

The Letters of Paul

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This version of my edition of *The Letters of Paul* contains portions of the translation alone, which with a few exceptions is based upon the 27th edition of the Nestle-Aland *Novum Testamentum Graece*. The treatment here of various Greek words, along with many notes explaining the differences between this translation and the King James Version, the differences in many readings among the various ancient manuscripts which exist, and many historical and contextual notes, are found in my book of the same name. These things will not be discussed at all here, since my purpose for the electronic publishing of these translations without fee is solely that the Christian Israel Identity community may have a scholarly translation to refer to that is free of the universalist interpretations which are found in nearly all other translations of the New Testament, and that it is provided without cost.

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To The Corinthians (A)

I¹ Paul, a called ambassador of Christ Yahshua, by the will of Yahweh, and Sosthenes the brother,² to the assembly of Yahweh that is in Korinth, having been sanctified in Christ Yahshua, called saints, with all those calling themselves by the name of our Prince Yahshua Christ in each place, theirs and ours:³ favor to you and peace from Yahweh our Father and Prince Yahshua Christ.

⁴ I thank my God at all times concerning you, in reference to the favor of Yahweh that is being given to you among the number of Christ Yahshua,⁵ seeing that in all you have been enriched in Him, in all thought and all knowledge,⁶ just as the proof of the Anointed has been confirmed in you,⁷ consequently you are not to be wanting in even one favor, anxiously expecting the revelation of our Prince, Yahshua Christ,⁸ who will also secure you until fulfillment, void of offense in the day of our Prince, Yahshua Christ.⁹ Trustworthy is Yahweh, by whom you have been called into partnership with His Son, Yahshua Christ our Prince.

¹⁰ Now I encourage you, brethren, by the name of our Prince Yahshua Christ, that you all speak the same thing, and there may not be divisions among you; but that you are disciplined in the same mind and in the same purpose.¹¹ It has been disclosed to me concerning you, my brethren, by those of the house of Chloe, that there is contention among you.¹² Now I say this: that each of you say, 'so I am of Paul', 'but I am of Apollos', 'but I am of Kephas', 'and I of Christ'.¹³ Have the Anointed been divided? Has Paul been crucified on your behalf? Or have you been immersed in the name of Paul?¹⁴ I thank Yahweh that not one of you had I immersed, except Krispos and Gaios,¹⁵ that not one may say that into my name have you been immersed.¹⁶ Then I had also immersed the house of Stephanas; I know not any other remaining that I had immersed.

¹⁷ Christ sent me not to immerse, but to announce the good message; not in wisdom of speech, that the cross of Christ be left empty.¹⁸ (For the account of the cross is folly to those who are going to die, but to those who are being preserved, to us, it is the power of Yahweh.)¹⁹ Indeed it is written, "I will destroy the cunning of the shrewd, and the understanding of the sagacious I will set aside".

²⁰ Where is the cunning? Where is the scribe? Where is the disputer of this age? Did Yahweh not make foolish the wisdom of the Society?²¹ Since indeed in the wisdom of Yahweh, the Society does not know Yahweh through wisdom, Yahweh has been pleased by the folly of the proclamation to preserve those that are believing.²² Then since Judaeans demand signs, and Greeks seek wisdom,²³ but we proclaim Christ crucified, to Judaeans indeed a trap, and to heathens folly;²⁴ but to those the called, both Judaeans and Greeks, anointed of Yahweh power and of Yahweh wisdom,²⁵ seeing that the folly of Yahweh is wiser than mankind, and the weakness of Yahweh is stronger than mankind.²⁶ Indeed you see your calling, brethren, since not many are wise in accordance with the flesh, not many are powerful, not many are noble.²⁷ But Yahweh has chosen the foolish of the Society, in order that He disgrace the cunning; and Yahweh has chosen the feeble of the Society, that He disgrace the strong;²⁸ and the low born of the Society, and the despised, Yahweh has chosen: those that are not in order that He may annul those that are;²⁹ so that not any flesh shall boast in the presence of Yahweh.³⁰ Moreover, from of Him you are in Christ Yahshua, who has become to us wisdom from Yahweh, and justice, and sanctification, and redemption;³¹ in order that, just as it is written, "He who is boasting, in Yahweh he must boast."

To The Corinthians (A)

II ¹ And I having come to you, brethren, came not in accordance with eminence of speech or wisdom, declaring to you the mystery of Yahweh, ² since I had decided not to acknowledge anything among you, except Yahshua Christ, and that of His crucifixion. ³ And I in weakness and in fear and with much trembling had come before you; ⁴ and my speech and my proclamation were not in persuasive words of wisdom, but in exhibition of Spirit and of power; ⁵ in order that your faith be not in wisdom of men, but in power of Yahweh.

⁶ Now we speak wisdom among the accomplished; but wisdom not of this age, nor of those governing this age, who are being done away with. ⁷ Rather we speak wisdom of Yahweh, that had been hidden in a mystery, which Yahweh had predetermined before the ages for our honor, ⁸ which not one of the governors of this age has known, (since if they had known, they would not have crucified the Authority of that honor,) ⁹ but just as it is written, "Things which eye did not see, and ear did not hear, and came not into the heart of man, those things Yahweh has prepared for them that love Him," ¹⁰ yet to us Yahweh reveals them through the Spirit; for the Spirit inquires of all things, even the depths of Yahweh. ¹¹ Indeed of men who knows the things of mankind, except the spirit of man which is within him? Even so no one knows the things of Yahweh, except the Spirit of Yahweh. ¹² Now we do not receive the spirit of the Society, but that spirit from Yahweh, in which case we should know the things granted to us by Yahweh; ¹³ which also we speak of, not instructed in words of human wisdom, but instructed in of the Spirit, by the spiritual compounding with the spiritual. ¹⁴ Now the natural man does not accept that of the Spirit of Yahweh, for it is folly to him, and he is not able to know because it is inquired of spiritually; ¹⁵ but the spiritual inquires into all things, and it by no one is examined. ¹⁶ "For who has known the mind of Yahweh? Who will instruct Him?" But we have the perception of Christ.

