

# FIRST CORINTHIANS

## CHAPTER 1

1. Paul, a called (invited) one, an apostle (one sent forth with a commission; an emissary) of Jesus Christ [with other MSS: Christ Jesus' ambassador] through God's will (purpose), and Sosthenes, the brother,
2. to God's called-out assembly, the one being within Corinth ? to those having been set-apart (made holy) within Christ Jesus: called (invited) ones, set-apart ones (holy ones; saints) ? together with all those in every place constantly calling upon the Name of our Lord, Jesus Christ: their [Lord] as well as ours:
3. Grace (the influence and boon of undeserved favor, kindness, joy and goodwill) and peace [= shalom], from God, our Father and Lord, Jesus Christ (or: from our Father, God, and [the] Owner, Jesus Christ).
4. I always and progressively give thanks to (for) my God (or: experience gratitude in my God; express the ease of grace in my God; experience the happy fortune of abundant grace in my God; observe my God's competent and prosperous grace), upon the basis of God's grace (favorable influence) [which is] being given to you folks within and in union with Christ Jesus,
5. because within the midst of all things, you folks are (were) made rich (enriched) within, and in union with, Him ? within every thought (in the midst of all [the] Logos; in all reason; within all [the] message; in every word and expression) and all intimate, experiential knowledge ?
6. correspondingly as Christ's witness (or: the testimony pertaining to and whose origin is the Anointed One) was made certain, stable and established on good footing within you folks,
7. and as you people are not continuing trailing behind or constantly late, so as to be deficient or fall short ? not even in one effect of grace (or: gracious gift) ? being ones habitually receiving and taking away into your hands from out of our Lord's [= Yahweh's, or Christ's] unveiling: Jesus Christ (or: from the midst of the uncovering and revelation of our Lord, Jesus Christ),
8. Who will be making you folks stable, certain and established on good footing until maturity (until attainment of the goal; until accomplishment of the intended results): ones not [being] open to accusation (or: those not in the midst of a [legal] charge, not being called into account, or considered in some category; unimpeachable ones), within the midst of and in union with the Day of our Lord [Christ or Yahweh] ? Jesus Christ!
9. God [is] full of faith and trustworthy (faithful) ? through Whom you folks were called (invited) into a participation (a common partnership; fellowship; a sharing) of His Son, Jesus Christ, our Lord (Owner; Master).

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

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

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

13. Christ has been parted and remains divided into fragments! [or, as a question: Has Christ been fragmented into divided parts?]

Paul was not crucified over (on behalf of; other MSS: concerning) you folks!  
Or were you baptized into the name of Paul?

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

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

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

17. For Christ did not send me off with a commission to be constantly baptizing (immersing), but rather to habitually announce the good news (to repeatedly bring the message of abundant wellness; to progressively declare the news of fortunate and ideal ease), [though] not in cleverness of word (within [the] wisdom of a message or idea; not in skillfulness of rhetoric), to the end that the cross of the Christ (the Anointed One's execution-stake) can not (may not) be made empty (void of content or purpose).

18. For the message (the word; the Logos) of the cross (the idea and concept pertaining to the execution-stake) is (continues being), on the one hand, stupidity (nonsense; foolishness) to (for; in) those folks progressively destroying themselves (or, as a pass.: being habitually lost); yet, on the other hand, it is (continues being) God's power (the ability of God) in us (to us; for us): in the ones being habitually delivered (for those being continually rescued, saved and restored to health and wholeness; to the ones being progressively restored to their original state and condition).

19. For it has been written, and thus stands, "I will undo (untie and loose away; destroy) the wisdom (cleverness) of the wise ones, and I will set aside (or: displace) the intelligence (comprehension; understanding) of the intellectual (intelligent; comprehending) men."

20. Where [is] a wise one? Where [is] a scribe (one learned in the Scriptures)?

Where [is] a collaborating seeker (a co-investigator; a discussor; a learned sophist; a reasoner) of this age? Does not God prove (or: make) stupid (foolish; nonsensical) the wisdom (cleverness; learned skill) of this ordered arrangement (system; world)?  
21. For since, in fact (or: in view of the fact that) ? within the wisdom of God (God's wisdom; the wisdom whose source and origin is God) ? the ordered arrangement (system; world) did not come to have an intimate, experiential knowledge of God through means of [that; or: its; lit.: the] wisdom, God delights and considers it profitable (thinks it thoroughly competent and easy; imagines it well-done) to deliver (save; rescue; restore to health, wholeness and their original state and condition) the ones trusting and believing, through the stupidity of the proclamation (or: the aforementioned foolishness of that which is proclaimed; or: the dullness of the act of heralding; or: the "nonsense" of the effect and result of message preached).

22. For since, in fact (or: in view of the fact that), both Jews constantly request (habitually demand) signs, and Greeks (those of the Hellenistic culture) constantly seek (habitually try to find) wisdom,

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

24. and yet [it is] Christ: God's power (ability) and God's wisdom to (for; in; among) those [who are] the called (invited) ones!

25. Because God's stupidity (the foolish act of God; God's nonsense) continues being (is) wiser than mankind (humans; men), and God's weak thing [is] stronger than mankind (humanity; men).

26. For, take a comprehensive look at (or: as an indic.: you folks are progressively observing and seeing) your calling, brothers, that [there are] not many wise folks ? according to flesh (corresponding to a flesh [system of philosophy or religion]; having their origin down in flesh), not many powerful ones (those with ability), not many well-born ones (ones born to ease and profit; those of noble birth; ones with good genes or genealogy),

27. but to the contrary, God collects His thoughts and speaks forth (or: selects and picks out; chose) the stupid things (the foolish ones) of the organized system (the world; the cosmos; the universe), to the end that He could (may) habitually disgrace and bring shame down on the wise ones; and God collects His thoughts and speaks forth (or: selects, picks out and chooses) the weak things (the powerless or sickly ones) of the system (world; arranged order), so that He would bring disgrace and shame down on the strong things (the robust and mighty ones),

28. and God collects His thoughts and speaks forth (or: selects, picks out and chooses) ignoble things (or: those of no family; those without known ancestry; the base ones; or: the things that are unborn or have not happened; the occurrences that have not come to be) pertaining to the system (world), and those that are despised and

regarded as having come from out of nothing ? even those being nothing (or: not existing; the things [which] are not) ? in order that He could make ineffective (may bring down to idleness and uselessness) the existing things (those presently being),  
29. so that no flesh [nature, or religious system] ? [including, or at] all ? could boast in God's sight or presence (or: before God).

30. Now you folks are (continuously exist being) forth from out of the midst of Him ? within and in union with Christ Jesus, Who came to be (is birthed) wisdom in us (to us; for us) from God; likewise, both fairness and equity (right relationship in the Way pointed out; rightwisdom and justice) and the essence of being set-apart (holiness) ? even release by payment of a ransom (redemption) ?

31. to the end that, correspondingly as it has been and stands written, "The one constantly boasting: let him habitually boast and constantly take pride in [the] Lord [= Christ or Yahweh]."

## CHAPTER 2

1. And I, myself, coming toward you, brothers, did not come repeatedly (constantly) announcing (proclaiming) the message of God's secret (mystery) [other MSS: witness; testimony] down to you as down from an elevation of thought (or: according to superiority of word) or wisdom (or: cleverness) [= with a message of transcendent rhetoric or philosophical subtlety and brilliance],

2. for I decided to not see or know anything among you folks, except Jesus Christ ? and this One being one having been crucified (executed on a stake)!

3. And I, myself, came to you and faced you folks within weakness, and in fear ? even in much trembling and agitation of mind (or: very nervous; shaking with terror),

4. so my message (word; thought) and my public proclamation [were] not in persuasive words (ideas) of wisdom (or: cleverness), but to the contrary [were] in demonstration (display) of spirit (or: Spirit) and power (ability),

5. to the end that your trust would not be in human wisdom (your faith and reliance would not exist in cleverness of men), but rather in God's power and ability.

6. Now we habitually speak wisdom among the mature ones (or: in the midst of the finished, complete, or perfect ones who have arrived at the goal), yet not a wisdom of this age, neither of the rulers (chief men; leaders) of this age ? of those progressively and successively being brought down to idleness and ineffective uselessness (= being one by one fired from their jobs; or: gradually nullified).

7. To the contrary, we habitually speak God's wisdom within the midst of a secret (in [the form or realm of] a mystery which only the initiated understand): the [wisdom] having been hidden away and remaining concealed, which God before marked out and set its boundaries (previously designed) ? before the ages ? [leading] into our glory (our manifestation which calls forth praise; our good reputation),

8. which [wisdom] not one of the rulers (leaders; chief men) of this age know (or: came

to know) by intimate experience. For if they knew, they would not likely have crucified the Owner of the glory (or: For if they know, they would not stake-execute the Lord of the manifestation which calls forth praise).

9. But to the contrary, according as it has been and stands written,  
"Things which an eye has not seen and an ear does not hear, neither does it ascend (climb up) upon [the] heart of a human, so as to conceive ? so many things God prepares and makes ready in (for) the ones habitually loving Him."
10. Yet [other MSS: For] God unveils [them] in us (reveals [them] to us) through the spirit (or: the Spirit), for the spirit (or: the Spirit) constantly and progressively searches, examines and investigates all things ? even the depths of God!
11. For who, of humanity (of mankind), has seen so as to know the things of man (or: the [matters] of a person), except the spirit of the man (or: the person's spirit) ? the one within the midst of him? So, too, no one (not one) experientially or intimately knows (or: came to know) the things of God (God's matters), except the Spirit of God (or: God's spirit).
12. Now we did not receive (or: do not accept or take to ourselves; do not take control of or grasp) the spirit of the system (the world's spirit), but to the contrary, that spirit (Spirit) [which is] from out of the midst of God ? to the end that we can see and know the things being given to and for us in grace (or: being graciously bestowed, and given in us) by God,
13. which things we are also habitually speaking ? not in words taught by human wisdom (or: not taught within thoughts or ideas whose origin is human wisdom), but rather in ones taught by spirit (or: within ones taught whose source and origin is [the] Spirit), habitually evaluating, deciding, combining or contrasting spiritual [matters] together by spiritual [means] (or: constantly matching or comparing/contrasting things pertaining to spirit with things in spirit/[the] Spirit; progressively collectively-judging spiritual ones for spiritual [reasons]).
14. But a soulish person (a human which is dominated by, or living focused on, his breath [= the present transient life], or by those things which characterize the soul [emotions; will; intellect]) does not normally accept (or: habitually get or welcomingly receive the offer of) the things of God's spirit (of the Spirit of God), for they are stupidity (foolishness; nonsense) to him (for him; in him), and he continues unable (habitually has no power) to intimately and experientially know [them], because they continue being sifted and held up for spiritual examination (are normally evaluated spiritually above; are constantly brought back for spiritual separation and discernment; are progressively re-evaluated spiritually).
15. Yet the spiritual one (one dominated by and focused on spirit or the realm of the Spirit, and characterized by the qualities of spirit: the wind which continuously moves across the land) is, on the one hand, continuously sifting and re-evaluating (habitually separating and deciding above on; progressively holding things up for examination of)

all things, yet, on the other hand, he is being sifted and held up for examination or decision by no one.

