

9. 1 Corinthians

Version 6.3: 8-7-17

Chapter 1

1:1 Sha'ul, invited to be an ambassador
of **YAHUSHUA**, The Messiah
by means of the determination of **YAHWEH**,
and Sosthenes our brother

Sosthenes means saving strength; strong savior.

1:2 to the assembly of **YAHWEH** which is at Corinth;
to those who are consecrated
by The Messiah, **YAHUSHUA**;
invited to be set apart with all who in every place
who call upon the name of **YAHUSHUA**, The Messiah,
our Master, both theirs and ours.

Corinth means satiated, satisfied.

1:3 Favor to you and well being
from **YAHWEH**, our Father
and The Master, **YAHUSHUA**, The Messiah.

1:4 I thank my Elohim at all times concerning you,
regarding the favor of **YAHWEH** which was given to you
in The Messiah, **YAHUSHUA**,

1:5 that you were enriched in everything in Him;
in all reasoning and all understanding,

1:6 just as the testimony of The Messiah
was established in you.

1:7 Therefore you do not come behind in any gift,
fully expecting the revelation
of our Master, **YAHUSHUA**, The Messiah,

1:8 who will also establish you to the end,
being blameless in the day of our Master,
YAHUSHUA, The Messiah.

1:9 **YAHWEH** is trustworthy,
through Whom you were called
into *the* partnership of His Son
YAHUSHUA, The Messiah, our Master.

koinonia – partnership; participation.
Usually treated as "fellowship", which ignores the shared
responsibilities involved in a partnership.

1:10 Now I implore you, brothers,
by the name of our Master, **YAHUSHUA**, The Messiah,
that you all speak the same thing
and that there be no divisions among you,
but that you be thoroughly united
in the same mind and in the same opinion.

1:11 Indeed, it has been declared to me concerning you,
my brothers, by those of Chloe's household,
that there are quarrels among you.

Chloe means verdant; lush.

1:12 Now it is said thus, that each of you is saying,
"I am of Sha'ul," or "I am of Apollos," or "I am of Cephas,"
or "I am of The Messiah."

Sha'ul means requested.
Apollos means destroyer.
Cephas means a stone. Cephas is Peter.

1:13 Is The Messiah divided?
Was Sha'ul crucified for your sake?
Or were you baptized into the name of Sha'ul?

1:14 I thank **YAHWEH** that I baptized none of you

except Crispus and Gaius,

Crispus means crisp; curly haired.
Gaius means on earth.

1:15 lest anyone might say
that I had baptized into my own name.

1:16 Now I also baptized the household of Stephanas.
Besides that I do not know whether I baptized any other.

Stephanas means crowned

1:17 Indeed, The Messiah did not send me to baptize,
but rather to announce the good news,
not with wisdom of words,
lest the torture stake of The Messiah
might be made meaningless.

1:18 Indeed, the message of the torture stake
is absurd to those who are perishing.
But to us who are being delivered
it is the miraculous power of **YAHWEH**.

1:19 Indeed, it is written:
*"I will destroy the wisdom of the wise,
and bring to nothing the understanding of the prudent."*
(Is. 29.14)

1:20 Where is the wise?
Where is the scribe?
Where is the disputer of this age?
Has not **YAHWEH** made foolish
the wisdom of this world?

1:21 For since through the wisdom of **YAHWEH**
the world through *its* wisdom did not know **YAHWEH**,
it pleased **YAHWEH**
through the absurdity of the good news
to deliver those who believe.

1:22 Indeed, Yisra'elites request a sign
and Greeks seek after wisdom.
1:23 But we proclaim The Messiah crucified.
to the Yisra'elites a scandal,
and to the Greeks an absurdity
1:24 but to those who are invited,
both Yisra'elites and Greeks,
The Messiah, the miraculous power of **YAHWEH**
and the wisdom of **YAHWEH**,
1:25 because the absurdity of **YAHWEH**
is wiser than human beings,
and the weakness of **YAHWEH**
is mightier than human beings.

1:26 Observe therefore your own calling, brothers,
because not many *are* wise according to the flesh,
not many *are* powerful,
not many *are* high in rank.

1:27 On the contrary, **YAHWEH** has chosen
the absurd things of the world
to put to dishonor the wise.
And **YAHWEH** has chosen the weak things of the world
to dishonor the things which are strong,
1:28 even the base things of the world.

And that which is despised **YAHWEH** has chosen,
even things that do not exist,
to render useless things that exist,
1:29 in order that no flesh might boast in His presence.

1:30 Now because of Him
you are in The Messiah, **YAHUSHUA**,
who apart from **YAHWEH** has become for us even
wisdom, and justification,
and sanctification, and redemption

Justification is **dikaosune**. It means equity of character or act, but is often translated as "righteousness".
Sanctification is **hagiasmos**. It means purification (from sin typically); also holiness.
Redemption is **apolutrosis**. It means to ransom in full. It may be translated as salvation, or deliverance also, but there are other terms for those that are more specific.

1:31 in order that just as it is written,
*"He who glories, let him glory in **YAHWEH**."*

(Jer. 9.24)

It's known that many of the "quotations" in The New Covenant were not exact, having been quoted from memory.

Chapter 2

2:1 And I, brothers, having come to you,
did not come with superiority of words or of wisdom
proclaiming to you the evidence of **YAHWEH**.
2:2 Indeed, I determined not to understand anything
among you except **YAHUSHUA**, The Messiah,
and Him crucified.

2:3 And I came to you in weakness, in fear,
and in much trembling.

2:4 And my words and my proclamation
were not with persuasive words of human wisdom,
but rather in a demonstration
of The Divine Nature of **YAHWEH**
and of miraculous power

Lit. - of Divine nature and miraculous power. There is no definite article in the Greek text.
The typical term is "spirit". But spirit is a Greek invention. It did not exist prior to the Greek culture, so it is not a Hebrew concept. Even in the time of Sha'ul it's doubtful that the concept even existed yet.
The Greek term is **pneuma** means a current of air, i.e. breath, or a breeze.
The Hebrew concept of one's breath viewed it as "the wind of man". Because it came from deep within a person it was believed to represent their "nature" or "character". Thus it also represents the Divine Nature of **YAHWEH**.

2:5 in order that your trust might not be
in the wisdom of human beings
but rather in the miraculous power of **YAHWEH**.

2:6 Now we speak wisdom among those who are mature
but not the wisdom of this age,
nor *the wisdom* of the rulers of this age
which have been rendered useless.

2:7 On the contrary,
we speak the wisdom of **YAHWEH** in a mystery,
the hidden wisdom which **YAHWEH**
predetermined before the ages for the sake of our honor,
2:8 which none of the rulers of this age knew.
Indeed, had they known they would not have crucified
The Master of Honor.

2:9 On the other hand just as it is written:
*"Eye has not seen, nor ear heard,
nor have entered into the heart of man
the things which **YAHWEH** has prepared
for those who love Him."*

(Is. 64.4)

2:10 Now **YAHWEH** has revealed them to us through His Divine Nature. Indeed, The Divine Nature of **YAHWEH** searches all things, even the profound things of **YAHWEH**.

2:11 Indeed, what human being understands the things of a human being except the nature of the human being which is within him? In this same manner no one understands the things of **YAHWEH** except The Divine Nature of **YAHWEH**.

2:12 Now we have not received the nature of the world but rather the nature which is from **YAHWEH**, in order that we might understand the things that have been granted to us as a favor by **YAHWEH**.