III ¹ And I, brethren, have not been able to speak to you concerning the spiritual, but concerning the fleshly; like infants in Christ. ² I have given you milk to drink, not food; indeed you were not able, but still now you are not able; ³ for you are still fleshly. Where among you are rivalry and contention and dissension, are you not fleshly? And walk in accordance with man? ⁴ For when one may say, 'I am of Paul', but another, 'I of Apollos', are you not human? ⁵ So who is Apollos? And who is Paul? Servants through whom you have believed, and to each as the Prince has given. ⁶ I have planted, Apollos has watered, but Yahweh has given increase. ⁷ So that neither he who is planting is anybody, nor he who is watering, but Yahweh who is making to grow. ⁸ Both he who is planting and he who is watering are alike; but each will receive his own reward in accordance with his own toil. ⁹ For we are fellow workmen of Yahweh, Yahweh's husbandry; you are Yahweh's building. ¹⁰ In accordance with the favor of Yahweh that has been given to me, as a skilled architect I have laid a foundation, whereas another builds it up. But each must look at how he builds it up. ¹¹ For another foundation no one is able to place besides that which is established, which is Yahshua Christ. ¹² Now if anyone builds upon that foundation gold, silver, precious stones, timber, fodder, straw, ¹³ the work of each will become evident; indeed the day will disclose it, because in fire it is revealed; and of what quality the work of each is, the fire will scrutinize. ¹⁴ If the work of anyone who has built remains, he will receive a reward. ¹⁵ If the work of anyone burns completely, he will suffer loss, but he himself will be preserved, although consequently through fire.

¹⁶ Do you not know that you are a temple of Yahweh, and that the Spirit of Yahweh dwells in you? ¹⁷ If anyone should spoil the temple of Yahweh, Yahweh will spoil the same; indeed the temple of Yahweh is holy, such as which you are. ¹⁸ No one must deceive himself:

To The Corinthians (A)

if one supposes to be wise among you in this age, he must become foolish, in order that he may become wise. ¹⁹ For the wisdom of this Society is folly before Yahweh; indeed it is written, "He seizes the cunning in their villainy". ²⁰ And again, "Yahweh knows the reasonings of the cunning, that they are vain". ²¹ Consequently, not one should boast in men, indeed all is yours. ²² Whether Paul, or Apollos, or Kephas, or Society, or life, or death, or present, or future, all is yours; ²³ but you of Christ, and Anointed of Yahweh.

IV ¹ In that manner a man must reckon us as attendants of Christ and stewards of the mysteries of Yahweh. ² But furthermore, you must require with stewards that one is found faithful. ³ Now to me, it is in the least matter that by you I am examined, or in the days of mankind. But neither do I examine myself. ⁴ Indeed not one thing for myself am I conscious, although not in this have I been proven, but it is the Prince who examines me. ⁵ Consequently, do not judge one prematurely, until the Prince should come, who will both illuminate the secrets of darkness, and make known the counsels of hearts; then at that time to each there will be approval from Yahweh.

⁶ Now these things, brethren, I have changed the illustration of for myself and Apollos on account of you, in order that with us you learn not beyond the things which have been written, that not one for one's benefit are you inflated against another. ⁷ Who are you that you make a distinction? Now what do you have that you did not comprehend? And if then you did comprehend, why do you boast as if not comprehending? ⁸ Already have you been satiated? Already are you enriched? Without our intervention have you ruled? Then surely I would be obliged that you had ruled, in order that we also with you may rule together.

⁹ Indeed I suppose Yahweh has appointed us, of the last of the Ambassadors, destined to die, seeing that we had become a spectacle to the Society, both to Messengers and to men. ¹⁰ We are fools for the sake of the Anointed, but are you prudent among the Anointed? We are weak, but are you strong? Are you held in honor, but we without esteem? ¹¹ Until the present hour we both hunger and thirst, and we are naked, and we are beaten repeatedly, and we are unestablished, ¹² and we toil, laboring with our own hands. Have we spoken well, railing at ourselves? Have we upheld accusing ourselves? ¹³ Have we encouraged speaking badly of ourselves? Like the refuse of the Society, have we become scum of all things until now? ¹⁴ I do not write these things regarding you, but as I would advise my beloved children. ¹⁵ Although you may have a myriad of tutors among the Anointed, certainly not many fathers; indeed in Christ Yahshua through the good message I have begotten you. ¹⁶ Therefore I encourage you, become imitators of me. ¹⁷ For this reason I have dispatched Timotheos to you, who is my beloved and faithful child in the Prince, who will remind you of my ways which are in Christ, just as I always teach in every assembly. ¹⁸ Now concerning my not coming to you, some had been indignant; ¹⁹ But I will come to you soon, if the Prince wishes, and I will know not the speech of those who have inflated themselves, but the power. ²⁰ For not in speech is the kingdom of Yahweh, but in power. ²¹ What do you wish? Should I come to you with a rod, or in love and gentleness in Spirit?

To The Corinthians (A)

V ¹ Fornication is generally reported among you, and fornication so bad that such is not even among the heathens, for one to have his father's wife. ² And you are inflated, and rather you have not mourned, in order that he who did this deed would be taken from your midst. ³ For certain I, being absent in body, but being present in the spirit, already as if being present have determined just who has been perpetrating this. ⁴ In the name of our Prince, Yahshua Christ, your gathering together and of my Spirit, with the power of Prince Yahshua, ⁵ deliver such a wretch to the Adversary, for destruction of the flesh, in order that the Spirit may be preserved in the day of the Prince. ⁶ Your boasting is not good. Do you not know that a little leaven leavens the entire dough? ⁷ Cleanse out the old leaven, that you may be a new dough, just as you are unleavened. Since also our passover, Christ, has been sacrificed. ⁸ Consequently we should keep the festival, not with old leaven, nor with leaven of sloth and wickedness, but with unleavened sincerity and truth.