16. For,

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

Yet we, ourselves, are continuously holding (or: progressively having) Christ's mind!

## CHAPTER 3

1. And I, myself, brothers, was not able to speak to you folks as to spiritual ones, but to the contrary as to fleshly ones ? as to infants (non-speaking ones; babes) in Christ.

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

3. For, in which place (or: insofar as) [there is] jealousy and strife among you folks ? are you not existing being fleshly ones (men fitted for flesh), even constantly walking around (= living your life) according and corresponding to humanity?

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

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

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

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

8. Now the one continually planting and the one continually irrigating are one (exist being a unit), yet each one will receive his own wage (pay; compensation) corresponding to his own labor (toil).

9. For we are God's fellow-workers (or: we are co-workers of God; we exist being co-workers who belong to God). You folks are God's farm (or: field under cultivation), God's building (or: construction project; structure, or act of building).

10. Corresponding to and in accord with God's grace [which is] being given to me, as a skillful master-carpenter (a wise chief-builder; a clever head-artisan; [the] learned and insightful leading-builder; wise architect, engineer or foreman) I lay [other MSS: have laid] a foundation (or: laid a foundation [stone]), yet another is progressively building a house upon [it]. Now let each one continue watching to observe [= take care] how he keeps on building the house upon [it],

11. for no one can (continues able or is having power) to lay another foundation (or: to

place or set another foundation [stone] of the same kind) beside (or: in addition to) the One lying (continuing being laid): which is (continues being) Jesus Christ (Jesus [the] Anointed One; = Jesus, [the] Messiah).

12. Now if anyone proceeds building a house (a superstructure) upon the [other MSS: this] Foundation ? gold and silver [with] precious (valuable) stones; wood [and] thatching: herbage (grass; hay) [or] stalk (straw; stubble) ?

13. each one's work will make itself to be visible in clear light (or: will become apparent), for the Day will make [it] evident (show [it] plainly). Because it is being progressively unveiled (continually revealed) within the midst of Fire, and the Fire, Itself, will test, examine and put to the proof (or: prove by testing) what sort of work each one's exists being.

14. If anyone's work which he built upon [it] will remain, he will receive wages (pay; compensation).

15. If anyone's work will be burned down, he will incur a loss (sustain the damage; forfeit [it]), yet he, himself, will be saved (rescued and delivered; healed and restored to health; returned to his original state and condition), and as in this way ? through Fire!

16. Have you folks not seen, and know, that you people continuously exist being God's Temple (Divine habitation; holy place and holy of holies; inner sanctuary), and God's Spirit is constantly dwelling (making Its home; housing Himself) within the midst of you folks?

17. If anyone habitually spoils, ruins, wrecks or corrupts God's Temple, God will spoil, ruin, wreck and corrupt this person; for God's Temple ? which ones you folks, yourselves, are (exist being) ? is set-apart (holy).

18. Let no one continue to be completely cheating, tricking, deceiving or deluding himself: if anyone among you folks habitually imagines (thinks; supposes; presumes) [himself] to be wise (to exist being a clever one) within this age (this era; this period of time), let him come to be (birth himself) stupid (dull; foolish; a fool) ? to the end that he can come to be (may birth himself) wise.

19. For the wisdom (cleverness; skill) of this world system (ordered arrangement of culture, religion and politics) is stupidity (exists as nonsense and foolishness) [when put] beside God. For it has been written,

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

20. And again,

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

21. Hence (And so), let no continue boasting in men (in humanity), for all things are yours (or: all things pertain to you),

22. whether Paul, or Apollos, or Cephas; whether [the] world (system of culture,

religion and politics), or life, or death; whether things standing or having been placed within [your situation], or things being about to be (impending things), all things [are] yours (or: everything [pertaining to you] has its origin in you),

23. yet you folks [are] Christ's ? yet Christ [is] God's!

[or: now you have your source and origin in Christ, and Christ has His source and origin in God.]

## CHAPTER 4

1. Thus, let a person (a man; a human) continue logically considering (measuring and classifying) us as God's subordinates (God's deputies; those under God's orders; God's under-rowers) and house-managers (administrators) of God's secrets (or; mysteries which require initiation for receiving).

2. In this situation, furthermore, it is constantly being looked for and sought after, in house-managers (administrators), that this person may be found [to be] full of faith (reliable; trustworthy; faithful).

3. Now to (for) me, it is of little importance (a very trivial matter) that I am being continually critiqued (sifted, reviewed and evaluated; put up for judgment) by you folks, or by a human day [= day of reckoning; man's tribunal or day in court]. In contrast, by habit, neither do I set myself up for critique (or: review, evaluate or judge myself).

4. For, in and regarding (or: [as] to) myself, I have been conscious of nothing; but yet in this, I have not been set forth as (or: made to be) fair and equitable (just and rightwised with right relationship in the Way pointed out). Now the One continually setting me up for evaluation (sifting, reviewing and deciding about me) is [the] Lord [= Christ or Yahweh].

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

6. Now I refashioned these things (transfer these things into a figure; change these things to a distinctive form), brothers ? into Apollos and myself ? because of you folks, to the end that in us you could learn to not set your thoughts (be disposed; put your intellect and opinion; entertain sentiments) on things over and above things which have been written, so that you do not continue being puffed up ? one over and above another, [and] down on the different one.

7. For who continues making you to discriminate (to thoroughly separate and divide)? And what are you habitually holding (constantly having) which you did not receive? Now since (if) also you received [it], why do you continue boasting, as though not receiving [it]?

8. You folks already continuously exist being ones having become completely satiated, with the result that you are now fully satisfied. You are already rich. You people reign as kings ? apart from us! And would that you surely did reign, so that we could also reign as kings together with you!

9. Indeed, it continues seeming to me that (or: I regularly suppose that; I am presently thinking and imagining that) God shows us off (exhibits us) ? the last ones sent off with a mission (or: the emissaries {apostles} put on display last) ? as men condemned to die in the public arena, because we were made to be a theater for (to) the world (the organized system of culture, religion and politics), and for (to) agents (messengers), and for (to) humanity (mankind; men).

10. We [are] stupid ones (fools; ones led by nonsense) because of Christ, yet you folks [are] sensible and intelligent ones (ones with understanding) within and in union with Christ; we [are] weak ones, yet you people [are] strong ones; you [are] ones in glory and illustrious reputation, yet we dishonored and unvalued ones.

11. Until the present hour (Up to now), we also continue being hungry, constantly thirsty, habitually naked (= scantily clothed), repeatedly being struck on the ear with a fist (= treated roughly) and are continuously unsettled (= homeless and a wanderer).

12. Further, we continue toiling (laboring) to weariness ? habitually active in work with our own hands. Being constantly insulted (reviled; cursed; verbally abused), we are repeatedly speaking words of goodness (blessing); being habitually pursued and persecuted, we are continuously holding up (or: holding back [i.e., from retaliation]);

13. being incessantly defamed (slandered; plied with ill-rumors; other MSS: blasphemed), we regularly called them to our sides (normally entreated and offered assistance). We were made to be as that which comes from cleaning all around (as the off-scourings; as the filthy refuses) of the world (the organized system of culture, religion and polity) ? wiped-off filth and scum of all things ? until right now!

14. I am not continuing to write these things [to be] constantly shaming you folks (or: turning you back within yourselves), but to the contrary, as my beloved children (loved born-ones), I am progressively placing things in your minds.

15. For should you folks proceed to have a vast multitude (a myriad; ten thousand) of child-escorts and guardians (or: tutors) within Christ, in contrast [you do] not [have] many fathers, because in one moment I, myself, fathered (gave birth to; generated) you people within and in union with Christ Jesus ? through means of the message of abundant wellness (the news of fortunate and ideal ease; the good news).

16. Therefore, I am repeatedly performing as a paraclete for you (calling you to my side to aid, comfort, encourage and advise you). Progressively come to be (or: Keep on becoming) my imitators (ones who copy or mimic).

17. Because of this, I sent Timothy to you folks ? he who is my beloved child (loved born-one) and one full of faith (or: a reliable, faithful and trustworthy one) within and in union with [the] Lord [= Christ or Yahweh], who will call you back to remembrance (will be reminding you) of my ways (roads; paths) ? the ones in union with and in the midst of Christ Jesus ? correspondingly as (according as) I am habitually teaching

everywhere, within the midst of every called-out assembly (ecclesia).

18. Now certain ones were puffed up (= became arrogant) , as though I [were] not proceeding to be coming to you.

19. Yet I will quickly (speedily) come to you folks, if the Lord [= Christ or Yahweh] should intend (purpose; will) [it], and I will know by intimate experience not the word (thought; idea; message; verbal expression) of those having been puffed up, but to the contrary, [their] ability (power).

20. For God's kingdom [is; lies] not within an idea (a thought; a word; a message; a verbal expression), but rather within ability (in the midst of power).

21. What are you folks wanting (desiring; intending; purposing)? Should I come to you people within [the realm of] a rod (staff; = with corrective measures), or within love, and in a spirit of gentle and tender kindness (meekness)?

## CHAPTER 5

1. It is actually being repeatedly heard [that there is] sexual immorality among you folks ? and such a sort of sexual misconduct which is not even being mentioned (named) among the multitudes (nations; ethnic groups): so as someone continues to hold (have) [his] father's woman (or: wife)!

2. And you folks, yourselves, have been puffed up and remain inflated with pride! And, do you not rather mourn and grieve (or: lament and express sorrow), so that the man performing this act (practicing this deed) may be lifted up and carried forth from out of your midst?

3. For I, myself, indeed continuing being absent ? in the body ? yet continuously being present alongside ? in (by) the spirit ? have, as being present, already sifted, evaluated and decided about the man thus working down to this effect:

4. [upon] your being gathered together within the Name of our Lord, Jesus Christ, and together with my spirit in the power and ability of our Lord Jesus,

5. [you are] to hand over such a man to satan (in the adversary; by the opponent) into a loss of the flesh (an undoing and destruction pertaining to the flesh) ? to the end that the spirit may be saved (rescued; delivered; restored to health, wholeness and its original state and condition): within the midst of and in union with the Day of the Lord [= Christ or Yahweh; other MSS +: Jesus; others read: our Lord, Jesus Christ].

6. The effect of your boast is not beautiful, fine or ideal. Have you not seen so as to know that a little leaven (yeast) progressively leavens (permeates) [the] whole lump of dough (that which has been mixed and kneaded together)?

7. At once completely clean out the old leaven, so that you may be a new lump of dough (or: that which has been freshly mixed and kneaded together) ? correspondingly as you are continuing being unleavened ones. For also Christ, our Passover [= Passover lamb], was slaughtered in sacrifice.