It's worth noting that the traditional translation of this verse speaks of "the spirit of the world" and "the spirit of God". But who or what is "the spirit of the world"? Is it a "person", like the purported third person of the Trinity? Or is it a "mind set", a character or nature of the world? This further identifies the problem with trying to make the "sacred breath of **YAHWEH**", His divine nature, into a separate person called "The Holy Spirit. There is **no person** called "The Holy Spirit"! It's a false teaching!

2:13 These things we also speak, not in words which a human being's wisdom teaches, but rather *in words* which The Set Apart Divine Nature of **YAHWEH** teaches, comparing non-carnal to non-carnal.

pneumatikos - non-carnal, i.e. ethereal, supernatural. Tradition uses "spiritual", but since "spirit" is only a Greek creation this is not appropriate. The term literally means not of the earth or human flesh.

2:14 But the natural person does not receive the things of The Divine Nature of **YAHWEH**, because they are an absurdity to him. Neither can he understand them because they are non-carnally discerned.

2:15 Now he who is non-carnal indeed examines everything, but he himself is rightly examined by no one.

2:16 Indeed, "*who has known the mind of **YAHWEH** that he may instruct Him?*"

(Rom. 11.34)

Now we possess the mind of The Messiah.

This is another fascinating concept. Do you ever stop to consider that as a believer who is trusting in The Messiah you now have received the very mind of The Messiah? This is part of "the new birth", the new nature. It is the result of the indwelling of The Divine Nature.

Chapter 3

3:1 And I, brothers, am not able to speak to you as non-carnal *people* but rather as fleshly *people*, as infants in The Messiah.

3:2 I gave you milk to drink and not solid food; because until now you were not able to receive it. Indeed, even now you are still not able *to receive it*,

3:3 because you are still carnal. Indeed, where envy, strife, and divisions *exist* among you,

are you not carnal and living as human beings?

3:4 Indeed, whenever one says, "I am of Sha'ul," and another, "I am of Apollos," are you not carnal?

3:5 Who then is Sha'ul, and who is Apollos, other than servants through whom you have believed even as **YAHWEH** has given to each one?

3:6 I planted. Apollos watered. But on the other hand **YAHWEH** caused the growth.

3:7 So then, neither he who plants is anything, nor he who waters, but on the contrary, **YAHWEH** causes the growth.

3:8 And he who plants and he who waters are one. And each one will receive his own compensation according to his own labor.

3:9 Indeed, we are co-laborers with **YAHWEH**. You are **YAHWEH's** field, **YAHWEH's** building.

3:10 According to the favor of **YAHWEH** which was given to me as a wise master builder I have laid the foundation, but another builds upon it. But let each one observe in what manner he builds on it.

3:11 Indeed, no other foundation can anyone put down other than that which is established which is **YAHUSHUA**, The Messiah.

3:12 Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,

3:13 each one's work will become apparent.

Indeed, the daylight will make it plain because it will be revealed by fire.

And the fire will test each one's work, of what sort it is.

3:14 If anyone's work remains which he has built upon *it* he will receive compensation.

3:15 If anyone's work is burned he will suffer loss, but he himself will be delivered, yet as through fire.

3:16 Do you not understand that you are the temple of **YAHWEH**, and *that* The Divine Nature of **YAHWEH** dwells in you?

Note: This cannot be "the person of The Holy Spirit" because no "person" can dwell in you. Only the Divine Nature of Yahweh can do this. And that is not a separate person.

3:17 If anyone corrupts the temple of **YAHWEH**, **YAHWEH** will corrupt this very one, because the dwelling place of **YAHWEH**, which you are is set apart.

Since The Divine Nature of **YAHWEH** is dwelling in you you have become a "temple". A temple is a place where something is worshiped. It is set apart "holy", "sacred".

3:18 Let no one deceive himself! If anyone among you thinks himself to be wise according to this age let him become stupid in order that he may become wise

3:19 because the wisdom of this world is absurdity in the presence of **YAHWEH**.

Indeed, it is written,
"He catches the wise in their own craftiness."
(Job 5.13)

3:20 and again,

*“YAHWEH knows the thoughts of the wise,
that they are futile.”*

(Ps 94.11)

3:21 Therefore, let no one boast
concerning human beings

because everything is yours,

3:22 whether Sha'ul, or Apollos,
or Cephas, or the world, or life, or death,

or things present, or things to come.

Everything is yours!

3:23 And you are The Messiah's,
and The Messiah is YAHWEH's.

Chapter 4

4:1 Thus let human beings
consider us as assistants of The Messiah
and stewards of YAHWEH's mysteries.

4:2 Moreover, it is desired of stewards
that one be found trustworthy.

4:3 But with me it is a very small thing
that I might be scrutinized by you or by a human court.

On the contrary, I do not even scrutinize myself

4:4 because I am aware of nothing against myself.

However, I am not rendered innocent by this.
But He who scrutinizes me is The Master.

4:5 Therefore, decide not even one thing
before the proper time, even until The Master comes,
Who will even illuminate the hidden things of obscurity
and will reveal the purposes of the hearts.
Then each one's praise will be from YAHWEH.

4:6 Now these things, brothers,
I have applied to myself and to Apollos for your sakes
in order that you might learn through us
not to think beyond that which is written,
so that none of you
becomes arrogant toward one another.

4:7 Indeed, why do you oppose one another?
And what do you possess that you did not receive?
And if you did indeed receive *it*
why do you boast as if you had not received *it*?

4:8 You already have enough!
You are already wealthy!
You already reign apart from us,
and without a doubt I want you to reign,
so that we also might reign with you!

4:9 Indeed, I think that YAHWEH
has displayed us, the ambassadors, last,
as ones appointed to death,
because we have become a spectacle to the creation,
both to YAH-messengers and to human beings.

kosmos - orderly arrangement; the world.
aggelos means messenger, deputy; one sent on behalf of
another. It's from this word that we get the term 'angel'. It
comes from the pronunciation of the Greek word - ahn-geh-los.
Divine messengers are YAH-messengers.

4:10 We are fools for the sake of The Messiah,
but you are prudent in The Messiah!
We are weak, but you are strong!

You are held in honor, but we are dishonored!

4:11 To the present hour we both hunger and thirst,
and we are poorly clothed, and beaten, and homeless.

4:12 And we work hard laboring with our own hands.

Being reviled, we speak well,
being persecuted, we put up with it,

4:13 being defamed, we encourage.

We have become like the refuse of the world,
the offscouring of all things until this hour.

4:14 I do not write these things to upset you
but rather as my beloved children I caution you,

4:15 because although you might have
very many tutors in The Messiah
nevertheless, you do not have many fathers.

Indeed, in The Messiah, **YAHUSHUA**,

I have given new life to you through the good news.

4:16 Therefore I encourage you
to become imitators of me.

4:17 Because of this I have sent Timothy to you,
who is my beloved and trustworthy child in The Master,
who will remind you of my ways in The Messiah
just as I teach universally in every assembly.

Timothy means honoring YAHWEH.

4:18 Now some are arrogant
as though I was not coming to you.

4:19 But I will come to you shortly
if The Master so chooses,
and I will know not the word of those who are arrogant,
but the power.

4:20 Indeed, The Kingdom of **YAHWEH** is not in word
but on the contrary, in miraculous power.

4:21 Which do you choose?
Shall I come to you with a rod, or with love,
even a nature of gentleness?

Chapter 5

5:1 Everywhere it is reported
that there is sexual immorality
among you, and such sexual immorality
as is not even mentioned among the Gentiles,
that a man is having *sexual relations*
with his father's wife!

5:2 Also you are arrogant and instead have indeed
not been grieved in order that he who has done this
might be removed from your midst.

5:3 Indeed I truly, being absent in the body
but present in The Divine Nature of **YAHWEH**,
have already condemned as if I were present,
the one who has acted in this manner.

