our Lord is present** (has come).

23. **The joyous favor and grace of the Lord Jesus, [the] Christ** (or: [the] Anointed Lord Jesus,) **[continues] with you folks!**
24. **My love [is] with all of you folks, in union with Christ Jesus. It is so** (Amen)**!**

[written circa A.D. 55 – Based on the critical analysis of John A.T. Robinson]