8. Consequently, we can (or: should) be continuously keeping and celebrating the Feast (Festival) ? not in union with old leaven (or: leftover yeast), neither in union with

or in the midst of a leaven of bad quality (worthlessness; ugliness; what ought not to be; malice) and painful misery (hard labor; evil disposition; mischief; wickedness) ? but in contrast, in union with and in the midst of unleavened cakes (matzah) of sincerity (integrity; that which has been tested by sunlight and found to be genuine or pure and unadulterated) and truth (or: reality).

9. I wrote to you folks, in the letter (epistle), to not keep on mixing yourselves together again with men who associate with prostitutes (or: to not be repeatedly intermingled again with male paramours [= licentious people]) ?

10. and not wholly or altogether [referring] to this world's male paramours (or: the men who associate with prostitutes of this cultural, religious and political system); or to those who are greedy and want to have more than, and to take advantage of, others and [are] ones who snatch things away, as extortionists; or [who are] idolaters. Otherwise, you folks continue under obligation to consequently exit the system (go forth from out of the midst of the world) ?

11. yet at this time, I write for you folks to not continue mixing yourselves back together with anyone being regularly recognized as (usually designated; habitually named or called) a "brother," if he should continue being a paramour (a sexually licentious man, or one who deals with prostitutes), or a covetous and greedy person, or an idolater, or a verbally abusive one, or a drunkard, or a snatching one (or: an extortioner) ? to not even be habitually eating with such a person.

12. For what [right is it] for me to be making decisions about or judging those [who are] "outside"? Are you, yourselves, not repeatedly sifting and critiquing (or: separating and judging) those "inside"? Now those "outside" God habitually sifts and makes decisions about (judges).

13. "Lift up out and carry forth (Expel; Remove) the degenerate person (the worthless, base or evil one who brings pain and misery) out of the midst of yourselves."

## CHAPTER 6

1. Does anyone of you folks [who] are continuing holding a thing done toward someone else (or: are now having a business transaction focused toward another; continue in having a dispute or law-suit proceeding toward the different person) now dare or boldly presume to continue to be judged upon the [basis; = in the place or court] of unjust men (men who are unfair and inequitable and are not in the way pointed out), and not upon the [basis; place; court] of the set-apart folks (the saints; the holy ones)?

2. Or have you not seen so as to know that the set-apart ones (the saints; the holy ones) will sift, separate, evaluate and decide about the organized system (the world of culture, religion and government)? So since (if) within the midst of you folks the world system is to be habitually (progressively; repeatedly) evaluated and judged, are you people unworthy (not of equal value; unfit) of [holding the] least (smallest) tribunals (places for court)?

3. Have you not seen so as to know that we shall sift, separate, evaluate and make decisions about agents (judge messengers) ? why not, indeed, the affairs and business matters of everyday life?

4. Indeed, therefore, if you may continue having tribunals (places or situations for trying things) pertaining to life's affairs and business matters, make it a practice to seat [as judges] those in the local called-out assembly [who] have been regarded as amounting to nothing and are treated with contempt and scorn (those least esteemed and of humble station in life).

[or, as an indic.: are you making it a practice to seat [as judges] ...?]

5. I am saying [this] to direct you folks toward turning back within [your community] [or: to bring embarrassment and a sense of shame to you].

Is there thus not one wise man (a man skilled with insight) among you folks who will be able to thoroughly sift and hold up [things] for evaluation and decision (to adjudicate back) in his brother's midst?

6. To the contrary a brother is constantly being brought to court (sued; judged; evaluated and decided about) with [= by] a brother ? and this upon [the basis and situation] of unbelievers!

7. Indeed, it is already (or: to begin with [= even before going to court]) therefore wholly a defeat (a being overcome; a default) for you folks ? that you continue having lawsuits with one another. Why not rather continue suffering wrong (be repeatedly treated unfairly and unjustly)? Why not rather continue being defrauded (or: being deprived from; being cheated)?

8. Yet instead, you, yourselves, are constantly committing wrong (being unfair and unjust; living contrary to the Way pointed out) and repeatedly defrauding (cheating; depriving from [someone]) ? and this [to] brothers!

9. Or have you not seen so as to know that unfair (unjust; inequitable; way-crossing) folks will not inherit God's kingdom (receive an allotment in God's reign)? Do not be repeatedly misled or constantly caused to wander (be deceived). Neither sexually licentious folks (paramours; fornicators), nor idolaters, nor adulterers, nor unmanly (effeminate; men who wear soft, delicate clothes; catamites; men or boys who allow themselves to be used homosexually), nor men who lie with and have sexual intercourse with males,

10. nor thieves, nor greedy (covetous) ones; not drunkards, not verbal abusers, not men who ravenously snatch, swindle or extort, will inherit God's kingdom (will receive an allotment in God's reign).

11. And some of you were these things. But now you folks bathed yourselves off (took a bath to cleanse things away). But further, you were set apart (made holy). But also you were rightwised and placed in the Way pointed out (made fair and equitable and joined in right relationship with God and mankind) in union with and within the midst of the Name of our Lord, Jesus Christ ? even in union with and within the midst of the Spirit of our God!

12. Everything is authorized (allowed; permitted) to me (or: All things are rightful and lawful for me). But yet not everything proceeds to bear together for advantage, profit or help. All things are authorized and permitted, but still I, myself, will not be brought (or: put) under authority by anyone (or: under any man; or: anything).

13. The foods (the things eaten) [are meant] for the stomach, and the stomach [is meant] for the things eaten, yet God will make both it and them useless and unprofitable (or: will also bring this and these down to being idle).

Now the body [is] not for prostitution (or: sexual immorality), but rather for the Lord ? and the Lord [is] for the body.

14. Yet God both aroused (awakened) and raised up the Lord, and He will arouse and raise us up through His power and ability.

15. Have you folks not seen so as to know that your [other MSS: our] bodies are (exist being) members (body parts) of Christ? Lifting up and carrying (or: bearing) the members (body parts) of the Christ, should I then make [them] members (body parts) of a prostitute? May it not come to be (happen)!

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

"The two will exist being [joined] into one flesh."

17. Now the one continually joining himself (or: being habitually glued in intimate union) to (in) the Lord exists being one spirit.

18. Constantly flee (Repeatedly take flight [from]) the prostitution. The effect (or: result) of every sin (failure to hit the target; error; mistake) ? whatsoever a person may do ? exists being outside of the body. Yet the one habitually committing prostitution (practicing sexual immorality) is habitually sinning (sowing errors and mistakes) into his own body.

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

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

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

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

## CHAPTER 7

1. Yet concerning the things which you folks wrote, it is beautiful (fine; ideal) for a man to by habit not touch a woman so as to hold or kindle her as a wife.

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

2. Still [or: Well], because of prostitutions (= the dangers of sexual immorality), let each man continually hold (be permanently having) the woman (a wife) for himself, and each woman be constantly holding (permanently having) her own husband.
3. Let the husband habitually render (give away in answer to claim and expectation) to the wife [her] due (what is owed to her; the obligation; the debt), yet likewise the wife, also, to the husband.
4. The wife continues having no right or authority pertaining to her own body, but to the contrary, the husband [does]. Now likewise the husband, also, continues having no right or authority pertaining to his own body, but to the contrary, the wife [does].
5. Do not habitually deprive (defraud; rob) one another, except anytime it should [be] from out of mutual consent (spoken agreement) with a view toward a specific period (appointed season) so that you [both] may be at leisure (otherwise unoccupied) in (for; to) prayer, and then you [both] may proceed being again [putting your attention] upon this very thing [i.e., resume your physical relationship], so that the adversary (the opponent) may not keep on testing you (endeavoring to put you to the proof; trying you; tempting you) because of your lack of strength (through your lack of control; because of your incontinence).
6. Now I am saying this in accord with the common knowledge of experience, not down from an arrangement put upon [you] (or: not in response to an imposed disposition or injunction),
7. for [other MSS: Now] I continue purposing (resolving; intending; willing; wanting) all people (all mankind; all men) to habitually exist being even as myself ? but of course each one continues having (holding) his own effect (result) of grace (or: gracious gift) from out of God: on the one hand, one person in this way, and on the other hand, another in that way.
8. Now I am saying to the unmarried men, and to the widows, that [it is] beautiful in them (or: fine for them; ideal to them) if they can (may; should) remain even as I [am].
9. Yet if they are not habitually having inner strength and control, let them marry, for it is better to proceed to marry (or: to be being married) than to be repeatedly set on fire (or: be progressively burned [= with passion and desire]).
10. Now beside this, I ? not I, myself, but rather, the Lord ? am giving an added message to those being married: a wife is not to be separated (disunited so as to be apart from) [her] husband
11. ? yet, even if she should get separated or be caused to depart, let her remain unmarried or else let her be reconciled to [her] husband ? and a husband is not to proceed in divorcing (leaving, or sending away) [his] wife!
12. Now to the rest, I, myself ? not the Lord, am speaking: if any brother is having an unbelieving wife (a woman not full of faith), and she continues mutually content (habitually thinks it jointly profitable and easy; with [him] is agreeable and approving) to continue dwelling and making a home with him, let him not proceed to divorce her (leave her, or send her away).

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

Let each one thus be habitually walking about (= continue living your life in this way), as God has permanently called [him].

17. And thus am I habitually arranging throughout (or: thoroughly setting in order; fully prescribing or distributing) ? within the midst of (or: in union with; or: among) all the called-out assemblies.
18. Was anyone called (invited; summoned) being one having been circumcised? Let him not be de-circumcised (have the marks of circumcision covered over)! Has anyone been called [being] in [the condition of, or, among the group termed] uncircumcision? Let him not proceed to be circumcised.
19. The circumcision is nothing, and the uncircumcision is nothing ? but to the contrary [the] observing and keeping of God's commands [is what matters].
20. Let each person ? within the midst of the calling (vocation; = station, position, situation or circumstances) in which (or: to which) he was (or: is) called ? keep on remaining (dwelling; abiding) within this.
21. Were you called [while being] a slave? Quit letting it be a concern or worry for you (Do not continue to let it be a care to you). But nonetheless, if you also continue to have the power and ability to become free (or: a freeman), rather make use of (employ) [it]!
22. In fact, the person within the Lord [= Christ or Yahweh] ? being one that was called [when being] a slave ? is [the] Lord's freedman (or: exists being [Christ's or Yahweh's] emancipated slave). Likewise, the person being one that was called [when being] free, or a freedman, is Christ's slave.
23. You folks were bought, as at a marketplace: [there was] value and honor involved in the price (or: [you are] of value). Do not continue becoming slaves of humanity (or:

Do not repeatedly come to be slaves of men).

24. Let each person, brothers ? within that which he was (or: is) called ? keep on remaining (dwelling; abiding) at God's side within the midst of this.

25. Now about the virgins (or: unmarried) and celibate women, I do not hold (have) an arrangement put upon [you] (or: an imposed disposition or injunction) which originates from [the] Lord [= Yahweh, or Christ], but I continue giving [you] the result of experience-gained knowledge, as being one having been mercied (shown mercy) by (under) [the] Lord, to exist being one full of faith (or: to be trustworthy and faithful).