⁹ I had written to you in the letter, not to associate with fornicators: ¹⁰ not at all with the fornicators of this Society, or with the covetous, or rapacious, or idolaters, seeing that you are therefore obliged to come out from the Society. ¹¹ But presently I have written to you not to associate with any brother if he is being designated a fornicator, or covetous, or an idolater, or abusive, or drunken, or rapacious; not even to eat with such a wretch. ¹² What is it to me to judge those outside? Not at all should you judge those within you. ¹³ But those outside Yahweh judges; "you will expel the wicked from amongst yourselves."

VI ¹ Dare any of you, having a matter against another, have it decided before the unrighteous, and not before the saints? ² Do you not know that the saints will judge the Society? And if by you the Society is judged, are you unworthy of the smallest trials? ³ Do you not know that we will judge Messengers, let alone the things of this life? ⁴ So then if you should have trial of things pertaining to this life, those who esteem themselves least in the assembly, those will be set to judge. ⁵ I speak from respect to you. So is there among you not even one wise, who would be able to decide among his brethren? ⁶ But brother is brought to trial by brother, and this before those not believing! ⁷ So then already there is altogether discomfiture among you, seeing that you have matters for judgment among yourselves. Why would you not still more be wronged? Why would you not still more be defrauded? ⁸ You would rather do wrong and defraud, and this of a brother? ⁹ Or do you not know that the unjust will not inherit the kingdom of Yahweh? Do not be led astray: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, ¹⁰ nor thieves, nor covetous, nor drunkards, nor railers, nor rapacious shall inherit the kingdom of Yahweh. ¹¹ And these things some of you may have been, but you have cleansed yourselves; moreover you have been sanctified, moreover you have been deemed fit, in the name of Prince Yahshua Christ, and in the Spirit of our God.

¹² To me all is possible, but all does not profit; to me all is possible, but I will not yield authority to be brought under any. ¹³ Foods are for the belly, and the belly for foods, but Yahweh will do away with both this and these. Now the body is not in fornication, but in the Prince, and the Prince in the body. ¹⁴ And Yahweh has both raised the Prince, and will raise us through His power. ¹⁵ Do you not know that your bodies are members of Christ? Then having raised the members of the Christ, shall I make members of a harlot? Certainly not! ¹⁶ Or do you not know that he joining himself to the harlot is one body? "They shall be," He declares, "two into one flesh." ¹⁷ But he joining himself to the Prince is one Spirit. ¹⁸ Flee fornication. Every error which perhaps a man may make is outside of the body, but he

To The Corinthians (A)

committing fornication, for his own body he fails. ¹⁹ Or do you not know that your body is a temple of the Holy Spirit in you? Which you have from Yahweh, and you are not your own? ²⁰ Indeed you have been purchased for a price; so then you honor Yahweh in your body.

VII ¹ Now concerning those things you have written: it is admirable for a man not to join to a woman; ² but because of fornication each man must have his own wife, and each woman must have her own husband. ³ The husband must render the obligation due to the wife, and in like manner the wife also to the husband. ⁴ The wife does not have authority over her own body, but the husband; and in like manner also the husband does not have authority over his own body, but the wife. ⁵ Do not withdraw from one another, unless in agreement for a time, in order that you devote time to prayer, and come together into one place again, that the Adversary would not tempt you due to your incontinence. ⁶ Now I say this in the way of a consent, not in the way of a command. ⁷ That I wish all men to be even as myself, but each has his own gift from Yahweh, in this manner one, in that manner another. ⁸ But I say to those unmarried and to those widowed, well for them it is if perhaps they should remain even as I. ⁹ But if they have no self control, they must marry, for it is better to be married than to be inflamed. ¹⁰ Now to they who are married I give order, (not I but the Prince,) for a wife not to be separated from a husband; ¹¹ (but if perhaps then she does separate, she must remain unmarried, or to the husband be reconciled;) and a husband not to put away a wife. ¹² Now furthermore I (not the Prince) say: if any brother has an unbelieving wife, and she consents to dwell with him, he must not put her away. ¹³ And any woman who has an unbelieving husband, and he consents to dwell with her, she must not divorce that husband. ¹⁴ The unbelieving husband has been sanctified in the wife, and the unbelieving wife has been sanctified in the brother; otherwise then your children are unclean, while now they are holy. ¹⁵ But if the unbelieving separates himself, let him separate himself; the brother (or the sister) is not reduced to bondage in these instances, but in peace Yahweh has called us. ¹⁶ Indeed how do you know, wife, if you shall keep the husband? Or how do you know, husband, if you shall keep the wife? ¹⁷ Only as the Prince has distributed to each, as each Yahweh has called, thus he must walk; and thusly in all of the assemblies I prescribe. ¹⁸ Being circumcised has anyone been called? One must not be induced. In uncircumcision has any one been called? One must not be circumcised. ¹⁹ Circumcision is nothing, and uncircumcision is nothing, but an observation of the commandments of Yahweh. ²⁰ Each in the calling in which he has been called, in this he must abide. ²¹ A bondman, you have been called? It must not be a concern to you, but then if you have the ability to become free, rather you use it. ²² For he who is called a bondman in the Prince is a freedman of the Prince; likewise he who is called free is a bondman of Christ. ²³ You have been purchased for a price, you should not become slaves of men. ²⁴ Each in that which he has been called, brethren, in that he must remain before Yahweh.

²⁵ Now concerning virgins, a commandment of the Prince I do not have, but I give an opinion, as one having received mercy from the Prince to be trustworthy. ²⁶ Really then I suppose that to be such is good, because of the present violence, that it is well for a man to be so. ²⁷ Have you been bound to a wife? Do not seek to be released. Have you been released from a wife? Do not seek a wife. ²⁸ But if then you should be married, you have not erred; And if perhaps the virgin should be married, she has not erred; but such as these will have anxiety in the flesh, and for my part, of you I am merciful.

