

# 1 Corinthians.

A translation.





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GreyBurro@ScriptureOnline.org.

<http://www.ScriptureOnline.org>.

The United States of America.

The cover exhibits a cast of a left leg. The original is located at the Science Museum in South Kensington, London, England, reference number A129321. The cast is made of terra cotta. This cast was an offering at an ancient Roman temple to the god of healing, Asklepius (around 200 BC to AD 200).

Worshippers would visit the temple of Asklepius. They presented offerings like this cast, money, or sacrifices to the priests. They might spend the night in the temple, hoping for a vision that would help heal their diseases. There was a temple of Asklepius at Corinth. The most famous temple was located at Epidaurus, a small city not far from Corinth.

The healing power of the temple of Asklepius may be related to Paul's discussions about meat sacrificed to idols (8:1-11:1), the abuse of miraculous powers (12:10, 12:28, 12:30), and the body parts illustration (12:12-26).

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## 1 Corinthians.

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### Paul greets the church (1:1-9).

*Paul writes to Corinth (1:1-3).*

<sup>1</sup> I am Paul. I am a chosen representative of the messiah, Jesus, by the will of God. Also, this is Sosthenes,<sup>a</sup> the brother.

<sup>2</sup> To the church of God which is in Corinth. You are made holy in the messiah, Jesus. Also to everyone who appeals to the name of our lord, Jesus the messiah in every place. He belongs both to them and to us.

<sup>3</sup> God our father and the lord Jesus, the messiah, will give you favor and peace.

*Paul gives thanks (1:4-9).*

<sup>4</sup> I always give thanks to my God for you by God's favor. He gave it to you with the messiah, Jesus. <sup>5</sup> He will make you rich in him in every way, including speech and knowledge.

<sup>6</sup> The testimony of the messiah is validated in you. <sup>7</sup> So that you will not lack in any gift, wait for the appearance of our lord, Jesus the messiah.

<sup>8</sup> He will validate you until the end. You will be blameless in the day of our lord, Jesus the messiah. <sup>9</sup> God is faithful. He invited you into a partnership with his son, Jesus the messiah, our lord.

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a) Compare Acts 16:13.

## Paul addresses some problems (1:10-6:20).

*End the divisions (1:10-4:21).*

The church is divided (1:10-17).

<sup>10</sup> I urge you, brothers, through the name of our lord, Jesus the messiah: You all should speak the same thing. There must be no divisions among you. You must be reconciled with the same mind and the same opinions.

<sup>11</sup> I received a report about you from some of Chloe's people, my brothers: You have been quarreling. <sup>12</sup> I mention this because some of you are saying, 'I belong to Paul,' 'Apollos,' 'Cephas,' or even 'the messiah'. <sup>13</sup> Has someone divided the messiah into pieces? Was Paul crucified for you? Were you immersed in the name of Paul?

<sup>14</sup> I am grateful that I did not immerse anyone other than Krispus<sup>a</sup> and Gaius. <sup>15</sup> No one can claim that you were immersed in my name. <sup>16</sup> (Oh, I also immersed the family of Stephanus. I do not think that I immersed anyone else.)

<sup>17</sup> The messiah did not send me to immerse. He sent me to proclaim the good news. I did not just use fancy words—that would make the cross of the messiah useless.

*Where is wisdom (1:18-3:23)?*

<sup>18</sup> The message of the cross is foolishness to those who are being destroyed. However, it is the power of God to those of us who have been rescued. <sup>19</sup> It is written,

I will destroy the wisdom of the wise.

I will reject the knowledge of the educated.<sup>b</sup>

<sup>20</sup> Where is wisdom? Where is the legal scholar? Where is the disputer of this age? Has not God made the wisdom of the world into foolishness? <sup>21</sup> According to God's wisdom, the world did not acknowledge God using wisdom. So, God decided to save those who believe using the foolishness of the message.

<sup>22</sup> Jews ask for proof. Greeks seek wisdom. <sup>23</sup> However, we proclaim that the messiah has been crucified. This is a trap for Jews. It is foolishness for

a) Compare Acts 18:8.

b) Isaiah 29:14.



gentiles.<sup>24</sup> However, to those who are chosen, whether Jews or Greeks, the messiah the power of God and the wisdom of God.<sup>25</sup> The foolishness of God is smarter than the human wisdom. The weakness of God is stronger than human might.