26. I therefore reason from custom [that] this continues to be inherently beautiful (fine; ideal) ? because of the present necessity which has been placed within through compulsion (= a time or circumstance of stress) ? that the [situation is] ideal (fine; beautiful) for a person to continue being thus (= as he is; [or: for humanity to continue existing in this way]):

27. Have you been bound together so that you are now tied to a wife? Stop (or: Do not continue) seeking loosing or release. Have you been released so that you are now loosed from a wife? Stop (or: Do not continue) seeking a wife.

28. Yet even if you should marry, you are not making a mistake (or: missing the goal). And if the virgin or celibate woman should marry, she does not fail (is not making a mistake or missing the goal). Still, such folks (= those who do) will have pressure and constricting stress, in the flesh ? and as for myself, I [would] spare you folks [that].

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

30. and those presently weeping (lamenting; shedding tears), [should be] as [if] not weeping, and those presently rejoicing, [should be] as [if] not rejoicing, and those habitually buying at the market place, [should be] as [if] not constantly holding on to it (keeping it held down; retaining it; = not being possessive),

31. and those habitually employing (making use of) the system (the ordered arrangement and world of culture, religion and government) as not ones who constantly using it down (= making excessive employment or over-use of it), for the outward shape, fashion, form and appearance of this system (ordered world of culture, religion and government) is progressively passing by (= the present scene and scheme of things is changing and passing away).

32. Now I intend (purpose and want) you folks to constantly exist being free from anxiety (care; concern; worry). The unmarried one is habitually concerned about and caring for the Lord's things [= the issues pertaining to Yahweh; the matters that come from and belong to Christ]: how he can please (be accommodating to) the Lord.

33. Yet the one being married is constantly concerned about and repeatedly caring for the involvements of the system (the issues pertaining to his world of culture, religion and government): how he can please and be accommodating to the woman ([his]

wife), and he has been divided so as to be distributed in parts!

34. Further, the unmarried woman ? and the virgin ? is habitually concerned about and caring for the Lord's things (= issues; matters), to the end that she may continually exist being set-apart (holy): both in the body and in the spirit (or: in body as well as spirit; both in the Body, and in the Spirit). However, the woman being married is constantly concerned about and repeatedly caring for the involvements of the system ([her] world): how she can please and be accommodating to the man ([her] husband).

35. Now I am saying this with a view toward your personal advantage (that which brings benefits together to your very selves) ? not so that I can throw a noose (= a leash) upon you folks! To the contrary, [it is] with a view toward good form (the well-fashioned [life]; the scene of ease and competent-appearing action) and a good seating, [being] undistracted beside the Lord (or: a close seat of ease, undistractedly sitting in the Lord).

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

37. Now [he] who has been standing firm and is now settled in the seat of his heart ? presently having no necessity (continuing to hold no compulsion) but holds authority concerning (or: has a right pertaining to) his own will and has decided this in his own heart ? to continue keeping watch over and guarding his virgin [daughter; fiancée; or, perhaps: his own virginity], will be doing beautifully (finely; ideally).

38. Consequently, also, the one giving his virgin [daughter] in marriage (or: the one marrying his virgin [fiancée]; or: the one giving the virginity of himself in marriage) is doing [other MSS: will be doing] beautifully, and yet the one not giving in marriage or getting married will be doing better.

39. A wife, by law and custom, has been bound upon and remains tied to her husband for as much time as he continues living. Yet if the husband may fall asleep in death, she exists being free to be married to whom she continues intending (willing; purposing) ? only within [the] Lord.

40. Yet, she continues (exists) being happier (more blessed) if she remains as she is, according to the knowledge gained from my experience. Now I also continue seeming to hold (have) God's spirit [= God's attitude on this matter] (or: For I, myself, am also continuing to presume to constantly possess God's Spirit).

## CHAPTER 8

1. Now concerning [foods] that were offered in sacrifice to idols, we have seen and know that we all continue having knowledge gained by personal experience. The knowledge keeps on puffing [us] up, but The Love (the Agape) progressively

edifies and builds up the house!

2. If anyone continues imagining (supposing; presuming) to have come to know anything through his experience, he not as yet knows according as it continues binding and necessary [for him] to personally know.

3. Yet if anyone is continuously loving God, this one has been personally and intimately known by God and continues under the experience of His knowledge.

4. Therefore, concerning the eating of the [foods] that were offered in sacrifice to idols, we have seen and know that an idol [is] nothing (= meaningless) within [the] system (in the world of [our] culture or religion, or within the midst of the created universe), and that [there is] not even one God, except One.

5. For also, if indeed there are ones being habitually termed or called "gods" ? whether within heaven or upon earth ? just as there are many "gods" and many "lords,"

6. to the contrary, to us (for us) [there is] one God, the Father, from out of the midst of Whom [is] the whole (or: [are] all things) ? and we [directed and proceeding] into Him ? even one Lord (Owner; Master), Jesus Christ: through Whom [is] the whole (all things) ? and we through means of Him!

7. Nevertheless, the intimate and experiential knowledge [of this is] not within everyone (all folks). Now some ? by joint custom and mutual habit pertaining to the idol, until right now ? are continually eating [food] as something sacrificed to an idol, and their conscience being weak is repeatedly being stained (polluted; defiled).

8. Yet food (something eaten) will not place us, or cause us to stand, beside God. Neither if we should not eat are we continually behind time or being in the rear (also = falling short or failing to attain, thus being inferior), nor if we should eat are we constantly attaining superabundance (surrounding ourselves with more than enough; exceeding).

9. Now continue to be on watch and take notice lest somehow this "right" (privilege; authority; liberty) of yours should come to be a thing struck forward which will cause the weak ones to stumble.

10. For if anyone should see you ? the one presently having (continuing in holding and in possession of) experiential, intimate "knowledge" ? repeatedly lying down (reclining at a meal during a sacrificial banquet) within an idol's temple (or: shrine), will not his conscience ? he being a weak one ? be built up as [his own] habitation into the [place or situation where he feels right, and at home] to be habitually eating [foods] having been given in sacrifice to idols?

11. For [thus] the one, being habitually weak, is being progressively loosed away and ruined (or: is destroying himself) by (in; for) your "knowledge" ? the brother on account of whom Christ died!

12. Now continually erring (failing; missing the goal; sinning) into the brothers in this way, and repeatedly beating and wounding their weak conscience, you folks are constantly erring (failing; sinning) into Christ.

13. Because of this very reason, if food is habitually being a snare-stick to entrap my

brother or cause him to stumble, I should under no circumstances eat meat (flesh [i.e., referring to what was offered to idols]) ? into the age! ? so that I should not be a snare-stick to entrap my brother or cause him to stumble.

## CHAPTER 9

1. Am I not free (Do I not exist being a free man)? Am I not one sent forth with a mission (an apostle; an emissary; a commissioned agent)? Have I not seen Jesus, our Lord (Owner; Master)? Are you folks not my work within the Lord?
  2. If I am not one sent off with a mission to (for) other folks, nevertheless I surely am to (for) you people ? for you, yourselves, are my seal of the expedition (the mission for which I was sent off), within, and in union with, the Lord [= Christ or Yahweh].
  3. ? this is my defense (my verbal reply) to (for) those continuously examining me and sifting the evidence about me ?
  4. Are we not in any way continuing to have [the] right (privilege; authority) to eat and to drink?
  5. Are we not in any way continuing to have [the] right (authority) to be habitually leading around a sister [as] a wife ? as also the rest of those sent out on a mission and the Lord's brothers and Cephas?
  6. Or, are only Barnabas and I continuing to have no right (privilege; authority) to not be habitually active in a trade (to not be constantly working)?
  7. Who is at any time habitually performing military service (serving as a soldier) at his own expense (by his private rations)? Who makes a habit of planting a vineyard and then is not eating its fruit? Or who habitually tends (shepherds) a flock and then is not eating from out of the flock's milk?
  8. Am I not speaking these things to accord with [what is] human? Or is not the Law also saying these things?
  9. For within the Law of Moses it has been written:  
"You will not muzzle an ox (bull; cow) [that] is progressively treading in threshing."
- Is the attention and concern to God [here] not about the oxen?
10. Or, is He saying [this] entirely because of us? Because of us! For it was written that the one progressively plowing ought continually (is constantly obliged) to be habitually plowing upon an expectation (hope), and the one habitually threshing [to do so] upon an expectation of the [result]: to continue participating in his share.

11. Since, upon an expectation, we, ourselves, sowed the spiritual things in (to; for) you folks, [is it] a great thing if we, ourselves, shall reap a harvest of your fleshly things?
12. Since, or if, others are continually sharing and participating in your privilege (right; authority), [why] not rather we? But to the contrary, we do not (did not) make use of this right (privilege; authority), but rather habitually cover (lit.: put a roof over) all things, so that we should not give any hindrance to the progress of Christ's good news (or: offer any incision which blocks the way for the message of abundant wellness and fortunate

ease which pertains to and has its origin in the Christ).

13. Have you folks not seen so as to know that those habitually working at (performing the duties of; engaged in the business pertaining to) the sacred things of the temple are habitually eating from out of the things of the temple (the holy place of the sanctuary)? Those constantly sitting beside and attending to the altar are habitually sharing jointly in a portion of the altar.

14. Thus also, the Lord [= Yahweh or Christ] thoroughly arranged for those habitually bringing down the announcement of the good news (of the abundant wellness, good fortune and ease) to be continuously living from out of the good news (of the announcement of ease wellness and good fortune).

15. Yet I, myself, have not made use of nor do I now employ even one of these things ? and I do not write these things so that it should come to be thus in me (= in my case): for to me [it would be] fine (beautiful; ideal), rather, to die than that anyone should (other MSS: shall) make my boast empty and void,

16. for it is not a boast for me if I should habitually announce good news, for a compressed necessity (a compulsion) is continuously lying upon me. For it is a woe (condition or situation at which I would say, "Alas!") to (for) me if I should not constantly announce good news.

17. For since (if) I am willingly (voluntarily) performing this (executing this action) as a habit, I continually have compensation (pay; a wage). Yet if unwillingly (involuntarily), [still], I have been given faith [for] (or: entrusted [with]) the management of a household.

18. What, then, is my compensation (pay; wage)? That while repeatedly announcing the good news, I will (or: can) deposit (put; set; place) the good news (the message of abundant wellness and fortunate ease) without cost (expense), [continuing] into the [goal]: to not make downright use of (or: to not fully employ) my right (privilege; authority) within the good news.

19. For, continually being free from out of the midst of all things and from all men (or: from everything), I enslave myself to all men (or: things), to the end that I can (may) gain [all] the more folks.

20. So I come to be (or: became) as a Jew for (to) the Jews, to the end that I can (may) gain Jews; as under Law for (to) those under Law, to the end that I can (may) gain those under Law;

21. as without law (as lawless) ? [though] not continually being without a law pertaining to God, but to the contrary, within a law which is Christ (or: Christ's law; the law which has the character and quality of Christ) ? to those without law (for the lawless ones), to the end that I can (may) gain that without law.