To The Corinthians (A)

²⁹ Now I say this, brethren, the time is shortening; henceforward it is that even those having wives may be as not having; ³⁰ And those weeping, as not weeping; and those rejoicing, as not rejoicing; and those trading, as not possessing; ³¹ and those using this Society for themselves, as not abusing; indeed the form of this Society passes away. ³² But I wish for you to be unconcerned. The unmarried cares for the things of the Prince, how he shall please the Prince; ³³ but he who marries cares for the things of the Society, how he shall please the wife, ³⁴ and he is divided. And the unmarried woman and the virgin care for the things of the Prince, that she should be holy in both body and in Spirit, but she being married cares for the things of the Society, how she shall please the husband. ³⁵ Now I say this for your advantage, not that I would cast a net upon you, but in respect to decency, and constantly waiting on the Prince without cause for anxiety. ³⁶ But if one does consider to be unseemly towards his virgin, if perhaps he is beyond adolescence, (and in this way he ought to be,) that which he wishes he must do, he does not err: they must marry. ³⁷ But he who has stood firm, steadfast in his heart, not holding forcibly but who has authority over his own will, and he has decided in his heart to keep himself a virgin, he does well; ³⁸ and therefore he that is giving himself to a virgin in marriage will do well, but he not giving in marriage will do better. ³⁹ A wife is bound for as long a time as her husband may live, but if perhaps her husband should die, she is free to be married to whom she wishes. Alone in the Prince ⁴⁰ if perhaps then she is happier, so she should remain, according to my opinion, and I think that I also have the Spirit of Yahweh.

VIII ¹ Now concerning things offered to idols we know, (because all the knowledge we have, the knowledge inflates, but love builds. ² If one supposes to have known anything, not yet does he know according as there is need to know. ³ But if one loves Yahweh, this he knows by Him.) ⁴ Concerning then the eating of things offered to idols, we know that an idol is nothing in the Society, and that there is none other God except one. ⁵ And even though there are so-called gods, either in heaven or on earth, just as there are many gods and many lords, ⁶ but to us there is one God, the Father, from whom are all things, and we for Him; and one Prince, Yahshua Christ, through whom are all things, and we through Him. ⁷ Yet not in all is that knowledge, but some in the custom of the idol until this time are nevertheless eating of that offered to an idol, and their conscience being weak is defiled. ⁸ But food does not bring us to terms with Yahweh; neither do we have an advantage if we would eat, nor do we come short if we would not eat. ⁹ But beware lest in any way by your license this would become an obstacle to those who are weak. ¹⁰ For if perhaps one should see you, who having knowledge are in an idol's temple reclining at a meal, will not the conscience of him, being weak, be emboldened in regards to eating the things offered to idols? ¹¹ Then will he who is weak be ruined by your knowledge, the brother for whose sake Christ had been slain? ¹² Now in that manner, failing in regard for the brethren, and striking their weak consciences, towards Christ you fail. ¹³ On which account if meat offends my brother, I would not eat flesh for eternity, in order that my brother will not be offended.

IX ¹ Am I not free? Am I not an ambassador? Have I not seen Yahshua our Prince? Are you not my work in the Prince? ² If to others I am not an ambassador, yet at any rate to you I am; indeed the assurance of my message is you in the Prince. ³ My answer to those who examine me is this: ⁴ Do we not have license to eat and to drink? ⁵ Do we not have license to always have with us a kinswoman: a wife, as also the other ambassadors,

To The Corinthians (A)

and the brethren of the Prince, and Kephas? ⁶ Or do only Barnabas and I not have license to work? ⁷ Who at any time serves as a soldier with his own provisions? Who plants a vineyard, and does not eat of its fruit? Or who shepherds a flock, and does not eat of the milk of the flock? ⁸ Do I speak these things according to man, or does the law not also say these things? ⁹ Indeed in the law of Moses it is written, “You will not muzzle a treading ox.” Does Yahweh care for the ox? ¹⁰ Or does He speak on account of us all? For on account of us it was written, that “he who is plowing is obliged to plow in expectation, and he who is threshing, in expectation to partake of it.” ¹¹ If we have sown things of the spirit in you, is it too great if we should reap your fleshly things? ¹² If others of authority are partaking of you, still more not we? Rather we have not used this authority, but we cover all ourselves, in order that we should not give any hindrance to the good message of the Anointed. ¹³ Do you not know that those who in sacred things are laboring, from of the temple they eat? Those who are attending at the altar take a share with the altar? ¹⁴ Also in that manner has the Prince appointed those announcing the good message, from of the good message to live. ¹⁵ But I have indulged in not one of those things. Now I have not written these things that in this way it would be with me; indeed for me to be slain is still more admirable, than for any one to make void my reason to boast. ¹⁶ Therefore if I announce the good message, it is not a subject of boasting to me; in necessity it is laid upon me, since woe to me it is if I would not announce the good message! ¹⁷ For if I do this readily, I have a reward; but if involuntarily I had been entrusted with the management of a family, ¹⁸ what then is my reward? Announcing the good message, that I would set forth the good message without expense, with respect not to abuse my authority in the good message. ¹⁹ Therefore being free from all, to all I myself have become a bondman, in order that I would gain of the greater profit. ²⁰ And I became to the Judaeans as a Judaeans, that I would gain Judaeans; to those subject to law as subject to law, (not being subject to law myself,) that I would gain those subject to law; ²¹ to those without law as without law, (not being without the law of Yahweh, but keeping within the law of Christ,) that I would gain those without law. ²² I became weak to the weak, that I would gain the weak. To all I have become all things, in order that of all I will preserve some. ²³ Moreover, I do all these things on account of the good message, in order that I shall come to have a share of it.

²⁴ Do you not know that with those running in a race, while all run, but one takes the prize? In that manner you run, in order that you shall obtain. ²⁵ But all who are contending, in all things have self-control; so then those people in order that they would receive a corruptible crown, but we an incorruptible. ²⁶ Accordingly, in that manner I run not as if secretly, in that manner I spar not as if thrashing air. ²⁷ Rather I beat my body, and bring it into subjection, lest perchance I, having proclaimed to others, myself should be found not standing the test.