<sup>26</sup> Be careful about your invitation, brothers. Not many are wise by the flesh. Not many are powerful. Not many are privileged.<sup>27</sup> However, God chose the fools of this world to shame the wise. God chose the weak of this world to shame the powerful.<sup>28</sup> God chose the common of this world and the worthless, those who have nothing, to destroy those who have everything.

<sup>29</sup> Nobody can brag in front of God.<sup>30</sup> Because of him, you are in the messiah, Jesus. He became your wisdom from God. He is righteousness, holiness, and redemption.<sup>31</sup> That is why it is written,

The one who brags in the lord has a reason to brag.<sup>a</sup>

<sup>2</sup> When I came to you, brothers, I came without excellent speech or wisdom. I declared the testimony about God to you.<sup>2</sup> I decided to know nothing in you other than this: Jesus is the messiah, and, he was crucified.

<sup>3</sup> I came to you in weakness, fear, and trembling.<sup>4</sup> My speech and message do not use persuasive words of wisdom. They use a demonstration of the spirit and power.<sup>5</sup> Our faith is not in human wisdom. It is in the power of God.<sup>6</sup> We speak wisdom to the mature. It is not the wisdom from this age. It is not from the rulers of this age—they are useless.

<sup>7</sup> We speak about the secret wisdom from God. It has been revealed. God determined it for our benefit before the ages.<sup>8</sup> None of the rulers of this age understand. If they did understand, they would not have crucified the wonderful lord.<sup>9</sup> Just like it is written,

The eye has not see it.

The ears has not heard it.

It has not entered the heart of man.

God has prepared all these things for those who love him.<sup>b</sup>

<sup>10</sup> God has revealed this to us through the spirit. The spirit examines everything, including the deep matters of God.<sup>11</sup> What a person really understands the issues of a man other than the spirit that is in that person? Similarly, no one really understands the issues of God other than

a) Jeremiah 9:24.

b) Isaiah 64:4.

the spirit of God. <sup>12</sup> We did not receive the spirit of the world. We received the spirit of God. We can know what God has given us.

<sup>13</sup> We do not say these things with instruction that uses human wisdom. We speak using the instruction from the spirit. We explain spiritual things to spiritual people. <sup>14</sup> Natural people do not accept spiritual things from God. It is just foolishness to them. They cannot understand because it must be examined spiritually. <sup>15</sup> A spiritual person can understand everything. No one can understand him. <sup>16</sup> Who can understand the mind of the lord? Who can advise him?<sup>a</sup> You have the mind of the messiah.

<sup>3</sup> Brothers, I cannot speak to you as if you are spiritual. You are physical. You are like children in the messiah. <sup>2</sup> I have to give you milk to drink, not meat. You are not ready yet. In fact, you still are not ready. <sup>3</sup> You are still physical. You have jealousy and fighting among you. Are you not physical? Do you live by human standards?

<sup>4</sup> Some say, "I belong to Paul." Others say, "I belong to Apollos." Are you not just men? <sup>5</sup> What is Apollos? What is Paul? They are just servants who helped you believe. The lord gave this each of them.

<sup>6</sup> I planted. Apollos watered. But God made it grow. <sup>7</sup> The one who plants is nothing. The one who waters is nothing. It is God who makes it grow. <sup>8</sup> The one who plants and the one who waters are unified. Each will receive his own reward for his own work.

<sup>9</sup> We are just coworkers of God. You are the orchard of God. You are the building of God. <sup>10</sup> I use the favor God gave me. I laid the foundation like a wise builder. So, others can build on it. Each one has to be careful how he builds. <sup>11</sup> No one can lay another foundation other than the one that has been set: That is Jesus the messiah.

<sup>12</sup> Suppose someone builds on a foundation made of either gold, silver, precious stone, wood, grass, or even leftover stalks. <sup>13</sup> Each man's work will be obvious. It will be exposed on the Day. It will be revealed by fire. The fire itself will test the quality of each man's work. <sup>14</sup> If anyone built something that still survives, then he will get a reward. <sup>15</sup> If his works burns up, then he loses. If he is preserved, then it will be through fire.

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a) Isaiah 40:13.