22. To (For; Among) those without strength (the weak ones), I become (came to be) as without strength (weak), to the end that I can (may) gain those without strength (the weak ones). I have become and continue to be all things for (to; among) all men (peoples), to the end that I can (may) by every means (in every way; under all circumstances) save (rescue; deliver; restore to health, wholeness and their original condition) anybody!

23. Now I habitually do all things (everything) because of the message of abundant wellness (the good news; the message of prosperous and ideal ease), to the end that I can (may) for myself come to be a joint participant (a co-partner; one who has a common share with others; an equal fellow in communion) of it.

24. Have you folks not seen, so as to know, that those progressively running on the race-course within a stadium are indeed progressively running (or: constantly and repeatedly racing), yet one normally (= each time) grasps (takes; receives) the prize (victor's award)? Be habitually running (progressively racing) so that you folks can (may) seize and take [it] down in your hands!

25. Now every person habitually engaging in a contest (participating in the violent struggle of the public athletic games) constantly exercises inner strength and self-control in all things: those, of course, therefore [do it] so that they may (can) grasp (take; receive) a corruptible wreath that will soon wither, yet we an incorruptible (unwithering) one.

26. So now, I, myself, am constantly running (racing) in this manner ? not as without clear visibility of the goal (not in an uncertain or aimless manner); thus I am habitually boxing ? not as repeatedly flaying (= punching) air.

27. To the contrary, I am repeatedly striking my face below my eyes and beating my body black and blue (= treating my body severely by discipline and hardship) and continually leading [it] as a slave (or: causing it to lead the life of a slave), lest somehow, while proclaiming (heralding; preaching) to (for) others, I myself should (can; may) come to be untested (or: unproved; or without the approval which comes from testing).

## CHAPTER 10

1. So I am not intending or willing (wanting) you folks to continue being ignorant, brothers, that our fathers were all continually existing under the cloud, and everyone passed completely through the sea,

2. and so they all baptized (immersed) themselves into Moses within the cloud and within the sea,

3. and they all ate the same spiritual food,

4. and they all drank the same spiritual drink, for they kept on drinking from out of a spiritual bedrock (or: cliff rock; rock mass) ? one continually following along behind. Now the bedrock (cliff rock; rock mass) was the Christ.

5. But still, God did not take delight (was not well-pleased; did not approve) in the majority of them, for they were strewn down flat on the ground (scattered and laid low), within the midst of the wilderness (desolate place; desert; uninhabited place).

6. Now these things were made to be types of us (or: were birthed to be examples for us), [directed] into this [goal]: [for] us not to habitually be those who set their strong passions (rushing emotions; ardor; cravings) upon worthless things (ugly things of bad quality), just (correspondingly) as those also set their passionate emotions and cravings on [such things].

7. Neither continue on to become idolaters, just (correspondingly) as some of them, even as it has been written,

"The people sit down to continually eat and drink, and they stand up (arise again) to repeatedly engage in childish play (sport; amusement)."

8. Neither may we continue practicing sexual immorality (prostitution; fornication) just (correspondingly) as some of them practiced sexual immorality ? and twenty-three thousand fell in (on) one day.

9. Neither should (may) we continue putting the Lord [= Christ or Yahweh] to outrageous tests (or: try-out the Lord; put the Lord to the proof, out of [personal motives]) just as some of them tested and tried [Him] ? and were being destroyed (loosed-away) by the serpents, day by day.

10. Neither continue habitually murmuring (grumbling with a buzz of under-toned mutterings of critical and discontented comments) exactly as some of them murmured ? and loosed themselves away (destroyed themselves) by the Destroyer [same word used in Ex. 12:23, LXX].

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

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

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

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

14. Wherefore, my beloved ones, be habitually fleeing away from the idolatry.

15. I am now saying [this] as to (for) sensible and thoughtful people (ones with a prudent and intelligent frame of mind; discreet and discerning folks): you, yourselves,

sift and decide about (separate and judge) what I continually affirm and mean.

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

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

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

18. Take an extended look at Israel, according to [the] flesh, and be observing [their cultural situation]: are not those habitually eating the things sacrificed partakers of the altar (partners and ones who share common participation pertaining to the altar)?

19. What, then, am I meaning and affirming? That what is sacrificed to an idol is anything? Or, that an idol is anything?

20. To the contrary: that which the multitudes of ethnic groups (the nations; = the pagans; the Gentiles) habitually sacrifice, they continue sacrificing to (for; by) demons, and not to (for; by) God, and I am not intending for (willing; wanting) you folks to proceed to becoming partakers of the demons (partners and ones who share common participation pertaining to the demons [poss. = evil or deranged spirits, mental conditions or attitudes]).

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

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

23. All things are authorized (allowed; permitted; rightful; in accord with cultural law), but yet not all things proceed to bear together for advantage, profit or expedience. Everything is allowable (authorized; in accord with right and custom), but yet not all things progressively edify or build up the house.

24. Let no one be habitually seeking the [advantage, profit, welfare or edification] of himself, but to the contrary, the [advantage, profit, welfare and edification] of the other (or: different) person.

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

26. for,

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

27. If anyone of the unbelievers (or: of those not full of faith) is periodically inviting you folks [to be his guest], and you are wanting (intending) to go, keep on habitually eating everything that is normally being placed beside (or: set before) you, while examining nothing because of (or: sifting not one thing back through) the conscience.

28. Yet if anyone should say to you folks, "This is [meat; something] offered in a temple or a sacred sacrifice to an idol," do not proceed to eat [it], because of that person pointing it out (disclosing it) and the conscience.

29. Now I am not speaking [about] your own conscience, but rather the other person's. For to what purpose is my freedom now being decided by another person's conscience?

30. If I, myself, am continuously participating (holding a share with [others] and co-partaking) in grace, why am I being repeatedly blasphemed (spoken abusively about) over what I, myself, am habitually receiving in good grace and for which I am expressing gratitude?

31. Therefore whether you folks are habitually eating or continually drinking, or anything you are constantly doing, be continuously doing all things unto God's glory (performing everything [directed toward and leading] into a good reputation pertaining to God; making all things into a manifestation which calls forth praise to God).

32. Progressively come to be ones who are not obstacles or causes for stumbling ? both to Jews and to Greeks (those of the Hellenistic culture), as well as to God's called-out assembly (or: God's called-out person),

33. correspondingly as I, myself, am also habitually accommodating and pleasing all folks in all things, not continually seeking the thing that bears together for advantage, profit, welfare and expedience of myself, but to the contrary, that which pertains to The Many ? to the end that they can be saved (rescued, delivered, healed, made whole and restored to their original state and condition)!

1. Progressively come to be imitators of me, correspondingly as I, myself, also [am] of Christ.

## CHAPTER 11

2. Now I am continually commending and appreciating (applauding; adding praise upon) you folks because you have called to mind and still remember everything that originated with me (or: that came from and had its source with me; that is mine and of me), and habitually keep possession of (retain) the traditions (things handed on) just as I handed [them] on (gave [them] over) to (for) you people.

3. Now I continue intending (willing; wanting; purposing) you folks to be aware, from

having seen and thus knowing, that the Christ is (exists being) the head of every husband (adult male); in turn the husband (the adult male) [is a/the] head of [the] wife (a woman); and yet God [is the] head of the Christ!

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

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

6. For, if a wife (or: woman) is not habitually covering herself down with a veil, let her also shear herself. Now since (or: if) [it is] a shame (disgrace; dishonor) for (to) a wife (woman) to shear or shave herself, let her habitually veil (cover) herself down.

7. So a husband (an adult male), indeed, is continually obligated to not be veiling (covering) himself down ? [he] being inherently God's image (resemblance; likeness) and glory (reputation; manifestation which calls forth praise). Yet the wife (woman) is (continuously exists being) a husband's (an adult male's) glory (reputation; manifestation which calls forth praise).

8. For a husband ([the] adult male) is not (does not exist being) forth from out of the midst of a wife ([the] woman), for to the contrary, [the] woman ([the] Wife) [is] forth from out of the midst of [the] adult male ([the] Husband)!

9. For also, [the] adult male (husband) was not created because of the woman (Wife), but to the contrary, [the] woman (wife) because of the adult male (the Husband).

10. Because of this, the woman (wife) is continually obligated to be habitually having privilege (permission; right; authority) upon [her] head ? because of the agents (messengers).

11. Nevertheless (However), neither [is] a woman apart from an adult male (or: a wife separated from a husband), nor [is] an adult male (husband) apart from a woman (wife) ? in union with, and in the midst of, the Lord [= Christ or Yahweh].

12. For just as the woman [was] forth from out of the midst of the adult male, in the same manner, the adult male [is] through the woman ? yet all things [are] (the whole [is]) forth from out of the midst of God.

13. Sift, sort-out and decide among yourselves: Is it appropriate (fitting and proper) [for; in] a woman (wife) to [in public] be habitually praying uncovered (not veiled down) to God?

14. Does not even the essence and nature of what our culture has produced, itself, consistently teach you folks that if an adult male should ever have long hair (tresses or long ringlets; = hair like a woman's style) it is a dishonor to him (is degrading for him)?

15. Yet if a woman should have long hair (tresses and long ringlets) it is a glory to her (is a good appearance and reputation for her; is a manifestation which calls forth praise for her), because the long hair has been given to her instead of an article of

clothing cast around [her head].

16. Still, if anyone continues presuming to be habitually fond of quarreling (likes to argue, dispute or be contentious), we ourselves do not habitually hold to (or: have) such a custom or mutual habit ? neither [do] God's called-out folks (or: assemblies).

17. Now while bringing along this announcement (giving this notification to [your] side), I do not now bring praise, applause or commendation upon [you], because you folks are not continually coming together into more strength and for the better, but to the contrary, into the inferior: a diminished situation (= the less profitable).

18. For, in the first place, in your repeated coming together within an assembly of the called-out, I am constantly hearing there to be the effects of tearing splits (= separations into cliques) continually inherent among you folks ? and a certain part of it I am now believing!

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

20. Therefore, in your repeated coming together at the same place, it is not to be eating an evening meal (supper) having the character or qualities of the Lord,

21. for each person, in the midst of the progressive eating, is habitually taking his own meal before [another], [or] who also, on the one hand, is constantly hungry, [or] who, on the other hand, is repeatedly drunk (intoxicated).

22. So do you folks by no means continue having houses for the habitual eating and drinking? Or are you constantly despising (holding a negative attitude toward) God's called-out assembly, and are you repeatedly pouring shame and disgrace down on those presently having nothing? What should I say to you? Am I supposed to now praise and commend you folks? In this I am not now sending praise, applause or commendation upon [you]!

23. For from the Lord [= Christ or Yahweh] I, myself, received passed along to me [the tradition] which I also passed along to you folks, that the Lord Jesus, within the night in which He was in process of being handed over, received and took a loaf of bread,

24. and, with gratitude expressing the ease of grace, broke it in pieces and said, "[some MSS+: You folks take [it]; eat [it].] This is (exists being) my body, being now broken over you folks (or: on your behalf). Keep doing this, into the calling up of the memory pertaining to Me (or: with a view to remembering Me)."