X ¹ Now I do not wish you to be ignorant, brethren, that our fathers were all under the cloud, and all had passed through the sea. ² And all up to Moses had immersed themselves in the cloud and in the sea, ³ and all had eaten the same spiritual food, ⁴ and all drank the same spiritual drink; for they drank of an attending spiritual rock, and that rock was Christ. ⁵ Yet with the greater number of them Yahweh had not been pleased, for they had been thrown down in the desert. ⁶ But these have become models for us, for us not to become desirers of evil, just as also they in that place had desired. ⁷ Neither become idolaters, just as some of them; as it is written, “the people were seated to eat and to drink, then rose up to play.” ⁸ Neither should we commit fornication, just as some of them had committed

To The Corinthians (A)

fornication, and in one day twenty-three thousand had fallen. ⁹ Neither should we tempt Christ, just as some of them also had tempted, and by the serpents they perished. ¹⁰ Neither should you mutter, just as some of them had muttered, and by the destroyer they perished.

¹¹ Now these things as examples happened to them, and have been written for our admonition, to those whom have attained to the fulfillments of the ages.

¹² Consequently he who is expecting to be established, must beware lest he shall fall. ¹³ Temptation has not seized you, except from manhood; but trustworthy is Yahweh, who will not permit you to be tempted beyond where you are able, but with the temptation He will also bring about the way out, for which to be able to bear it. ¹⁴ On which account, my beloved ones, flee from idolatry. ¹⁵ As to those who are prudent I speak; you determine that which I say. ¹⁶ The cup of eulogy which we bless, is it not fellowship of the blood of Christ? The wheat-bread which we break, is it not fellowship of the body of Christ? ¹⁷ Because one loaf, one body, we the many are, for we all partake from the one loaf. ¹⁸ Behold Israel down through the flesh: are not those who are eating the sacrifices partners of the altar? ¹⁹ What then do I say? That that which is sacrificed to an idol is anything? Or that an idol is anything?

²⁰ Rather, that whatever the Nations sacrifice, they sacrifice to demons, and not to Yahweh. Now I do not wish for you to be partners with demons. ²¹ You can not drink of the cup of the Prince, and the cup of demons; you can not partake of the table of the Prince, and of the table of demons. ²² Or do we provoke the Prince to jealousy? Are we stronger than Him?

²³ All is possible, but all does not profit. All is possible, but all does not build. ²⁴ No one must seek for that of himself, but that of the other. ²⁵ Eat all that is being sold in a market, by no means making an inquiry on account of conscience. ²⁶ "For the earth is Yahweh's and the fullness of it." ²⁷ Now if one of the unbelieving invites you, and you wish to go, eat all that is being set before you, by no means making an inquiry on account of conscience. ²⁸ But if anyone may say to you, 'This is a temple offering,' do not eat, on account of that person making the disclosure, and the conscience. ²⁹ But I mean not that conscience of yourself, but that of the other; for what reason is my freedom decided by another's conscience? ³⁰ And if I partake in thankfulness, why am I slandered for that which I am thankful? ³¹ Whether you eat, or you drink, or anything you do, do all to the honor of Yahweh. ³² Be found inoffensive to both Judaeans and Greeks, and to the assembly of Yahweh. ³³ Just as I also please all in all things, not seeking for the advantage of myself, but

XI that of the many, in order that they may be preserved. ¹ Become imitators of me, just as also I am of Christ.

² Now I commend you, because you have remembered me entirely, and just as I had transmitted to you, those transmissions you have retained. ³ But I wish for you to acknowledge that of every man the head is the Anointed, but the head of the woman is the man, and the head of the Anointed, Yahweh. ⁴ Every man praying or interpreting prophecy holding the head down disgraces his head. ⁵ But every woman praying or interpreting prophecy with the head uncovered, disgraces her head; for it is one and the same with having been shaven. ⁶ Indeed if a woman is uncovered, then she must be shorn, but if it is a disgrace to a woman to be shorn or to be shaven, she must be covered. ⁷ Therefore while a man ought not to have the head covered, being of the likeness and splendor of Yahweh, then a woman is the splendor of a man. ⁸ For man is not from woman, but woman from man. ⁹ Also man has not been created for the sake of woman, but woman for the sake of man. ¹⁰ For this reason a woman ought to have a sign of control upon the head, for the sake of the Messengers. ¹¹ However neither is woman separate from man, nor man separate from

To The Corinthians (A)

woman, by authority. ¹² Therefore just as the woman is from the man, in that manner also the man is through the woman, but all things are from Yahweh. ¹³ You decide within yourselves: is it proper for a woman to pray to Yahweh uncovered? ¹⁴ Does not even nature itself teach you that if a man wears long hair it is a dishonor to him? ¹⁵ But if a woman wears long hair it is an honor to her, because the long hair has been given to her in place of a covering. ¹⁶ Now if anyone supposes to be contentious, we have no such custom, nor do the assemblies of Yahweh.

¹⁷ Now giving this message I do not commend you: because you gather not for the better, but for the worse. ¹⁸ Indeed in the first place, of your gathering in the assembly I hear of divisions arising among you, and to some degree I believe it. ¹⁹ For there must also be sects among you, in order that those approved will become evident among you. ²⁰ However, of your gathering into one place, it is not to eat the supper of the Prince. ²¹ Each beforehand takes his own supper in there to eat, and while one hungers then another is intoxicated. ²² Now do you not have houses in which to eat and to drink? Or do you think contemptuously of the assembly of Yahweh, and disgrace those that have not? What should I say to you? Shall I commend you in this? I do not commend. ²³ For I have received from the Prince that which I have also transmitted to you, that Prince Yahshua, in the night in which He had been handed over, took wheat-bread ²⁴ and giving thanks He broke it and said, "This is My body which is for you; this you do in remembrance of Me." ²⁵ In like manner also the cup, along with the dinner saying, "This cup is the New Covenant in My blood: this you do, as often as you may drink, in remembrance of Me." ²⁶ Indeed as often as you may eat this wheat-bread, and you may drink this cup, you declare the death of the Prince, until He should come. ²⁷ Consequently, whoever would eat the wheat-bread or drink the cup of the Prince unworthily, will be liable of the body and blood of the Prince. ²⁸ But a man must scrutinize himself, and thus from of the wheat-bread let him eat, and from of the cup let him drink. ²⁹ For he that is eating and is drinking, eats and drinks condemnation for himself, not distinguishing the body. ³⁰ For this reason there are among you many feeble and sickly, and plenty have fallen asleep. ³¹ If then we had made a distinction of ourselves, perhaps we would not be judged. ³² But being judged, by the Prince we are disciplined, in order that we would not be condemned with the Society. ³³ Consequently, my brethren, gathering in to eat, you await one another. ³⁴ If anyone hungers, he must eat at home, in order that you would not gather for condemnation; and the other things when I should come, I will set in order.