<sup>16</sup> Did you not know that you are the temple of God? The spirit of God lives in you. <sup>17</sup> If someone damages the temple of God, then God will damage him. The temple of God is holy—so are you.

<sup>18</sup> No one should be deceived: If someone considers himself wise in this age, then let him become a fool. Then he can become wise. <sup>19</sup> The wisdom of this world is foolishness to God. It is written,

He catches the wise in their trickery.<sup>a</sup>

<sup>20</sup> Also,

The lord knows the thinking of the wise because they are vain.<sup>b</sup>

<sup>21</sup> So, no one can boast about people. Everything belongs to you. <sup>22</sup> That includes Paul, Apollos, Cephas, the world, life, death, the present, or the future. Everything is yours. <sup>23</sup> You belong to the messiah. The messiah belongs to God.

The representatives are fools (4:1-21).

<sup>4</sup> A man should acknowledge that we are servants of the messiah. We are household managers of the secrets of God. <sup>2</sup> In the end, a manager is expected to be found trustworthy.

<sup>3</sup> It is a small thing to me if I am judged by you or a human day in court. I cannot even judge myself. <sup>4</sup> I do not know about any accusations against me. However, this does not mean I am innocent. The lord is my judge. <sup>5</sup> Do not make any judgment too soon. When the lord comes, he will shine a light on dark secrets. He will expose the plans of the heart. Then each person can receive praise from God.

<sup>6</sup> Brothers, I have put these things to practice for myself and Apollos for your benefit. Then you can learn from us:

Do not go beyond what is written.<sup>c</sup>

That way, you will not become arrogant by setting one of us against the other. <sup>7</sup> Who sees any difference between you? What do you have that was not given to you? If you have received anything, why do you boast as if you did not? <sup>8</sup> You are already full. You are already rich. You have become kings apart from us. So, we can rule with you.

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a) Job 5:13.

b) Psalm 94:1.

c) The origin of this saying is currently unknown.

<sup>9</sup> I think that God appointed the representatives to be last. They are doomed to die. We became a spectacle to the world, to angels, and to people. <sup>10</sup> We are fools for the messiah. You are wise in the messiah. We are weak. You are strong. You are honored. We are despised.

<sup>11</sup> Up to the present moment, we are hungry, thirsty, naked, beaten, and wandering around. <sup>12</sup> We labor. We work with our own hands. We bless those who curse us. We tolerate those who persecute us. <sup>13</sup> We comfort those who speak evil of us. We became the world's trash. We are wiped off by everyone until now.

<sup>14</sup> I am not writing these things to shame you. I warn you like my own beloved children. <sup>15</sup> You might have a thousand tutors in the messiah, but not many fathers. I gave birth to you in the messiah, Jesus, through the good news. <sup>16</sup> I urge you: Imitate me. <sup>17</sup> This is why I sent Timothy to you. He is my beloved child. He is faithful in the lord. He will remind you about my ways in the messiah, Jesus. This is what I teach in every church at all times.

<sup>18</sup> Because I have not visited you, some of you have become arrogant. <sup>19</sup> But I will come to you soon, if the lord permits. Then I will find out not what the arrogant say, but just how powerful they are. <sup>20</sup> The kingdom of God is not about words. It is about power. <sup>21</sup> What do you want? Should I come to you with a club? Or with a loving and gentle spirit?

*Expel the wicked man (5:1-13).*

<sup>5</sup> Sexual misconduct is actually reported among you. This kind of sexual misconduct is unusual even for the gentiles: Someone has his father's wife. <sup>2</sup> You even seem proud about it. Instead, you should go into mourning. Should you not have removed the man who did these things?

<sup>3</sup> I may be physically absent. However, my spirit is present. I have already condemned the man who has done this thing as if I was present. <sup>4</sup> When you meet together in the name of our lord Jesus, my spirit will be present with the power of our lord Jesus. <sup>5</sup> Hand such a man over to Satan so he will be physically ruined. Maybe his spirit can be rescued on the Day of the lord.

<sup>6</sup> Your boasting is not good. Do you not know that a little bit of yeast leavens the entire loaf? <sup>7</sup> Throw away stale yeast so you can start a new loaf. You are supposed to be the unleavened bread. The messiah, our pass-

over lamb, has been sacrificed.<sup>8</sup> We must keep the feast—not with stale yeast nor with wicked and evil yeast. We use sincere and honest yeast.