25. Similarly, [He took] the cup also, after the eating of the supper, saying, "This cup is (exists being) the new arrangement (thorough placing and setting which is new in kind and character; new covenant) within My blood. Keep on doing this, whenever you may be normally drinking, into the calling up of the memory pertaining to Me (or: with a view to remembering Me).

26. For whenever (as often as) you folks may be repeatedly eating this loaf of bread and may be habitually drinking the cup, you continuing to proclaim and bring down the

announcement of the death of the Lord ? to the point at which (until the time where) He can (may) come.

27. So that whoever may habitually eat the loaf of bread or should be drinking the cup of the Lord without equal value (unworthily; unsuitably), he will come to be one held with (or: held within) the body and the blood of the Lord.

28. Now let a person habitually examine and test himself first, and thus let him be habitually eating from out of the loaf of bread and drinking from out of the cup,

29. for the one continually eating and drinking without equal value (unworthily) is repeatedly eating and drinking the effect of an evaluation and a decision (a judgment) in (to; for) himself ? not continually passing judgment through the whole body (or: not continuing to separate throughout the body; not completely evaluating the body; not discriminating, discerning or making a distinction of the body [other MSS+: of the Lord]).

30. Because of this, many among you folks [are] without strength (or: weak and infirm) and without health (ailing), and a considerable number (or: quite a few) are habitually asleep (or: continuously sleeping).

31. Yet if we were (or: had been) in the habit of thoroughly evaluating, sifting throughout and passing discerning judgment on ourselves, we would not have been being sifted, separated and judged.

32. Yet, being ones habitually being sifted, separated and judged by and under the Lord [= Christ or Yahweh], we are being continuously child-trained and disciplined, to the end that we should not be separated-down or condemned together with the organized system (world of culture, religion and government).

33. So that, my brothers, while repeatedly coming together into the [situation] to be habitually eating, be constantly receiving from out of one another, taking them in your arms and welcoming them from out of the midst [of the group], while waiting for them.

34. Now if anyone is habitually hungry, let him be regularly eating at home, so that you may not be constantly coming together (gathering) into a judgment (the effects of a separation and an evaluation).

Now I will myself thoroughly set the remaining matters in order whenever I can come.

## CHAPTER 12

1. Now once again, brothers, I do not intend (purpose; want; desire) you men to continue being ignorant concerning the things of the spirit (or: Spirit).

2. You have seen, and know, that when you were being (continued existing being) ethnic multitudes ([the] nations; Gentiles; = pagans) [you were] ones being constantly led astray (or: led off and away) toward the voiceless (silent; mute) idols ? as often as you were being periodically led.

3. Wherefore, I am now proceeding to make known to you folks that no one ? speaking within God's Spirit (or: speaking in union with the Spirit of God; speaking in the sphere of a spirit of God) ? is in the habit of saying, "Jesus [is] something set up

as an offering to a deity (or: Jesus [is] accursed)!" And no one is able (continues having power) to say, "Jesus [is] Lord (or: Lord Jesus; perhaps = Jesus [is] Yahweh)!" except within and in union with [the] Holy Spirit (or: in a set-apart and consecrated spirit).

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

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

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

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

8. For, on the one hand, in (to; for) one a word (a thought, message or expression) of wisdom (or: a wise idea) is repeatedly being given. In (To; For) another, on the other hand, [is given] a word (thought; message; expression) of intimate and experiential knowledge ? in accord with (or: down from) the same Spirit.

9. In (To; For) a different person [is given] faith (trust), within and in union with the same Spirit; yet in (to; for) another the effects of grace which result in healings ? within and in union with the one Spirit.

10. Yet in (to; for) another person [is given] the effects and results of inner workings and operations of abilities (or: powers), still in (to; for; by) another [is given] a prophecy, and in (to; for; by) another [is given] thorough discernings, distinguishings or discriminations pertaining to spirits (or: separations from spirits throughout [oneself]; [the] siftings and complete separations which lead to a thorough decision or judgment of spirits). Yet, in (to; for; by) a different person [are given] races and species (families and classes) of languages (tongues), then in (to; for; by) another one [are given] translations and interpretations of languages (tongues).

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

12. For correspondingly as the [human] body is one [body] and continuously has (possesses; holds) many members (body parts), and all the members of the one body ? being many ? are one body, in this way (thus), also, [is] the Christ.

13. For we, ourselves ? within the midst of and in union with one Spirit ? are (or: were) all submerged (immersed, baptized) into one body ? whether Jews or Greeks (or: Hellenists), whether slaves or free ones ? and we all are (or: were) made (caused) to drink one Spirit (or: spirit).

14. For, indeed, the body is not one member, but to the contrary, [it is] many.
15. If the foot should ever say, "Because I am not a hand, I am not from out of the midst of (= a part of) the body," not alongside of this (= not for this reason) is it not from out of the midst of (= a part of) the body!
16. And if the ear should ever say, "Because I am not an eye, I am not forth from (= a part of) the body," not alongside of this (= not for this reason) is it not forth from (= a part of) the body!
17. If the whole body [were] an eye, where [would be] the hearing (or: the ability to hear)? If [the] whole [were] hearing (the ability to hear), where [would be] the sense of smell?
18. Yet, at this present time (now), God places (or: set) the members ? each one of them ? within the midst of and in union with the body, just as He intends (purposed; wills).
19. Now if the whole (or: all) were one member, where [would be] the body?
20. But, at this present time (now) [there are], indeed, many members, yet one body.
21. Now the eye continues unable (habitually has not power) to say to the hand, "I continue having no need of you," or, again, the head [can not say] to the feet, "I continue having no need of you [two]."
22. On the contrary, much rather, the members of the body habitually seeming or appearing to be inherently weaker are (exist being) pressingly necessary and indispensable,
23. and ones which we habitually presume (suppose) to be less valuable and less honorable [parts] of the body, we are constantly surrounding these with more abundant honor (or: habitually place [things] of exceeding value around these), and so our unattractive (deformed; indecent; unfashionable) [members] are constantly having (habitually holding) more exceeding and abundant good form (or: presentability; respectability; modesty; good appearance).
24. Now our well-formed (or: respectable; presentable; profitably fashioned) [members] continue having no need, but God mixed and blended the body together, giving more abundant value and honor to those habitually or repeatedly being left behind in the rear (or: being made defective, deficient, or below standard),
25. to the end that there should be no tearing split, causing division, within the body, but rather that the members should constantly show the same care over and have the same concern about the welfare of one another.
26. And further, whether one member is continuing to experience the effect of something, or constantly undergoes suffering, all the members continually experience the effect or the suffering together with [it]; or if a member is being constantly glorified or progressively receiving a good reputation, all the members are continuously rejoicing together with [it].
27. Now you folks, yourselves, are (continuously exist being) Christ's body, even members from out of the midst of a part (or: and [are] members of a part [of it])

28. whom also God, indeed, placed (sets) within the midst of and in union with the called-out assembly ? first, those sent off on a mission (emissaries; envoys; apostles); second, ones who speak before others publicly [on behalf of God] (spokesmen [for God]; prophets); third, ones who teach; after that, abilities (powers); then, effects of grace which result in cures and healings; ones who take [things] in hand, in place of another (those who take in their hands the other side of something in order to aid and assist; or: = helpful services; supports); steerings for the course (or: abilities to direct action; acts of pilotage); species (or: families; races; kinds) of languages (tongues).

29. Not all [are] ones sent off on a mission (apostles). Not all [are] ones who speak before others in public (prophets). Not all [are] ones who teach (teachers). Not all [have] abilities (powers).

30. Not all constantly hold (habitually have or possess) effects of grace which result in cures and healings. Not all habitually speak in multiple languages (or: are constantly speaking by tongues {or: to tongues [figure of people groups of other cultures]}). Not all are continually interpreting (habitually translating).

31. Yet, you folks be constantly boiling with fervor (habitually fervent in zeal) [for; seeking; supporting; in devotion to] the greater effects of grace!

And still, I am now progressively pointing out and showing you folks a path ([the] Way) corresponding to transcendence (or: a road which accords with a casting-something-over [someone] on their behalf):

## CHAPTER 13

1. If ever I could habitually speak [or as an indicative: If I continuously speak] in the languages of the human groups (or: by the tongues of men) ? even of the agents (messengers) ? yet am not constantly having and continuously holding love, I have come to be a continuously sounding (or: blaring; booming out; resounding) [piece of] brass (or: copper; bronze) or a repeatedly clashing and clanging cymbal!

2. Even if I am continuously holding a prophecy (or: repeatedly have prophecy), and I may have seen, and thus know, all the secrets (or: every mystery) and all the knowledge, and if I now continuously possess all the faith and trust ? so as to repeatedly transport mountains (or: to change the place and position of mountain after mountain) ? yet do not habitually possess (progressively have) love, I am (I exist being) nothing!

3. If further I should dole out all my habitual subsistences in morsels of food ? even if I should hand over my body! ? so that I could boast, and yet do not habitually possess (progressively have) love, I continue being benefited (furthered; augmented; helped; profited) in not even one thing.

4. The Love is habitually even-tempered, taking a long time to be in a heat of passion (is constantly long-enduring and patient; continues long-suffering; is slow to progress toward feelings which cause violent breathing or rushing emotions) ? it continues being usefully kind.

The Love is not constantly boiling with jealousy and envy. The Love is not continuously

bragging ? it is not habitually being puffed up.

5. It is not repeatedly indecent in manner or behavior (it does not continually display lack of [good] form or improper demeanor); it is not habitually self-seeking (or: not constantly pursuing its own interests or rights); it is not continually caused to be sharp [in response] nor aroused to irritation or upset emotions; it is not habitually keeping account of the worthless thing, nor logically considering something of bad quality, nor counting the injury.

6. It does not continue to rejoice upon [seeing or hearing of] the injustice, inequity, or lack of the qualities of the Way pointed out, yet it repeatedly rejoices with the Truth (or: takes delight together in Reality).

7. It continuously covers all men (progressively puts a protecting roof over all things); it is habitually trusting all men (believing all things); it is constantly placing expectation in all men (hoping in all things); it is continuously remaining under all men (patiently enduring all things).

8. The Love never (not even once) fails (falls out; = becomes fruitless or ineffectual; [other MSS: falls down; collapses]).

Now, whether prophecies will be rendered useless and unproductive (or: idled-down to be inactive and unemployed, or, nullified) or languages will stop themselves (or: tongues will restrain themselves so as to cease [speaking]), or whether intimate or experiential knowledge will be rendered useless and unproductive (be idled-down to be inactive and unemployed, or, nullified)

9. ? for we are progressively gaining intimate and experiential knowledge from out of a part (a piece; a portion of the whole), and we are habitually prophesying (speaking publicly before others) from out of a part (a portion; a piece of the whole) ?

10. still, whenever the goal (the mature man; the finished product; maturity; the complete attainment of the purpose; perfection) may come, that which is out of a part (piece; portion) will be rendered useless and unproductive (idled-down to be inactive and unemployed).