XII ¹ Now concerning the things of the Spirit, brethren, I do not wish that you be ignorant. ² You know that you were once a people being taken away with yourselves, as you had been taken away to dumb idols. ³ Therefore I explain to you that no one speaking in the Spirit of Yahweh says, 'Accursed is Yahshua'; and no one is able to say 'Prince Yahshua' except by the Holy Spirit. ⁴ Now there are diversities of gifts, but the same Spirit; ⁵ and there are diversities of services, and the same Prince; ⁶ and there are diversities of operations, but it is the same God who operates all things in all. ⁷ And to each is given manifestation of the Spirit towards that which is advantageous. ⁸ While to one through the Spirit a word of wisdom is given, then to another a word of knowledge, down through the same Spirit; ⁹ and to another faith, in the same Spirit, and to another gifts of the means of healing, in the same Spirit; ¹⁰ and to another operations of power, and to another interpretation of prophecy, and to another dissolution of spirits, to another sorts of languages, and to another interpretation of languages. ¹¹ But all these things one and the same Spirit operates, dividing personally to each just as He wills.

To The Corinthians (A)

¹² For just as the body is one and has many members, and all the members of the body, being many, are one body, so also the Anointed. ¹³ For also in one Spirit all we into one body have been immersed, whether Judaeans or Greeks, whether bondmen or freemen, and all one Spirit have been watered. ¹⁴ For also the body is not one member, but many. ¹⁵ If perhaps the foot may say, 'Because I am not a hand, I am not of the body', because of this is it not of the body? ¹⁶ And if perhaps the ear may say, 'Because I am not an eye, I am not of the body', because of this is it not of the body? ¹⁷ If the whole body were an eye, where is the hearing? If the whole were hearing, where is the sense of smell? ¹⁸ But now Yahweh places the members, each one of them in the body, just as He wishes. ¹⁹ But if all would be one member, where is the body? ²⁰ And now indeed many are members, yet are one body. ²¹ And the eye is not able to say to the hand, 'I have no need of you'; or again the head to the feet, 'I have no need of you', ²² But still much more, those members of the body imagined to be too weak are necessary; ²³ And those of the body which we imagine to be less valuable, upon these we confer more abundant dignity; and those unseemly of us have more abundant elegance. ²⁴ But the elegant of us have no need. Rather Yahweh has tempered the body together, giving more abundant esteem to that which is wanting, ²⁵ in order that there would not be division in the body, but the members would have the same concern for one another. ²⁶ And if one member is affected, all the members are affected together; or if one member is honored, all the members rejoice together. ²⁷ So then, you are an anointed body, and members by destiny. ²⁸ And while Yahweh places these in the assembly: firstly ambassadors, secondly interpreters of prophecy, thirdly teachers, after that those with abilities, then gifts of the means of healing, supports, guides, sorts of languages. ²⁹ Are all ambassadors? Are all interpreters of prophecy? Are all teachers? Are all able? ³⁰ Do all have gifts of the means of healing? Do all speak in languages? Do all interpret? ³¹ Now you admire the better gifts, and yet I show to you a way just as excellent.

XIII ¹ If perhaps I would speak in the languages of men and of Messengers, but I do not have love, I have become brass sounding or a cymbal clanging. ² And if I have the gift of interpretation of prophecy, and I know all mysteries and all knowledge, and if perhaps I have all the faith so as to remove mountains, but I do not have love, I am naught. ³ And if perhaps I employ all my possessions in feeding others, and if I would hand over my body in order that I may boast, but I do not have love, I am due nothing. ⁴ Love has patience, is beneficial, love is not jealous, love does not vaunt itself, is not inflated, ⁵ does not behave disgracefully, seeks not things for itself, is not provoked, does not consider evil, ⁶ does not rejoice upon injustice, but rejoices with the truth; ⁷ contains all, trusts all, expects all, endures all. ⁸ Love never fails. But whether interpretations of prophecy, they shall be abolished; or languages, they shall be brought to an end; or knowledge, it shall be left unemployed. ⁹ By destiny we know, and by destiny we interpret prophecy; ¹⁰ but when the fulfillment would come, that by destiny shall be abolished. ¹¹ When I was an infant, I spoke as an infant, I thought as an infant, I reasoned as an infant. When I had become a man, I laid aside the things of the infant. ¹² For now we see through a mirror in riddles, but then face to face; now I know by destiny, but then I will recognize just as also I have been recognized. ¹³ And now, abide in faith, expectation, love, these three things; but the greater of these is love.

To The Corinthians (A)