5:4 In the name of our Master,
YAHUSHUA, The Messiah,
when you have come together
and with my nature in union
with the miraculous power of our Master,

YAHUSHUA, The Messiah,
5:5 surrender such a one to The Adversary
for the destruction of the flesh

in order that his nature may be delivered
in the day of The Master.

There is no "**lesous**" (Jesus) in the text. It simply says "The Lord", which may in fact mean YAHWEH. This would then refer to the "Day of The Lord" that is prophesied in Scripture, that being The Day of YAHWEH's judgment.

5:6 Your boasting *is* not good.
Do you not understand that a little leaven
leavens the whole mass of dough?
5:7 Therefore purge out the old leaven,
in order that you might be a fresh mass of dough
since you truly are unleavened.

Now also The Messiah, our Passover,
has been sacrificed for our sake.

Sha'ul is making a point here that is very easily missed if one does not take time to carefully consider what he's saying.
The Messiah IS our Passover!
Because of His willingness to take our place, to die for us when we are deserving of that death, He becomes the means by which YAHWEH **passes over** our offense debt!
Because of Him we no longer owe the debt - which can only be paid by a death.
And this was done **precisely in the midst of The Feast of Passover (Pesach)** - delivering us from our offense debt in the same manner in which Yisra'el was delivered from the bondage of slavery in Egypt.
Every believer ought to be most careful to observe The Festival of Passover with this in mind.
And in connection with this what we call "communion" truly ought to be celebrated **ONLY ONCE EACH YEAR - AT PASSOVER!**
Why?, Because YAHUSHUA established His directions concerning this as He shared in The Passover meal with His students. And He told them, "do this as often as you drink it/eat it **in remembrance of ME.**"
We are to remember His gift of His life in place of ours - **during PASSOVER!**
Note the following words very carefully!

5:8 Therefore let us observe the festival,
not with old leaven,
nor with the leaven of depravity and harmfulness,
but with unleavened sincerity and truth.

5:9 I wrote to you in a letter not to associate
with sexually immoral people,
5:10 but not entirely
with the sexually immoral of this world,
nor with those who are greedy,
or extortioners, or idolaters,
because then you would need to go out of the world.

5:11 But now I have written to you not to associate
with anyone called a brother who is
sexually immoral,
or greedy,
or an idolater,
or an abuser,
or a drunkard,
or an extortioner.
Do not even eat with such a person.

5:12 Indeed, why should I condemn
those also who are outside?
Are you not to condemn those who are inside?
5:13 But those who are outside **YAHWEH** condemns.
Therefore,

“put away from yourselves the hurtful person.”
(Deut. 22.22)

Chapter 6

6:1 Dare any of you having a matter against another
be tried before the heathen
and not before the set apart ones?

The term used for heathen means unjust, wicked, or treacherous, but especially means the heathen, or non-believing people.

6:2 Do you not understand that the set apart ones
will judge the world?
And if the world will be judged by you,
are you unfit to be a judge of the smallest matters?

krino – distinguish; decide. The concept is that of making a distinction or an assessment of something. It's not about issuing an order that might condemn someone.

6:3 Do you not understand that we
will judge **YAH**-messengers,
not to mention things that pertain to this existence?

6:4 If on the one hand you possess criteria
pertaining to this life do you then place those
who are least esteemed into the assembly for this?

6:5 I say this to your shame.

Is it so that there is not a wise man among you;
not even one who will be able to discriminate
about these matters in the midst of his brothers?

6:6 Instead brother goes to court against brother,
and that before the disbelieving!

6:7 Indeed, it is therefore already an utter failure for you
that you decide against one another.

Why do you not instead suffer wrong?

Why do you not instead let yourselves be defrauded?

6:8 On the contrary, you yourselves are doing wrong
and defrauding and these things to your brothers!

6:9 Do you not understand that the unjust
will not inherit The Kingdom of **YAHWEH**?
Do not be deceived!

Neither the sexually immoral,
nor idolaters,

nor adulterers,

nor homosexuals,

6.10 nor sodomites,

nor thieves,

nor greedy,

nor drunkards,

nor abusers,

nor extortioners

will inherit The Kingdom of **YAHWEH**.

6:11 And some of you were these things.

However, you have been fully cleansed.

However, you have been purified.

However, you have been rendered innocent
through the name of The Master, **YAHUSHUA**,
and through The Divine Nature our Elohim.

Cleansing and purification refer to the concept of being defiled.
Nothing defiled (unclean, corrupted, polluted, etc.) was permitted in the presence of YAHWEH.

6:12 All things are permitted for me.
However, all things are not beneficial.

All things are permitted for me.
However, I will not be controlled by anything.

6:13 Foods *are* for the stomach
and the stomach *is* for foods,
but **YAHWEH** will destroy both it and them.

Indeed, the body *is* not for sexual immorality
but for The Master, and The Master for the body.

6:14 Indeed, **YAHWEH** has even raised up The Master,
and will also raise us up
by means of His own miraculous power.

6:15 Do you not understand that your bodies
are part of the body of The Messiah?
Should I then take the parts of the body of The Messiah
and make *them* parts of the body of a whore?
Certainly not!

6:16 Or do you not understand
that he who is joined to a whore
has become one body *with her*.

Indeed, it says,
"the two will become one flesh."

(Gen. 2.24)

6:17 Indeed, he who is joined to The Master
has become one nature *with Him*.

6:18 Run away from sexual immorality.
Every offense that a person does is outside the body.
But he who commits sexual immorality
offends against his own body.

6:19 Or do you not understand
that your body is the temple
of The Set Apart Divine Nature of **YAHWEH**
which is in you, which you have from **YAHWEH**,
and you are not your own.

6:20 Indeed, you have been purchased for a price.
Therefore honor **YAHWEH** with your body
and with your nature which are **YAHWEH**'s.

Chapter 7

7:1 Now concerning the things
of which you wrote to me,
It is good for a man not to touch a woman.

7:2 Nevertheless, because of sexual immorality
each man is to have his own wife
and each woman is to have her own husband.

7:3 The man is to give to his wife the affection due to her,
and likewise also the wife to her husband.

7:4 The wife does not have control over her own body,
but instead, the husband does.

And likewise the husband does not have control
over his own body, but instead, the wife does.

7:5 Do not deprive one another except with consent
for a set time in order that you may devote yourselves
to fasting and prayer and *then* come together again
so that The Adversary does not test you
through your lack of self-control.

7:6 Now I say this as a concession not as a command.

7:7 Indeed, I prefer that all persons
were even as I myself.

But each one has his own gift from **YAHWEH**,
one in this manner and another in that.

7:8 And I say to the unmarried and to the widows
it is good for them if they remain even as I am.

7:9 But if they cannot exercise self-control
let them marry,
because it is better to marry than to burn with lust.

7:10 Now to the married I declare,
yet not I, but The Master,
that a wife is not to depart from her husband.

7:11 But even if she does depart
let her remain unmarried
or be reconciled to her husband.
And a husband is not to divorce his wife.

7:12 Now to the rest I say, not The Master,
that if any brother has a wife who disbelieves,
and she is pleased to live with him,
let him not send her away.

7:13 And a woman who has a husband who disbelieves,
if he is pleased to live with her,
let her not send him away.

7:14 Indeed, the disbelieving husband is sanctified
by the *believing* wife,
and the disbelieving wife is sanctified
by the *believing* husband.
Otherwise your children would be *ceremonially* unclean.
But now they are *ceremonially* clean.

7:15 Now if the disbeliever departs let him depart.
A brother or a sister is not under bondage in such cases,
but **YAHWEH** has called us to peace.