11. When I was an infant (a babe; a non-speaking one), I used to babble and make vocal utterances as a non-speaking infant. I used to habitually be in the frame of mind, take thought with the intellect and understand as a non-speaking infant. I continued taking account, reasoning and logically considering things as a non-speaking infant. Yet when I had come to be an adult male, I had permanently made inactive (idled-down so as to be no longer used) the things which pertain to a non-speaking infant.

12. For, you see, at the present moment we continue seeing and observing through means of a metal mirror, within the midst of an enigma (the result of something obscurely expressed and intimated, giving an indistinct image), but then [it will be] face to face. Right now I am progressively coming to intimately and experientially know from out of a part (a piece; a portion of the whole), but then I shall fully and accurately know and recognize, from intimate experience, correspondingly as I am also fully and accurately known, by intimate experience.

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

## CHAPTER 14

1. Now with boiling fervor and affection, be habitually zealous in regard to the things of the spirit (or: Spirit), yet preferably to the end that you folks could (should) be habitually (or: keep on) prophesying (speaking publicly before others [on behalf of God, proclaiming His message]),

2. for the one habitually speaking in a language is not speaking for (or: by) men, but rather, for (or: by) God ? for, you see, no one continues to heed or obey. Yet by [the] Spirit he continues speaking secrets.

[or: for he that repeatedly speaks in a tongue is not speaking to people (mankind), but to the contrary, to God ? for no one continues listening {to him} ? yet in spirit he continues speaking mysteries.]

3. Now the one habitually prophesying (publicly speaking [God's message]) is constantly speaking an act of building (a construction; an edification) ? even a calling to the side for aid and comfort, and a speech of stimulation and encouragement (work of a paraclete) ? for (to; in) people (men; mankind).

4. The person habitually speaking in a tongue (language) constantly upbuilds and edifies himself, yet the person constantly prophesying (publicly speaking [God's message] before others) continuously upbuilds, edifies and constructs the called-out assembly.

5. Now I continue intending (purposing; willing; wanting) all you folks to be habitually speaking in tongues (with languages), yet preferably to the end that you could (should; may) be constantly (or: keep on) prophesying (speaking publicly before others [as God's spokesmen, proclaiming God's message]), for the one repeatedly prophesying [is] greater than the one habitually speaking in tongues (with languages) ? outside of this exception: [that] he should continue on to interpret (translate), so that the called-out assembly can (may) receive upbuilding (edification; construction).

6. So now, brothers, if I should come to you repeatedly speaking in language after language (or: continuously speaking in tongues), what will I be benefiting (augmenting; furthering) you folks ? unless instead I speak either on an unveiling (a revelation), or in intimate knowledge based upon my experience, or with a prophecy (a proclamation [from God]), or by a teaching?

7. Likewise, [with] the inanimate (lit.: soulless; = lifeless) things [which] are normally giving a sound ? whether a flute or lyre (or: harp; stringed instrument): how will it be known [what] is being played on the flute or on the lyre (harp) unless it should give a distinction in the tones (a difference made through separation in the sounds)?

8. For, also, if a trumpet should give an indistinct (uncertain; dubious) sound, who will prepare and make himself ready for battle (war)?

9. In the same way also, unless you, yourselves, should give an easily understood word (an intelligible expression; a message in good signs) through the language (by means of the tongue), how will the thing being habitually spoken be personally understood and experientially known? So you will [just] be continuing to babble (speak) into [the] air.
10. Since, as it happens to be, there are so many kinds of voices (sounds) in [the] world (in the system of cultures) ? and not one of them voiceless ?
11. if, then, I may not have seen so as to know the ability (power; = force and meaning) of the voice (sound), to the one presently speaking [i.e., in his perception] I shall be a barbarian (one who utters confused or unintelligible sounds), and in me (in my view) the one speaking [will be] a barbarian [= a foreigner].
12. In the same way also, since you, yourselves, are ones boiling with fervor and affection in regard to spirit things (or: pertaining to spirits; things of spirits), be constantly and progressively seeking, [focused] toward the upbuilding (edification; construction) of the called-out assembly ? to the end that you folks can progressively surround yourselves with abundance (or: be constantly superabounding).
13. Therefore, let the one constantly speaking in a language (tongue) habitually pray that he can (may) continue to translate (interpret) [it].
14. So if I am habitually praying in a language (tongue), my spirit is continually praying, yet my mind continues being unfruitful (my intellect is without fruit).
15. Which (or: What) is it, then? I will pray [other MSS: I should pray] in (by) the spirit (or: the Spirit), yet I will [others: should] also pray in (by) the mind. I will strike the strings and sing (make melody) in and by the [or: = my] spirit (or: the Spirit), yet I will also strike the strings and sing (make melody) in and by the [or: = my] mind.
16. Else, if you may continue to speak a good word (to utter eulogies; to be blessing) in spirit (or: within [the] Spirit), how will the one normally filling up the place of the private life of a non-specialist (= one who occupies the ordinary position of the "average person," being unskilled, uneducated, uninitiated into the secrets of life in the kingdom or the mysteries of Christ) say, "It is so! (or: Amen; Make it so!)" at your speaking of the ease and wholesomeness of grace, and your expression of gratitude ? since he has not perceived and does not know what you are presently saying?
17. For you, yourself, are indeed constantly expressing the ease and wholesomeness of grace and showing gratitude in a beautiful, fine and ideal way ? but still the different person is not being progressively built up (edified)!
18. I am habitually speaking of the ease and wholesomeness of grace in God, and giving thanks to God ? I am habitually speaking in languages (tongues) more than all of you folks!
19. Nevertheless, within the called-out assembly I constantly intend to speak five words by my mind (with my intellect and understanding) ? to the end that I may also sound-down instruction on others ? rather than an innumerable number (myriads) of words within a language (tongue).
20. Brothers! Stop becoming little boys in (by) [your] way of thinking and use of

intellect, but still be infants ? non-speaking ones! ? in the worthless, the ugly and the poor of quality or the evil. Yet progressively come to be mature (full-grown; perfect; ones having reached the goal) in [your] way of thinking and use of intellect.

21. It has been written within the Law that,

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

22. Consequently the languages (tongues) are [pointing and leading] into a sign ? not for believers (or: to those constantly trusting), but rather for unbelievers (or: to those without trust or faith) ? yet the prophecy (the publicly spoken message [from God]) [is] not for (to) unbelievers, but rather for believers (to those habitually trusting and believing).

23. Therefore, if the whole called-out congregation (the entire local assembly) should come together at the same [place], and everyone (all) should be speaking in languages (with tongues), but ordinary folks (= unlearned one of the private sector) or unbelievers should at some point enter, will they not say that you folks are presently being crazy (continuing to behave as insane people; now acting raving mad)?

24. Now if everyone may be prophesying, one after another, and some unbeliever (person without faith) or an ordinary uninstructed person may at some point enter, he is progressively being given the proof [of the situation], being exposed to convincing arguments, by everyone ? [and] by everyone continues being sifted, sorted and held up so that a decision [regarding the situation] can come to him!

25. The hidden things of his heart are now progressively coming to be set in clear light, and thus ? falling upon [his] face ? he will worship God, progressively proclaiming back [to you] that God is existentially within, in union with, and among you folks!

26. What, then, is [the conclusion], brothers? Whenever you folks may at some point come together: each one of you habitually has a psalm (song; tune played on a stringed instrument, with a poem); has a teaching; has an unveiling (revelation); has a language (tongue); has a translation (interpretation) ? all things (everything) [directed] toward edification, upbuilding and construction ? let it habitually happen (come to be; occur)!

27. So if anyone is habitually speaking in a language (with a tongue) ? let it be two, or three, at the most ? also let one be habitually translating (interpreting).

28. Now if there may be no translator (interpreter) within [this] assembly of the called-out, let him continue in silence, yet let him continue to speak to (in) himself, and to (in) God.

29. Now let two or three prophets be speaking, one after another, and let the others continue thoroughly sifting and sorting so as to fully evaluate and reach a decision.

30. Yet if it may (or: should) be unveiled (revealed) to another being seated, let the first hush, and keep silent,

31. for you all continue able (constantly have power) to be repeatedly prophesying, one by one, to the end that everyone (all) can be learning, and everyone (all) can be called alongside to receive aid, comfort and encouragement (may receive the benefits of the Paraclete).
32. Also ? the spirits of the prophets are constantly subjected to (controlled by) the prophets,
33. for God is not the source of instability, but to the contrary, of peace [= shalom] (or: for God does not exist being unrest, disorder or turbulence, but rather, [is] harmony and order).

As in all the called-out assemblies of the set-apart ones (holy ones; saints),

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

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

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

37. if anyone habitually presumes (assumes; imagines [himself]) to be a prophet or a spiritual one, let him continue to fully know and acknowledge the things which I am now writing to you folks, because they are [the] Lords [= Christ's or Yahweh's] command and precept.

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

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

39. Consequently, my brothers, with boiling fervor and affection, be habitually zealous for the prophesying (the proclaiming [of God's message] before others), and do not be in the habit of cutting off, forbidding or hindering the habitual babbling (speaking; conversing) in languages (tongues).

40. Yet let all things be progressively occurring (coming to be) with good form (respectably; with good appearance and propriety) and corresponding to an arranged order.

## CHAPTER 15

1. Now I am progressively making known to you folks, brothers, the good news (the message of ease and wellness) which I, myself, announced as glad tidings for you (to

- you), which you also accepted and embraced, within which and in union with which you also stand,
2. through which you folks are also progressively being rescued, delivered, and made whole (saved, preserved and restored to your original state and condition), by (in) which Word (expressed message) I, myself, announced the glad tidings for you (to you) ? since you are continuously keeping [it] in possession and retaining [it], outside of this exception: you placed your trust randomly and believed without a purpose!
  3. For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) ? corresponding to the Scriptures ?
  4. and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day ? corresponding to the Scriptures ?
  5. and that He was seen by Cephas ? next by the Twelve.
  6. After that He was seen by over five hundred brothers at one time ? of whom the majority continue remaining until right now (the present), yet some fell asleep.
  7. After that He was seen by Jacob (James), next by all the sent-forth ones (the apostles; the commissioned ones).
  8. Yet last of all He was seen by me also ? as if it were by one born prematurely (or: in a miscarriage; by one forth from out of a wound).
  9. For I, myself, am the smallest (thus: the least one) of the sent-forth emissaries (apostles), who am not adequate to reach [the stature] to be normally called (named) an apostle, because I pursued and persecuted God's called-out (or: the assembly of the called-out).
  10. Yet in (by; for) God's grace, I am what I am, and His [placed]-into-me grace was not birthed to be empty, but on the contrary, I toiled to exhaustion by hard labor in excess of them all ? yet not I, but rather God's grace together with me.
  11. Whether, therefore, I or those, in this way we are constantly preaching the message, and in this way you folks came (or: come) to trust and believe.
  12. Now since (or: if) Christ is habitually being preached (heralded) that He has been, and remains, awakened and raised up from out of the midst of dead ones, how are some among you folks repeatedly saying that there is (there exists) no resurrection of dead ones?
  13. Now if there is presently no resurrection of dead ones (or: if there continues being no resurrection of dead ones; if a resurrection of dead ones does not constantly exist), neither has Christ been awakened and raised up.
  14. So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content ? and your [other MSS: our] faith (trust) [is] empty and vacuous,
  15. and further, we [thus] continue to be found being false witnesses concerning God, because we bring testimony down from God that He awakened and raised up the Christ ? Whom, consequently, He did not raise up, if indeed dead ones are not habitually being awakened and raised up!