XIV ¹ Pursue that love, admire the spiritual things, and still more that you may interpret prophecy. ² For he speaking in a language speaks not to men but to Yahweh, indeed no one hears, but he speaks mysteries in Spirit. ³ But he that interprets prophecies, to men speaks for building and encouragement and exhortation. ⁴ He speaking in a language builds himself, but he interpreting prophecy builds the assembly. ⁵ Now I wish you all to speak languages, but still more that you should interpret prophecy: indeed greater is he interpreting prophecies than he speaking languages, unless publicly he would explain what was said, in order that the assembly would receive building. ⁶ And now, brethren, if perhaps I come before you speaking languages, what benefit will I be to you, unless to you I would speak either in revelation or in knowledge, or in interpretation of prophecy, or in teaching? ⁷ Like lifeless things giving a sound, whether flute or lyre, if perhaps they did not give a distinction in their voices, how will one know that being played on the flute or that being played on the lyre? ⁸ Indeed then if perhaps a trumpet would give an uncertain sound, why would one prepare for war? ⁹ Just as also you, unless by means of language you would give speech clear to understand, how will one know that being spoken? Indeed you will be speaking into the air. ¹⁰ So many, if for example, sorts of speech there are in the Society, and not one without a voice. ¹¹ Then if perhaps I do not know the meaning of the speech, I will be foreign to he who is speaking, and he who is speaking foreign in respect to me. ¹² Even so you also, since you are a zealous admirer of spirits, for the building of the assembly you must seek in order that you have the advantage. ¹³ On which account he who is speaking in a language must pray in order that he may explain. ¹⁴ For if perhaps I pray in a language, my Spirit prays, but my perception is barren. ¹⁵ What is it then? I will pray in Spirit, but I will also pray with the mind. I will sing with the Spirit, but I will also sing with the mind. ¹⁶ Since if perhaps you would speak well with the Spirit, he who is sitting in the place of the uninstructed, how shall he proclaim 'Truth' upon your giving of thanks, seeing that what you say he does not know? ¹⁷ For you indeed give thanks rightly, but the other is not built up. ¹⁸ I give thanks to Yahweh speaking in more languages than all of you, ¹⁹ but in the assembly I wish to speak five words with my mind, in order that I may instruct others also, than a myriad of words in a language. ²⁰ Brethren, do not be as children in your minds; rather in regards to wickedness be infants, but in your minds be full-grown. ²¹ In the law it is written, that "in other languages and with other lips will I speak to this people, and not even in that manner will they heed Me, says Yahweh". ²² So then, the languages are for a sign, not to those who believe, but to the unbelievers; but the interpretation of prophecy is not to the unbelievers, but to those who believe. ²³ If then the entire assembly would gather in the same place, and all should speak languages, then let enter the uninstructed or unbelievers, will they not say that you are mad? ²⁴ But if perhaps all might interpret prophecy, and some unbeliever or uninstructed may enter; he is brought convincing proof by all, he is examined by all; ²⁵ the secrets of his heart become evident, and thus falling upon his face he will worship Yahweh, announcing that truly Yahweh is among you.

²⁶ What is it then, brethren? Whenever you would gather, each of you has a psalm, has a teaching, has a revelation, has a language, has an explanation. All things must be engaged for building. ²⁷ Whether anyone speaks in a language, two or three at the most and in turn, then one must give an explanation. ²⁸ And if perhaps there is not an interpreter, he must be silent among the assembly, and he must speak to himself and to Yahweh. ²⁹ And two

To The Corinthians (A)

or three interpreters of prophecy speak, then the others must discern; ³⁰ but if perhaps to another sitting by they are revealed, the first must be silent. ³¹ Indeed you are all able one by one to interpret prophecy, in order that all understand, and all should be encouraged. ³² And Spirits of prophets are obedient to interpreters of prophecy. ³³ Indeed Yahweh is not of instability, but of peace.

As in all of the assemblies of the saints, ³⁴ the women in the assemblies must keep silent, indeed they are not to be entrusted to speak in them; rather they are to be obedient, just as the law says. ³⁵ But if they wish to learn anything, in the home they must enquire of their own husbands; indeed it is a disgrace for women to speak in the assembly.

³⁶ Truly, has the word of Yahweh come out from you? Or to you only has it arrived? ³⁷ If anyone supposes to be an interpreter of prophecy or of the Spirit, he must acknowledge that the things which I write to you are commandments of the Prince. ³⁸ But if anyone would be ignorant, let him be ignorant. ³⁹ And so, my brethren, you be zealous to interpret prophecy, and you must not be prevented to speak in languages. ⁴⁰ All things must be done with dignity and in accordance with order.

XV ¹ Now I explain to you, brethren, the good message which I have announced to you, and which you have received, and in which you have been established, ² and through which you are preserved, if you hold fast to each statement I have announced to you, unless outside you have believed without purpose. ³ For you are among the first that I had transmitted to that which I also had received. That Christ had been slain for our errors, in accordance with the writings; ⁴ and that He had been buried, and that He was raised in the third day, in accordance with the writings; ⁵ and that He had appeared to Kephas, then to the twelve. ⁶ Thereafter He had appeared to more than five hundred brethren at the same time, of whom the greater number remain until presently, but some have died. ⁷ Then He had appeared to Iakobos, then to all of the ambassadors; ⁸ and last of all, just as if from a wound, He had appeared to me also. ⁹ Therefore I am the least of the ambassadors, I who am not fit to be called an ambassador, since I had persecuted the assembly of Yahweh. ¹⁰ But in the favor of Yahweh I am that which I am, and His favor to me has not become empty, rather I have toiled more exceedingly than them all, though not I, but that favor of Yahweh that is with me. ¹¹ Therefore whether it is I or those others, in that manner we proclaim, and in that manner you have believed.

¹² Now if Christ is proclaimed, that from of the dead He has been raised, how do some among you say that there is not a restoration of the dead? ¹³ Then if there is not a restoration of the dead, neither has Christ been raised; ¹⁴ And if Christ has not been raised, then our proclamation is empty, and empty is your faith. ¹⁵ Then we are also found to be false witnesses of Yahweh, because we have testified concerning Yahweh, that He raises the Anointed, which He does not raise if indeed then the dead are not raised. ¹⁶ Indeed if the dead are not raised, neither has Christ been raised, ¹⁷ but if Christ has not been raised, empty is your faith; you are still in your errors. ¹⁸ And then those that have been dying in Christ have been destroyed. ¹⁹ If only in this life have we had hope in Christ, we are the most pitiable of all mankind.