7:16 Indeed, how do you know, woman,
whether you will save your husband?
Or how do you know, man,
whether you will save your wife?

7:17 More than this,
as **YAHWEH** has apportioned to each one,
as The Master has called forth each one so let him live.
And thus I recommend in all the assemblies.

7:18 Was anyone called while circumcised?
Let him not become uncircumcised.

Was anyone called while uncircumcised?
Let him not be circumcised.

7:19 Circumcision is nothing
and uncircumcision is nothing,
but rather the observance of the precepts of **YAHWEH**
is what matters.

7:20 Let each one remain in the same calling
in which he was called.

7:21 Were you called while a slave?
Do not be concerned about it.
And if you become free, rather use it to advantage.

7:22 Indeed, he who is called by The Master
while a slave is The Master's freedman.
Likewise he who is called while free
is The Messiah's slave.

7:23 You have been bought with a price.
Do not become slaves of human beings.

7:24 Brothers, let each one remain with YAHWEH
in that state in which he was called.

7:25 Now concerning unmarried daughters
I have no directive from The Master,
yet I give my opinion
as one whom by the compassion of The Master
exists as trustworthy.

7:26 I therefore regard that it is good
because of the present distress,
for a person to remain as he is.

7:27 Are you bound to a wife?
Do not seek to be loosed.

Are you loosed from a wife?
Do not seek a wife.

7:28 But even if you do marry you have not offended.
And if an unmarried woman marries
she has not offended.
Nevertheless such will have trouble in the flesh.
And I would spare you.

7:29 Now this I say, brothers.
The time is short.

From now on even those who have wives
should be as though they had none,
7:30 those who weep as though they did not weep,
those who rejoice as though they did not rejoice,
those who buy as though they did not possess,
7:31 and those who use this world as not misusing it.
Indeed, the condition of this world is passing away.

7:32 Indeed, I want you to be without anxiety.
He who is unmarried cares for the things of The Master,
how he may please The Master.

7:33 But he who is married
cares about the things of the world,
how he may please his wife.

7:34 There is a difference between a wife
and an unmarried daughter.

The unmarried woman
cares about the things of The Master,
in order that she may be set apart
both in body and in nature.

But she who is married
cares about the things of the world,
how she may please her husband.

7:35 And this I say for your own benefit,
not that I may put a leash on you,
but rather for the sake of what is honorable,
and in order that you may serve The Master
without distraction.

7:36 Now if any man thinks he is behaving improperly
toward his unmarried daughter,
if she is past the age of marriage
and it becomes necessary,
let him do what he chooses.
He does not offend.
Let her marry.

7:37 Nevertheless, he who stands steadfast in his heart,
having no necessity,
but having authority over his own choice,
and has so determined in his heart
that he will keep his unmarried daughter does well.

7:38 So then he who gives her in marriage does well,
and he who does not give her in marriage does better.

7:39 A wife is bound by law as long as her husband lives.
But if her husband dies she is at liberty to be married
to whom she chooses, yet only in The Master.
7:40 But she is happy if she remains as she is
according to my opinion.
And I think I also have the nature of **YAHWEH**.

Chapter 8

8:1 Now concerning things offered to idols,
we understand that we all possess knowledge.
Knowledge makes one arrogant.
But love builds one up.

8:2 Now if anyone thinks he understands anything
he knows nothing yet as he ought to know.

8:3 But if anyone loves **YAHWEH**
this one is known by Him.

8:4 Therefore, concerning the eating of things
offered to idols,
we understand that an idol *is* nothing in the world,
and that no other elohim exists except one.

8:5 Indeed, even if there are those described as deities,
whether in the sky or on the ground,
or even as there are many deities and many masters,
8:6 on the other hand for us *there is* one,
YAHWEH, The Father, from Whom all things *exist*,
and we ourselves exist in Him,
and one Master, **YAHUSHUA**, The Messiah
through whom all things *exist*, and we exist through Him.
8:7 However, there is not in everyone this knowledge.

Indeed some, being aware of the idol,
even to this time eat what it offered to an idol,
and their conscience being weak becomes corrupted.

8:8 But food does not bring us to **YAHWEH**,
because neither if we eat are we the better,
nor if we do not eat are we the worse.

8:9 But beware lest somehow this competence of yours
becomes a stumbling block for one who is weak!

8:10 Indeed, if anyone sees you who have knowledge
eating in an idol's temple,
will not the conscience of him who is weak
be strengthened to eat those things offered to idols?

8:11 And because of your knowledge
should the weak brother perish
for whom The Messiah died?

8:12 But when you thus offend against the brothers
and damage their weak conscience
you are offending against The Messiah.

8:13 Therefore, if food entices my brother to offend
I will never eat meat into the ages
lest I entice my brother to offend.

Chapter 9

9:1 Am I not an ambassador?
Am I not free?
Have I not experienced **YAHUSHUA**,
The Messiah our Master?
Are you not my work in The Master?

9:2 If I am not an ambassador to others
yet doubtless I am to you.
Indeed, you are the seal
of my commission in The Master.
9:3 My plea to those who question me is this,
9:4 Do we have no right to eat and drink?
9:5 Do we have no right to take along a believing wife,
as do also the other ambassadors,
the brothers of The Master and Cephas?
9:6 Or is it only Bar Nabas and I
who have no right to refrain from working?
Bar Nabas means son of consolation.

9:7 Who ever goes to war at his own expense?
Who plants a vineyard and does not eat of its fruit?
Or who tends a flock and does not drink
of the milk of the flock?
9:8 Do I say these things as a mere man?
Or does not The Torah say this same thing also?
9:9 Indeed, it is written in The Torah of Moshe,
*"You are not to muzzle an ox
while it treads out the grain."*
(Deut. 25.4)

Is it oxen **YAHWEH** is concerned about?
9:10 Or does He by all means say it for our sakes?
For our sakes no doubt this is written.
He who plows should plow in expectation.
And he who threshes in expectation
should be a participant in his expectation.

9:11 If we have sown non-carnal things for you,
is it a great thing if we reap your material things?
9:12 If others are participants of this right over you,
are we not even more?
Nevertheless, we have not used this right,
but endure all things lest we hinder
the good news of The Messiah.

9:13 Do you not understand
that those who work with the set apart things
eat of the things of the sanctuary,
and those who attend at the slaughter site (altar)
participate in the offerings of the slaughter site?
9:14 Even so The Master has directed
that those who proclaim the good news
should live from the good news.

9:15 Now I have done not even one of these things.
Nor have I written these things
that it might be done so to me.
Indeed, it would be better for me to die
rather than have anyone make my boasting empty.

9:16 Indeed, if I proclaim the good news
I have nothing to boast about
because a necessity is placed upon me.
Indeed, woe is me if I do not proclaim the good news!

9:17 Indeed, if I accomplish this voluntarily
I have compensation,
but if *I do this* unwillingly
I have been entrusted with a stewardship.

9:18 What is my compensation then?
That when I proclaim the good news
I may present the good news of The Messiah

without cost,
in order that I may not abuse
my authority in the good news.

9:19 Indeed, though I am free from everyone
I have made myself a servant to everyone,
in order that I might win more of them.

9:20 Thus to the Yisra'elites I became as a Yisra'elite,
so that I might win Yisra'elites;
to those who are subject to torah, as subject to torah,
so that I might win those who are subject to torah;

9:21 to those who are not subject to torah
as not subject to torah
(not being not subject to torah for **YAHWEH**,
but being subject to torah for The Messiah)
so that I might win those who are not subject to torah;

9:22 to the weak I became as weak,
so that I might win the weak.