16. For if dead ones are not habitually being awakened and raised up, neither has Christ been awakened and raised up.

17. And if Christ has not been awakened and raised up, your faith and trust exists being devoid of success and results ? you are still within the midst of and in union with your mistakes, failures and sins!

18. Consequently, also, those falling asleep within the midst of and in union with Christ lose themselves (or: loose-away and destroy themselves).

19. If we are (exist being) ones having placed an expectation in Christ within this life only, we are, of all humanity (mankind), the ones most to be pitied and in need of mercy and compassion.

20. Yet now ? at this present time! ? Christ is roused and awake from having been raised up from out of the midst of dead ones: a Firstfruit of those having fallen asleep, and yet sleeping (reposing).

21. For since through a man [came] death, through a Man, also, [comes] resurrection of dead ones.

22. For just as within Adam all keep on (everyone continues) dying, in the same way, also, within the Christ all (everyone) will be made alive

23. ? yet each person within his (her) own class or division (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): Christ a Firstfruit, next after that, those belonging to the Christ (or: the ones who have their source and origin in Christ; those who are [a part] of the Christ) within the midst of His presence,

24. thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!

25. For it is binding (necessary) for Him to be continuously reigning (ruling as King) until which [time] (or: until where) He should (may) put (place) all the enemies under His feet.

26. [The] last enemy being progressively brought down to idleness (made unemployed and ineffective; rendered useless and unproductive; nullified; abolished) [is] the Death.

27. For, "He subjects (arranges in subordination, bringing under full control) all things under His feet." Now whenever He may say that everything (all things) has been arranged in subjection and placed under full control, [it is] evident (clearly visible) that [it is] with the exception of and outside of the One subjecting the whole (arranging all things in subordination under) in Him (to Him; for Him).

28. Now whenever the whole (all things) may be subjected in Him (to Him; for Him), then the Son Himself will also be subjected (placed and arranged under) in the One (to the One) subjecting the whole (all things) in Him (to Him), that God can be all things within the midst of and in union with all men (or, as a nuet.: may be everything in all

things; or: should exist being All in all).

29. Otherwise, what will the ones now being baptized (immersed) do, concerning (over [the situation] of) the dead ones? If dead ones are not altogether (actually; absolutely; generally speaking) being habitually awakened and raised up, why are they also being habitually baptized (immersed) concerning them (over their [situation])?

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

31. Daily I am repeatedly facing death! By my pride in you, brothers! ? which I continually hold within Christ Jesus, our Lord (Owner; Master) ?

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

33. Stop being led astray (or: Do not continue being deceived and caused to wander)! Worthless associations, conversations or interminglings in a crowd (Companionships of corrupt quality; Bad company or communication) habitually and progressively corrupt, decay, spoil and ruin useful habits, kind customs and profitable characters.

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

35. But still someone will say, "How are the dead ones being habitually awakened and raised up? And in (to; with) what sort (kind) of body are they continuing to come (or: repeatedly going)?"

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

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

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

39. Not all flesh [is] the same flesh, but to the contrary, [there is] indeed one [flesh] of humans (of men; of mankind), yet another flesh of tamed animals (of cattle), still another flesh of birds (flyers), and another of fishes.

40. [There are] supra-heavenly bodies (bodies having the characteristics of that upon the dome of the sky, or the upper heavens, the celestial), and earthly bodies (bodies which exist upon the land; terrestrial bodies), but [they are] indeed different: the glory of the supra-heavenly [bodies is] one thing, while the glory of the earthly [is] different.

41. [There is] one glory of [the] sun, and another glory of [the] moon, and another glory of [the] stars, in fact star continues differing (carrying through in excellence) from star in glory.

42. Thus also (In this way also) [is] the resurrection of the dead ones. It is habitually (repeatedly) being sown within corruption (decay; ruin); it is being habitually awakened and raised up within incorruption (non-decayableness).

43. It is constantly being sown within dishonor (lack of value; worthlessness), it is being habitually (repeatedly; constantly) awakened and raised up within and in union with power and ability.

44. It is habitually (continually; repeatedly) being sown a body having the qualities and characteristics of a soul (a soulish body), it is habitually (repeatedly; constantly) being awakened and raised up a spiritual body (a body having the qualities and characteristics of a spirit). Since (If) there is a soulish body, there also is (exists) a spiritual one.

45. Thus also (In this way also), it has been written, "The first human (man), Adam, came for existence (was birthed) into a living soul;" the Last Adam into a continuously life-making (life-engendering; life-creating; life-giving) Spirit.

46. Nevertheless, the spiritual [is] not first, but rather the one having the qualities and characteristics of a soul (the soulish), then afterwards, the spiritual.

47. The first human (man) [was/is] forth from out of the earth, dusty (dirty; soilish), the Second Human (Man) [is] forth from out of the midst of heaven.

48. Such as the man (or: the one) made of and having the character and quality of dust (dirt; soil), of such sort also [are] the men (or: those) made of and having the character and quality of dust (dirt; soil), and such as the Heavenly Man (the one made of and having the quality and character of the supra-heaven, of such sort also [are] the supra-heavenly men (those made of and having the quality and character of the supra-heaven).

49. And correspondingly as we bear and wear the image of the dusty man, we can and should also bear and wear the image of the supra-heavenly One.

50. Now I am saying this, brothers, that flesh and blood have no power and continue unable to inherit (receive or participate in an allotted portion of) God's reign and kingdom ? neither is corruption and decay continuing on to inherit (participate in the allotment of) the Incorruption.

51. See (Look; Consider)! I am progressively telling you a secret ([the] mystery)! We all, indeed, shall not be laid (made) to sleep [in death], yet we all will be changed (altered; transformed; rearranged to be another; made otherwise),

52. within the midst of an instant (an uncut and indivisible moment), within the midst of a rapid sweep (or: blink) of an eye, within the midst of the last (final) trumpet. For also the dead one will be awakened and raised up incorruptible, and we will be changed (made otherwise; altered; transformed).

53. For it continues being necessary (it is habitually binding) for this corruptible to instantly plunge (sink) in and clothe itself with (put on) incorruption, and this mortal (one

that is subject to death) to instantly plunge (sink) in and clothe itself with (put on) immortality (deathlessness; undyingness).

54. Now whenever this mortal instantly plunges (sinks) in and clothes itself with (puts on) the Immortality, then will come into existence (will be birthed; will take place) the word (the thought; the idea; the message; the saying) which has been written,

"The Death was drunk down and swallowed into Victory!

55. Where, O Death, [is] your victory?

Where, O Death, [is] your stinger (sharp point; sting; goad; spur)?"

56. Now the stinger (sharp point; sting) of the Death [is] the Sin (the mistake; the error; the failure), and the power (or: ability) of the Sin [is] the Law.

57. But grace [is] in God (by God) ? the One constantly (repeatedly) giving the Victory to us (in us; for us) through our Lord (Owner; Master), Jesus, [the] Christ!

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

## CHAPTER 16

1. Now concerning the collection [being gathered] into the set-apart ones (or: for the holy ones; unto the saints), just as I thoroughly arranged in (for) the assemblies of the called-out of [the province of] Galatia, you, yourselves, do (perform; make) the same.

2. On one day of the week (or: On one of the sabbaths) let each one of you have the habit of putting [something] beside himself (= at home), continually storing up that in which he is being repeatedly prospered (being led along a good path) so that whenever I may come, no collections may continue to happen at that time.

3. So whenever I should come to be at your side, whomsoever you folks may approve ? after having examined and tested them ? through letters [of introduction and recommendation] I will send these to bear (carry) off your grace [in the form of a gift] into Jerusalem.

4. And if it should be appropriate (or: worthwhile) for me also to be traveling on [there], they will journey [there] together with me.

5. Now I shall come to you folks whenever I can (may) pass through Macedonia, for I am repeatedly passing through Macedonia.

6. So perhaps I shall aim toward you folks to temporarily lodge, or even spend the winter, so that you folks can send me forward, wherever I may continue traveling.

7. For I am not presently intending (purposing; willing) to see you right now, while passing by, for I continue expecting to stay on with you folks some time, if the Lord [= Yahweh or Christ] should turn [circumstances] upon [this plan] (or: may turn [the outcome] upon [us to decide]; or: should instruct or permit).

8. Yet I am now continuing to remain on within Ephesus, until the [feast; festival] of Pentecost,

9. for a door, great and energetic (working within; operative and inwardly effectual), has been opened for me, and stands wide open to me: even many men constantly lying in opposition (or: and many folks [are] ones habitually lying in the opposite position).

10. Now if Timothy can (or: may) come, be constantly seeing [to it] that he should come to be (be birthed) fearless toward you folks, for he continues actively working (or: performing as a worker on/in) the Lord's [= Christ's or Yahweh's] work (deed; act), as I also [do].

11. No one, then, should make nothing of him (scorn, despise or treat him with contempt), but should send him forward in peace [= with shalom], so that he can (may; should) come toward me, for I continue receiving [benefit] from out of him, together with the brothers.

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

13. You folks be habitually awake and constantly watching! Continue standing fast within the midst of The Faith! Repeatedly behave as adult males! Continue being strengthened.

14. Let all of your [actions and affairs] be habitually birthed within Love.

15. Now I continue calling you to my side to help and encourage you, brothers ? you have seen and known the household of Stephanas and Fortunatus, that it is [the] firstfruit of Achaia, and they orderly arranged themselves into attending service for (among) the set-apart ones (the holy ones; the saints) ?

16. so that you folks can also be repeatedly (habitually; progressively) arranged under for and among (subjected to) such folks (persons of that kind), and for everyone habitually working together (with all those constantly co-operating) and exhaustively laboring (toiling).

17. Now I continue rejoicing at the presence of Stephanas and Fortunatus and Achaicus, because these men fill up the deficiency belonging to you (the result of your shortcoming; the effect of your being behind and in the rear),

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

19. The called-out folks (or: called-out assemblies) of the [province of] Asia habitually

greet and embrace you folks. Aquila and Prisca [other MSS: Priscilla] continue giving you many embraces and much greeting, within [the] Lord [= Yahweh or Christ], together with the called-out assembly down in their house.

20. All the brothers constantly greet and embrace you folks!

Continue to greet and embrace one another with a set-apart (holy; saintly) expression of affection (kiss).

21. The greeting to embrace you [is] in my hand ? Paul's.

22. If anyone is continues having no fondness or affection for the Lord, let him be constantly place up [in prayer to be consecrated before the Lord] ? our Lord is present (has come).

23. The grace of the Lord Jesus, [the] Christ, [continues] with you folks!

24. My love [is] with all of you folks within Christ Jesus. It is so (Amen)!