²⁰ But now Christ has been raised from the dead, the first fruit of those who are sleeping. ²¹ Indeed since death is through a man, restoration of the dead is also through a man. ²² Just as in Adam all die, then in that manner in Christ all shall be produced alive. ²³ But each in his own order: the first fruit, Christ; then those of the Anointed at His arrival. ²⁴ Then

To The Corinthians (A)

the consummation, when He should hand over the kingdom to Yahweh who is also the Father; when He shall abolish all rule and all license and power.²⁵ Indeed it is necessary for Him to reign, until He should place all of the enemies under His feet.²⁶ The last enemy abolished is death,²⁷ therefore “all are subjected under His feet.” Now until it may be said that it is evident that all things have been subjected, (because outside of the subjecting of all things to Himself²⁸ and until all things are in subjection to Him,) then also the Son Himself will be subjected in the subjecting of all things to Himself, in order that Yahweh may be all things among all.

²⁹ Otherwise what else would they who are immersing themselves on behalf of the dead be doing, if the dead are not raised at all? Why are they even immersed on behalf of them?³⁰ And why do we risk every moment?³¹ Daily I am slain; yea, your reason to boast, brethren, which I have in Christ Yahshua our Prince.³² If like a man I have fought with beasts in Ephesos, what good is it to me if the dead are not raised? “We should eat and we should drink, since tomorrow we may die.”³³ Do not be deceived, “bad associations corrupt good character.”³⁴ You should be sober with reason, and do not commit error. Indeed some have ignorance of Yahweh. I speak from respect to you.

³⁵ But some will say, ‘How are the dead raised?’ and ‘With what sort of body will they come?’³⁶ Foolish! That which you sow, is it not made alive even if it may die?³⁷ And that which you sow, it is not the body that you sow that will be producing itself, but a bare grain, whether for example of wheat or of any of the rest;³⁸ And Yahweh gives to it a body just as He has willed, and to each one of those seeds its own body.³⁹ Not all flesh is the same flesh, but one flesh of man, and another flesh of beasts, and another of birds, and another of fish.⁴⁰ And bodies in heaven, and bodies on earth: but different is the effulgence of the heavenly, and different is that of the earthly:⁴¹ one effulgence of the sun, and another effulgence of the moon, and another effulgence of the stars; a star differs in effulgence from stars.⁴² In this way also is the restoration of the dead. It is sown in decay, it is raised in incorruption.⁴³ It is sown in dishonor, it is raised in honor. It is sown in weakness, it is raised in power.⁴⁴ It is sown a natural body, it is raised a spiritual body; if there is a natural body, there is also a spiritual.⁴⁵ And just as it is written, “The first man Adam came into a living soul,” the last Adam into a life producing Spirit.⁴⁶ But the spiritual was not first; rather the natural, then the spiritual:⁴⁷ the first man from out of earth, of soil; the second man from out of heaven.⁴⁸ As he of soil, such as those also who are of soil; and as He in heaven, such as those also who are in heaven.⁴⁹ And just as we have borne the likeness of that of soil, we shall also bear the likeness of that of heaven.⁵⁰ But this I say, brethren, that flesh and blood are not be able to inherit the kingdom of Yahweh, nor does decay inherit incorruption.⁵¹ Behold I tell you a mystery, we shall not all fall asleep, but we shall all be changed.⁵² In an instant, in a dart of an eye, with the last trumpet; for it shall sound and the dead shall be raised incorruptible, and we shall be changed.⁵³ This decay wants to be clothed in incorruptibility, and this mortal to be clothed in immortality.⁵⁴ And when this decay shall have put on incorruptibility, and this mortal shall have put on immortality, then the word that has been written shall come to pass: “Death has been swallowed in victory.”⁵⁵ “Death, where is your victory? Death, where is your sting?”⁵⁶ Now the sting of death is guilt, and the power of guilt is the law;⁵⁷ but gratitude is to Yahweh, in whom we are being given the victory through our Prince, Yahshua Christ.⁵⁸ Therefore, my beloved brethren, you become steadfast, immovable, at all times being abundant in the work of the Prince, knowing that your toil is not empty with the Prince.

To The Corinthians (A)

XVI ¹ Now concerning the collection that is for the saints, just as I had prescribed to the assemblies of Galatia, in that manner also you should do. ² On every first of the week each of you by himself must lay up, treasuring whatever he may grant for the journey, in order that when I should come there would not be collections then. ³ And when I have arrived, whomever you may approve I will send them with instructions, to have your kindness carried off to Jerusalem; ⁴ and if perhaps it would be sufficient for me also to make the conveyance, they shall go across along with me. ⁵ Now I will come to you whenever I shall have passed through Makedonia; for I am passing through Makedonia. ⁶ Then being engaged with you I will remain, or I will even winter, that you may escort me to wherever I may traverse. ⁷ For I do not presently desire to see you in passing, since I expect to remain with you some time, if perhaps the Prince permits. ⁸ Now I will remain in Ephesos until the Pentecost, ⁹ indeed a great and productive opportunity has been opened to me, and many are in opposition. ¹⁰ Now if perhaps Timotheos should come, you see that he may be without fear before you, for he performs the work of the Prince, even as I. ¹¹ Therefore not anyone should set him at naught, but send him forward in peace, in order that he would come to me, for I expect him along with the brethren. ¹² Now concerning the brother Apollos. I had much encouraged him, in order that he may come to you with the brethren, and not at all had he a desire that he would come now, but he will come whenever he has the opportunity. ¹³ Be alert, be established in the faith, behave as men, be strong. ¹⁴ All things of yours must be done in love.

¹⁵ Now I exhort you, brethren, (you know the house of Stephanas, that they are first fruits of Achaia, and they have appointed themselves for service to the saints,) ¹⁶ that you also should be subject to such as these, and to each who is cooperating and toiling. ¹⁷ And I am delighted at the presence of Stephanas and Fortounatos and Achaikos, seeing that they have filled your deficiency. ¹⁸ Indeed they have relieved my Spirit and yours; therefore you should acknowledge such as these. ¹⁹ The assemblies of Asia greet you. Akulas and Priska greet you greatly in the Prince, with the assembly at their house. ²⁰ All the brethren greet you. Greet one another with a holy kiss.

²¹ This salutation is of Paul with my own hand. ²² If anyone does not love the Prince, he must be accursed, a rebel to be destroyed. ²³ The favor of the Prince, Yahshua Christ, is with you. ²⁴ My love is with all of you in Christ Yahshua.