I have become all things to everyone
in order that I might by all means deliver some.

9:23 Now this I do for the sake of the good news
so that I may be a participant of this with you.

9:24 Do you not understand
that those who run in a race all run the course,
but only one receives the prize?

Run in such a manner that you may obtain it.

9:25 Now everyone who competes for the prize
is disciplined in all things.

And they do it to obtain a perishable prize.

But we *do it* for an imperishable prize.

9:26 Therefore I run in this same manner
with no uncertainty.

I fight in this same manner,
not as one who beats the air.

9:27 But I subdue my body and bring *it* into subjection
lest somehow having proclaimed truth to others,
I myself might become disqualified.

Chapter 10

10:1 Now brothers,
I do not want you to be uninformed
because our forefathers were all under the cloud,
and all traveled through the sea,

10:2 and all were immersed with Moshe
in the cloud and in the sea,

10:3 and all ate the same non-carnal food,

10:4 and all drank the same non-carnal drink.

Indeed, they drank from the non-carnal Rock
that was accompanying them
and that Rock was The Messiah.

The Messiah accompanied The Children of Israel in the wilderness journeying.
This is subtle, but important.

10:5 However, with most of them
YAHWEH was not well pleased.
Indeed, they were scattered in the wilderness.

10:6 Now these things became our examples,
so that we might not become
those who long for worthless things
just as they even longed for them.

tupos. It means stamp or scar, a shape or statue; a type.

10:7 Do not become image worshippers
in the same manner as some of them, for it is written,
“*The people sat down to eat and drink,
and rose up to play.*”
(Ex. 32.6)

10:8 Let us not commit sexual immorality
as some of them committed sexual immorality,
and in one day twenty three thousand fell.

10:9 Let us not thoroughly test The Messiah
as some of them also thoroughly tested *Him*
and were destroyed by serpents.

10:10 Let us not grumble
as some of them also grumbled
and were destroyed by the destroyer.

10:11 Now all these things
happened to them as examples,
and they were written for our admonition,
upon whom the ends of the ages have come.

10:12 Therefore, let him who thinks he stands
take heed lest he fall.

10:13 No temptation has overtaken you
except that which is common to human beings.
Indeed, **YAHWEH** is trustworthy
Who will not allow you to be tested
beyond that which you are able *to endure*,
but on the contrary will also make with the testing,
even the way out *from it*
so that you may be able to endure *it*.

10:14 Therefore, my beloved,
run away from image worship.

10:15 I speak as to thoughtful people.
Decide for yourselves what I say.

10:16 The cup of blessing which we bless,
is it not the partnership of the blood of The Messiah?
The bread which we break,
is it not the partnership of the body of The Messiah?

koinonia - partnership, or participation.
It's often translated as fellowship or communion. Consider
carefully what this really means. We are sharing in the
comprehension of what His suffering and death, and His
resurrection, truly mean.

10:17 Indeed we, though many,
are one bread and one body.
Indeed, we are all participating in that one bread.

10:18 Observe Yisra'el according to the flesh.
Are not those who eat of the sacrifices
participants in the *sacrifices of the slaughter site*?

10:19 What am I saying then, that an image is anything
or what is sacrificed to images is anything?

10:20 On the contrary,
the things which the Gentiles sacrifice
they sacrifice to unclean natures and not to **YAHWEH**.
Now I do not want you to become participants
with unclean natures.

10:21 You are not able to drink the cup of The Master

and the cup of unclean natures.

You are not able to participate in The Master's table
and of the table of unclean natures.

10:22 Neither should we provoke The Master to jealousy.
We are not more powerful than He *is*.

10:23 All things are permitted for me,
but not all things are beneficial.

All things are permitted for me,
but not all things build me up.

10:24 Let no one seek his own *welfare*.
On the contrary, *let* each one *seek* the other's *welfare*.

10:25 Eat whatever is sold in the meat market,
asking no questions for conscience' sake.

10:26 Indeed,
"the earth is **YAHWEH's**, and all its fullness."
(Ps. 24.1)

10:27 If anyone who disbelieves invites you to dinner
and you desire to go eat whatever is set before you
ask no question for conscience' sake.

10:28 But if anyone says to you,
"This was offered to idols."
do not eat it for the sake of the one who told you,
and for conscience' sake because,
"the earth is **YAHWEH's**, and all its fullness."
(Ps. 24.1)

10:29 But I say, not your own conscience
but rather that of the other,
because why is my freedom determined
by another man's conscience?

10:30 And if I participate with favor
why am I criticized over that for which I give thanks?

10:31 Therefore whether you eat, or drink,
or whatever you do,
do all to the honor of **YAHWEH**.

10:32 Give no offense, either to the Yisra'elites
or to the Greeks, or to the assembly of **YAHWEH**,
10:33 just as I also please everyone in everything
not seeking my own benefit but that of the many
that they might be delivered.

Chapter 11

11:1 Imitate me just as I also imitate The Messiah.

11:2 Now I applaud you, brothers,
that you remember me in everything
and are keeping the precepts
just as I have delivered them to you.

11:3 Now I want you to understand
that the head of every male is The Messiah,
and the head of a woman *is the* man,
and the head of The Messiah *is* **YAHWEH**.

11:4 Every man praying or prophesying
having his head covered dishonors his head.

11:5 But every woman praying or prophesying
with her head uncovered dishonors her head,
because that is one and the same
as if her head had been shaved.

11:6 Indeed, if a woman is not covered

let her also be shorn.
And if it is shameful for a woman to be shorn or shaved
let her be covered.

11:7 Indeed, a man truly must not cover his head,
being that he is the likeness and honor of YAHWEH.

Have you ever considered this in light of the Yisra'elite practice of wearing skull caps? According to this they are in error.

But a woman is the honor of man

11:8 because man is not out of woman,
but woman *is* out of man.

11:9 Neither was man created because of the woman
but the woman *was created* because of the man.

11:10 Because of this the woman ought to have
a symbol of authority upon her head,
because of the YAH-messengers.

11:11 However, man is not independent of woman
nor woman independent of man before YAHWEH.

11:12 Indeed, just as the woman came forth from the man,
even so a man also comes forth through the woman.
However, all things are from YAHWEH.

11:13 Decide for yourselves.

Is it proper for a woman to pray to YAHWEH
with her head uncovered?

11:14 Does not nature itself teach you
that if a man wears long hair it is disgraceful to him?

11:15 But if a woman wears long hair it is an honor to her
for her hair is given to her for a covering.

11:16 But if anyone seems to be quarrelsome
we have no such custom.

Neither do the assemblies of YAHWEH.

11:17 Now this I declare.

I do not praise you because you come together
not for the better but for the worse.

11:18 Now first of all
when you come together as an assembly,
I hear that divisions exist among you
and in part I believe it.

11:19 Indeed, there must also be factions among you,
in order that those who are approved
might become apparent to you.

11:20 Therefore having gathered together in one place
it is not to eat The Master's Supper.

There is a misunderstanding of this passage. Some translations phrase it as a question, but it is a statement. The gathering was **not** to eat "The Master's Supper" (or, it could also mean "YAHWEH's Supper"). They came together simply to share a fellowship meal.

11:21 Indeed, in eating
each one takes dinner for himself
ahead of others, and one is hungry,
and another is drunk.

11:22 Indeed, do you not have houses
to eat and drink in?

And do you despise the assembly of YAHWEH,
even dishonoring those who have nothing?

What should I say to you?

Should I praise you in this?

I do not praise you.

11:23 Indeed, I received from The Master
that which I also delivered to you:

that The Master, **YAHUSHUA**,
in the same night in which He was betrayed took bread;
11:24 and when He had given thanks,
He broke it and said,
*"Take! Eat! this is My body
which is broken for your sake.
Do this in remembrance of Me."*

11:25 In the same manner He also took the cup
having eaten supper saying,
*"This cup is the new covenant in My blood.
Do this as often as you drink it,
in remembrance of Me."*

11:26 Indeed, as often as you eat this bread
and drink this cup
you proclaim The Master's death until He comes.

11:27 Therefore, whoever eats this bread
or drinks *this* cup of The Master irreverently
will become liable for *dishonoring*
the body and blood of The Master.

11:28 Now let a person examine himself
and in this manner let him eat of this bread
and drink of this cup
11:29 because he who eats and drinks irreverently
eats and drinks condemnation to himself,
having not discerned The Master's body.

NOTE: Sha'ul's use of this review of what YAHUSHUA taught on the night of The Passover meal has been taken by many to suggest a "regular" re-enactment of this event. There is nothing in Scripture to confirm this idea. Reference is made to "the same night in which He was betrayed". And that night was the night of The Passover. It was the very same night The Passover Lamb was sacrificed and eaten - in remembrance of the deliverance from Egypt. Likewise, it is **that night and that meal which we are to remember** and we are to re-enact the sharing of that meal as a commemoration of **The Messiah, Our Passover!**
ONLY once a year!
YAHWEH has "**passed-over**" our offense debt, granting us eternal life. He has done this through the sacrificial death and resurrection of The Messiah, YAHUSHUA.
Note the result of improperly partaking of The Passover Meal - the bread and the cup - in what follows.

11:30 Because of this many *are* weak
and sick among you and many have died.

11:31 Indeed, if we would discern ourselves
we would not be judged.

11:32 Now when we are judged
we are disciplined by The Master,
in order that we may not be sentenced with the world.

11:33 Therefore, my brothers,
when you come together to eat wait for one another.

11:34 And if anyone is hungry let him eat at home,
in order that you do not come together
amidst condemnation.
Now the rest I will set in order when I come.

Chapter 12

12:1 Now concerning the non-carnal, brothers,
I do not want you to be ignorant.

12:2 You understand that you were Gentiles
carried away to these voiceless images

however you were led.

12:3 Therefore, I make known to you
that no one speaking
by The Divine Nature of YAHWEH declares,
"YAHUSHUA is accursed."

And no one is able to declare,
"YAHUSHUA is Master.",
except by The Set Apart Divine Nature of YAHWEH.

anathema means to ban or excommunicate, curse.
Both of the declarations are identified in the Greek text as
quotations.

12:4 Now there are varieties of gifts
but the same Divine Nature.

12:5 There are varieties of service
but the same Master.

12:6 And there are varieties of effects,
but it is the same YAHWEH
Who accomplishes everything through everyone.

Note who it is that "accomplishes **everything** through
everyone. **It is YAHWEH!**

12:7 Now each person is given the manifestation
of The Divine Nature for the benefit of all.

12:8 Indeed, on the one hand
to one is given the word of wisdom
through The Divine Nature,
and to another the word of knowledge
according to the same Divine Nature,
12:9 and to another trust by the same Divine Nature,
and to another gifts of healings
by the same Divine Nature,
12:10 and to another the working of miracles,
and to another prophecy,
and to another discerning of natures,
and to another a diversity of languages,
and to another the translation of languages.

12:11 Now all these things operate through one,
even the same Divine Nature,
distributing to each one individually just as He desires.

12:12 Therefore exactly as the body exists as one *unit*
but contains many parts
and *exactly* as all the parts of that one body being many
exist as one body so also *is* The Messiah.

12:13 And indeed through one Divine Nature
we have all been immersed into one body.
whether Yisra'elites or Greeks, whether slaves or free,
and have all imbibed from one Divine Nature.

12:14 Indeed, even the body is not one part but many.

12:15 If the foot would say,
"Because I am not a hand I am not of the body."
is it therefore not of the body?

12:16 And if the ear would say,
"Because I am not an eye I am not of the body."
is it therefore not of the body?

12:17 If the whole body were an eye
where would be the hearing?
If the whole *body* were hearing
where would be the smelling?

12:18 But now YAHWEH has placed the parts,

each one of them in the body just as He determined.

12:19 Now if they were all one *kind of* part,
where would the body be?

12:20 But now indeed there are many parts
yet *only* one body.

12:21 And the eye cannot say to the hand,

“I have no need of you”

nor again the head to the feet,

“I have no need of you.”

12:22 No, much more, those parts of the body
which seem to be weak are necessary.

12:23 And those parts of the body
which seem to be despised,
on these we place more abundant value.

And our unpresentable parts
have more abundant attractiveness,

12:24 but our presentable parts have no need.

Now **YAHWEH** assembled the body
having given greater honor to that part which lacks it
12:25 so that there might be no division in the body
but that the parts might have
the same concern for one another.

12:26 And if one part suffers
then all the parts experience the same pain.
If one part is honored,
then all the parts rejoice with *it*.

12:27 Now you are the body of The Messiah,
even parts sharing with other parts.

12:28 Now **YAHWEH** has appointed these
in the assembly:
first apostles,
second prophets,
third teachers,
after that miracles,
then gifts of healings,
relief *workers*,
administrators,
varieties of languages.

12:29 Are all apostles?
Are all prophets?
Are all teachers?
Are all workers of miracles?

12:30 Do all have
gifts of healings?
Do all speak with tongues?
Do all interpret?

12:31 Now earnestly desire the better gifts.
I also show you a still more excellent way.

This appears to belong with Ch. 13 and seems to refer to the “way of *agape*”, YAHWEH’s way of love. The understanding of this term is not easily expressed in an English translation. It’s a profound, all-pervading type of concern for another with a strong foundation based on loyalty/dedication to the other. Love causes no harm whatever to another. This agrees with the Hebrew concept of love which focuses on loyalty, not emotion.

Chapter 13

13:1 If I speak with the languages of the human beings
and of the YAH-messengers but do not possess love
I have become noisy brass or a clanging cymbal.

agape means affection or benevolence. In the Hebrew mind
love is focused on loyalty. And while that may include affection
that is not its primary focus.

13:2 And if I have *the gift of prophecy*,
and understand all mysteries and all knowledge,
and if I have all trust so that I could move mountains
but do not possess love I am nothing.

13:3 And if I give all my possessions to feed *others*
and if I surrender my body
in order that it might be set on fire
but do not have love it benefits me none.

13:4 This love is patient, kind.
This love is not jealous.

This love does not boast,
is not arrogant,

13:5 does not behave rudely,
does not seek for oneself,
does not provoke,

takes into account no depravity,

13:6 is not happy over injustice
but is happy with truthfulness,

13:7 patiently endures everything,
believes everything,
anticipates everything,
endures everything.

13:8 This Love never at any time disappears.

Now if *there are* predictions they will be rendered
entirely useless.

If *there are* languages they will cease.

If *there is* knowledge

it will be rendered entirely useless.

13:9 Indeed, we know from a portion
and we predict from a portion.

13:10 But whenever that which is complete has come
then that which is a portion
will be rendered entirely useless.

13:11 When I was an child I spoke as a child,
I understood as a child, I thought as a child.

But when I became an adult male

I rendered childish things entirely useless.

13:12 Indeed, now we look at things
in a mirror with obscurity.

But at that time *we will look at them* face to face.

Now I know in part.

But then I will see just as I also am seen.

13:13 Indeed, now abide faith, hope, love, these three.
But the greatest of these *is* love.

Chapter 14

14:1 Pursue love and desire supernatural gifts,
but especially that you may prophesy.

14:2 Indeed, he who speaks in a foreign *language*
does not speak to men but instead *speaks* to YAHWEH
because no one understands him,
even though by a Divine Nature he speaks of mysteries.

14:3 But he who prophesies speaks edification,
and encouragement, and comfort to human beings.

14:4 He who speaks in a *foreign* language edifies himself.
But he who prophesies edifies the assembly.

14:5 I wish you all spoke with *foreign* languages,
but even more that you prophesied
because he who prophesies
is greater than he who speaks with *foreign* languages,
unless indeed he interprets
so that the assembly may receive edification.

Note: To prophesy does not mean to make predictions of the future. To prophesy means to speak what YAHWEH has spoken, what He has given to you as instruction or direction. There is much confusion about the meaning of this term because of the extensive abuse of the concept of prophecy.

14:6 And now, brothers,
if I come to you speaking with *foreign* languages
how will I benefit you unless I speak to you
either by revelation,
or by knowledge,
or by prophesying,
or by teaching?

14:7 Even things without life, whether flute or harp,
when they make a sound,
unless they make a distinction in the sounds,
how will it be known what is piped or played?

14:8 Indeed, if the *battle* trumpet
makes an uncertain sound
who will prepare for battle?

14:9 So likewise you, unless you utter by the tongue
words easy to understand,
how will it be known what is spoken?
Indeed, you will be speaking into the air.

14:10 There are perhaps many kinds of languages
in the world.

And none of them is without significance.

14:11 However, if I do not know
the meaning of the language
I will be a foreigner to him who speaks,
and he who speaks will be a foreigner to me.

14:12 Even so you,
since you are zealous for supernatural gifts,
let it be for the edification of the assembly
that you seek to excel.

14:13 Therefore let him who speaks in a *foreign* language
pray so that he may interpret.

14:14 Now if I pray in a *foreign* language
my vital Divine Nature prays,
but my understanding is unfruitful.

14:15 What is the conclusion then?
I will pray with The Divine Nature.
And I will also pray with the understanding.
I will sing with the Divine Nature.
And I will also sing with the understanding.

14:16 Otherwise if you bless with The Divine Nature
how will he who occupies the place of the uninformed
say "Amen" at your giving of thanks,
since he does not understand what you say?
14:17 Now you indeed are giving thanks well.
But the other is not edified.

14:18 I thank my Elohim
that I speak with *foreign* languages more than you all.
14:19 However, in the assembly I would rather speak
five words with my understanding
that I may teach others also
than ten thousand words in a *foreign* language.

14:20 Brothers, do not be infants toward understanding!
On the contrary, toward depravity act as babes.
But in understanding be mature.

14:21 In The Torah it is written:
*"With men of other tongues and other lips
I will speak to this people;
and yet, for all that, they will not hear Me,"*
says YAHWEH.

(Is. 28.11)

14:22 Therefore, *foreign* languages are for a sign,
not to those who believe, but to disbelievers.
And prophesying is not for disbelievers,
but for those who believe.

14:23 Therefore, if the whole assembly
comes together in one place
and all speak with *foreign* languages,
and there come in
those who are uninformed or disbelievers,
will they not say that you are out of your mind?

14:24 But if all prophesy
and a disbeliever or an uninformed person comes in,
he is convinced by all, he is scrutinized by all.

14:25 And in this manner
the secrets of his heart are revealed.
And so falling down on his face
he will worship YAHWEH.
And he will report that YAHWEH is truly among you.

14:26 How is it then, brothers,
that whenever you come together
each of you has a psalm,
has a teaching,
has a tongue,
has a revelation,
has an interpretation.
Let all things be done for edification.

14:27 If anyone speaks in a *foreign* language
let there be two or at the most three, each in turn.
And let one interpret.

14:28 But if there is no interpreter
let him keep silent in the assembly.
And let him speak to himself and to YAHWEH.

14:29 Let two or three prophets speak.
And let the others judge.

14:30 But if anything is revealed to another who sits by
let the first keep silent.

14:31 Now you can all prophesy one by one
that all may learn and all may be encouraged.
14:32 And The Divine Nature of the prophets
are subject to the prophets.

14:33 Indeed, **YAHWEH** is not *the source* of disorder,
but *is the source* of peace,
as in all the assemblies of the set apart ones.

14:34 Your women
are to keep silent in the assemblies.
Indeed, they are not permitted to speak.
But on the contrary, they are to be subordinate
as even The Torah says.

14:35 And if they want to learn something
let them ask their own husbands at home because
it is a shameful thing for women to speak in the assembly.

14:36 What, did the word of **YAHWEH**
come originally from you?
What, was it you only that it reached?

14:37 If anyone thinks himself
to be a prophet or non-carnal
let him acknowledge that the things which I write to you
are the decrees of The Master.

14:38 Now if anyone is ignorant let him be ignorant.

14:39 Therefore brothers, desire earnestly to prophesy.
But do not forbid to speak with *foreign* languages.

14:40 Let all things be done decently and in order.

Chapter 15

15:1 Now brothers,
I declare to you the good news
which I proclaimed to you,
which also you received
and in which you stand,
15:2 through which also you have been delivered,
if you hold fast the word which I proclaimed to you,
unless you believed without reason.

15:3 Indeed, I entrusted to you in the beginning
that which I also received,
that The Messiah died on behalf of our offenses
according to The Scriptures,

15:4 and that He was buried,
and that He was raised up the third day,
according to The Scriptures,

15:5 and that He was seen by Cephas,
then by the twelve.

15:6 Afterward He was seen
by over five hundred brothers on one occasion,
of whom the greater part remain to the present.
However, some have died.

15:7 After that He was seen by Ya'akob,
after that by all the ambassadors.

15:8 Then last of all He was seen by me also,
as by one untimely born.

15:9 Indeed, I am the least of the ambassadors,
who am not worthy to be called an ambassador,

because I persecuted the assembly of YAHWEH.

15:10 But by the favor of YAHWEH I am what I am!
And His favor toward me was not in vain.
On the contrary, I labored more abundantly than they all,
yet not I, but the favor of YAHWEH which was with me.

15:11 Therefore, whether it was I or they,
so we proclaim and so you have believed.

15:12 Now if The Messiah is proclaimed
as having been raised from being dead,
how is it that some among you say
there is no resurrection of the dead?

15:13 And if there is no resurrection of the dead
then The Messiah has not been raised up.

15:14 And if The Messiah has not been raised up
then our proclamation *is* meaningless
and your faith *is* also meaningless.

15:15 And we also are found *to be*
false witnesses of YAHWEH
because we have testified of YAHWEH
that He raised up The Messiah,
Whom He did not raise up
if in fact the dead are not raised up.

15:16 Therefore if *the* dead are not raised up
then The Messiah has not been raised up.

15:17 And if The Messiah has not been raised up
your faith *is* meaningless!
You are still in your offenses!

15:18 Truly, those also who sleep in The Messiah
have perished.

15:19 If in this life only we have hope in The Messiah
we are of all persons most pitiable.

15:20 But now The Messiah has been raised up
from being dead!
And He has become the first fruits
of those who have died.

15:21 Indeed, since death *came*
by means of a human being,
by a human being also *came*
the resurrection of the dead.

15:22 Indeed, just as in Adam all die,
even so in The Messiah will all be made alive,

15:23 but each one in his own order.

The Messiah *is* the first fruits;
afterward those who are The Messiah's at His coming.

15:24 After that comes the end
when He delivers the kingdom to YAHWEH,
even The Father,
when He will render useless
all dominion and all authority and power.

15:25 Indeed, He must reign
until He has put all the adversaries under His feet.

15:26 The last adversary will be rendered useless, death.

15:27 Now when it says,
"He has put all things under His feet."
it is evident that He who has put all things under Him
is excepted.

15:28 Now when all things are made subject to Him
then The Son Himself will also be subject to Him
Who put all things under Him,
in order that **YAHWEH** may be all in all.

15:29 Otherwise what will they do
who are baptized for the dead?
If the dead are not raised up at all
why then are they baptized for the dead?

15:30 And why do we experience danger every hour?
15:31 I affirm by the boasting in you
which I have in The Messiah, **YAHUSHUA**, our Master,
I die daily.

15:32 If in the manner of men
I have fought as a gladiator with beasts at Ephesus
what benefit is it to me?

If the dead are not raised up
“*Let us eat and drink for tomorrow we die!*”
(Is. 22.13)

Ephesus means full purposed.

15:33 Do not be deceived!
Intrinsically worthless companionship
corrupts good habits.

15:34 Wake up to justification!
And do not offend!
Indeed, some are ignorant of **YAHWEH**.
I say *it* to your shame.

15:35 Now someone will say,
“How are the dead raised up?
And with what body do they come?”

15:36 Foolish one!
What you sow is not made alive unless it dies.
15:37 And what you sow
you do not sow as the body that it will be,
but as mere grain, perhaps wheat or some other grain.
15:38 But **YAHWEH** gives it a body as He pleases,
and to each seed its own body.

15:39 All flesh is not the same *kind of* flesh.
On the contrary,
there is one kind of flesh of human beings,
another flesh of animals, another of fish,
and another of birds.

15:40 There are also celestial bodies
and terrestrial bodies.
However the splendor of the celestial is one *kind*,
and the splendor of the terrestrial is another.

15:41 There is one splendor of the sun,
another splendor of the moon,
and another splendor of the stars.
Indeed, one star differs from another star in splendor.

15:42 In this manner also *is* the resurrection of the dead.
The body is sown in corruption.
It is raised in incorruption.

15:43 It is sown in dishonor.
It is raised in honor.
It is sown in weakness.

It is raised in miraculous power.
15:44 It is sown a natural body.
It is raised a supernatural body.
There is a natural body,

and there is a supernatural body.

15:45 And so it is written,

"The first human being, Adam, became a living being."

(Possibly Gen. 2.7)

The Last Adam became a life giving nature.

Lit. - a life-giving breath.

In YAHUSHUA is new life. What is "breathed into" the believer is the Divine Nature of YAHWEH - as had been seen in The Messiah during His life and is now in us who are reborn.

It is HE who is in us - His nature, His character - and not some third "person" called "The Holy Spirit".

15:46 However, the supernatural is not first but the natural,

and afterward the supernatural.

15:47 The first human being *was* out of the earth, out of dust.

The second Man *is* The Master, out of The Heaven.

15:48 As *was* the *man* of dust,

so also *are* those *who are made* of dust.

And as *is* the Heavenly *Man*,

so also *are* those *who are* Heavenly.

15:49 Even as we have borne the image

of the *man* of dust,

so we will also bear the image of the Heavenly *Man*.

15:50 Now this I say, brothers,

that flesh and blood cannot inherit

the kingdom of **YAHWEH**.

Neither does that which is corrupt inherit incorruptibility.

15:51 Behold! I tell you a mystery.

We will not all sleep.

But we will all be made different

15:52 in an instant, in the blink of an eye

at the last trumpet.

Indeed, the trumpet will sound!

And the dead will be raised incorruptible!

And we who are alive will be made different!

Note that there are only two groups here, the living and the dead. There is nothing to indicate a separate "rapture".

15:53 Indeed, this corruptible must put on incorruption, and this mortal *must* put on immortality.

15:54 Now when this corruptible has put on incorruption,

and this mortal has put on immortality,

then will be brought to pass the saying that is written

"Death is swallowed up in victory."

(Is. 25.8)

15:55 *"Oh Death, where is your sting?*

O She'ol, where is your victory?"

(Hos. 13.14)

15:56 The sting of death *is* offenses.

And the power of offenses *is* The Torah.

15:57 **But thanks be to YAHWEH**

Who gives us the victory

through our Master, YAHUSHUA, The Messiah!

15:58 Therefore, my beloved brothers,

be settled, immovable,

always abounding in the work of The Master,

knowing that your labor is not in vain in The Master.

Chapter 16

16:1 Now concerning the contribution
for the set apart ones,
just as I have given direction
to the assemblies of Galatia,
so you must do also.

Galatia means milky.

16:2 According to each week
each one of you is to set beside himself a reserve,
whatever he desires from his prosperity,
in order that no contributions are made when I come.

16:3 Now when I arrive,
provided that you approve by means of your letters,
I will send these to carry your gift to Yerushalaim.

16:4 And if it is fitting that I travel also
they will go with me.

16:5 Now I will come to you
when I pass through Macedonia
because I am passing through Macedonia.

Macedonia means tall.

16:6 And perhaps I will stay,
or even spend the winter with you
that you may send me on my journey
wherever I may go.

16:7 Indeed, I do not wish
to see you right now on the way
but I hope to stay a while with you if YAHWEH permits.

16:8 But I will stay in Ephesus until Shavuot.

The Hebrew festival is called Shavuot, not Pentecost.
Pentecost is a Greek term.
Shavuot, the feast of the wheat harvest, occurs 50 days after
The Feast of First Fruits (barley harvest).
It includes two loaves of bread, one leavened and one
unleavened - symbolizing the union of Yisra'elite and
Gentile.

16:9 Indeed, a great and effective doorway
has opened to me.
But there is much opposition.

16:10 Now if Timothy comes
see that he may be with you without fear,
because he does the work of YAHWEH as I also do.

16:11 Therefore, let no one despise him.
And send him on his journey in peace
that he may come to me,
because I am waiting for him with the brothers.

16:12 Now concerning our brother Apollos,
I strongly urged him to come to you with the brothers
but he was quite unwilling to come at this time.
However he will come when he has a convenient time.

16:13 Keep alert!
Stand fast in the faith!
Be brave!
Be strong!

16:14 Let all you *do* be done with love!

16:15 Now I urge you, brothers,
(You know the household of Stephanas,
that it is the first fruits of Achaia,
and that they have devoted themselves
to the ministry of the set apart ones.)

Stephanas means crowned.
Achaia means wailing.

16:16 that you also submit to such,
and to everyone who works and labors with us.
16:17 I am glad about the coming of Stephanas,
Fortunatus, and Achaicus,
for what was lacking on your part they have supplied.

Fortunatus means well loaded.
Achaicus means wailing.

16:18 Indeed, they refreshed my nature and yours.
Therefore acknowledge such men.

16:19 The assemblies of Asia greet you.
Aquila and Priscilla greet you heartily in The Master,
with the assembly that is in their house.

Asia means slime, mire.
Aquila means I shall be nourished.
Priscilla means little old woman.

16:20 All the brothers greet you.
Greet one another with a holy kiss.
16:21 The salutation with my own hand - Sha'ul's.

16:22 If anyone does not love The Master,
YAHUSHUA, The Messiah, let him be excommunicated!
Maranatha!

anathema - ban, excommunicate.
Maranatha is an exclamation of the approaching divine
judgment, according to Strong. According to Vines Expository
Dictionary the meaning is not entirely clear. Many believe it
means, "Master, come!, or perhaps "Our Master comes!"

16:23 The favor of our Master, **YAHUSHUA**, The Messiah,
be with you.

16:24 My love be with you all
in The Messiah, **YAHUSHUA**.
Amen.