<sup>9</sup> I wrote to you in a letter: Do not associate with sexually immoral people.<sup>10</sup> I did not mean sexually immoral people in this world, nor the greedy, swindlers, nor idolaters. Then you would have to get off the world.<sup>11</sup> Now, I write to you: Do not associate, with anyone who is called a *brother*, who is engaging in sexual misconduct, greedy, an idolater, an abuser, a drunk, or a thief. Do not even eat with such a person.

<sup>12</sup> Why should I judge outsiders? Are you not supposed to judge the insiders?<sup>13</sup> Will God judge those on the outside? Expel the wicked man from yourself.

#### *Avoid lawsuits (6:1-8).*

<sup>6</sup> Do you dare to settle disputes with each other by going before unrighteous judges, instead of before the holy people?<sup>2</sup> Do you not know the holy people will judge the world? If you are going to judge the world, are you unable to judge such minor cases?<sup>3</sup> Do you not know that we will judge angels? How much more matters of this life.

<sup>4</sup> If you have worldly lawsuits, are you going to sit before those who are disrespected by the church?<sup>5</sup> I say this to your shame. Is there not even one person among you wise enough to settle between his brothers?<sup>6</sup> Instead a brother sues a brother. And this is done before unbelievers.

<sup>7</sup> You are already utterly defeated, because you have lawsuits between each other. Why not just be mistreated instead? Why not just be defrauded instead?<sup>8</sup> Instead, you are the one doing wrong and committing fraud, and this is to your brothers.

#### *The unrighteous will not inherit (6:9-11).*

<sup>9</sup> Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: The sexually immoral, idolaters, adulterers, effeminate, homosexuals,<sup>10</sup> thieves, greedy, drunks, abusers, and swindlers will not inherit the kingdom of God.

<sup>11</sup> Some of you did these things. However, you were washed. You were made holy. You were made righteous in the name of the lord, Jesus, and in the spirit of our God.

*Avoid prostitutes (6:12-20).*

<sup>12</sup> Everything is allowed for me.<sup>a</sup>

But everything is not necessarily a good idea.

Everything is allowed for me.

But I am not controlled by anything.

<sup>13</sup> Food goes into the stomach. The stomach exists for food. God will destroy all these things. The body does not exist for sexual misconduct. It exists for the lord. The lord satisfies the body. <sup>14</sup> God rose the lord up. He will rise us up by his power.

<sup>15</sup> Do you not know we are members of the body of the messiah? Am I going to take the members of the messiah and make them members with a prostitute? In no way! <sup>16</sup> Do you not know that when he joins with a prostitute, they become one body? As he said,

The two will become one flesh.<sup>b</sup>

<sup>17</sup> The one who joins with the lord becomes one spirit.

<sup>18</sup> Flee from sexual misconduct. Every sin a man does is outside his body. However, the one who commits sexual misconduct sins against his own body.

<sup>19</sup> Do you not know that you body is a temple of the holy spirit within you? You received it from God. You do not belong to yourself. <sup>20</sup> You have been purchased for a price. Honor God with your body.

**Paul answers some questions (7:1-16:4).***Can a man touch a woman (7:1-40)?*

<sup>7</sup> You wrote about some things: It is good for a man not to touch a woman. <sup>2</sup> However, because of sexual misconduct, each man may have his own wife.

*Do not rob each other (7:3-5).*

<sup>3</sup> A husband should meet his wife's needs. The same is true for the wife to her husband. <sup>4</sup> A wife does not control her own body—her husband

a) The origin of this saying is currently unknown. Compare 1 Corinthians 10:23.

b) Genesis 2:24.

does. In the same way, a husband does not control his own body—his wife does.<sup>5</sup> Do not rob each other. The only exception is if you agree to take a break for a while to pray. Then continue again. Do not let Satan tempt you because of your lack of self control.

*Remain unmarried (7:6-9).*

<sup>6</sup> I say this as advice, not as an order.<sup>7</sup> I wish that everyone could be just like me. However, God gives each person his own gift—some get this, others get that.

<sup>8</sup> So, I say this to the unmarried and widows: It is better for them if they stay like me.<sup>9</sup> However, if they cannot control themselves, then get married. It is better to marry than to catch on fire.

*Do not divorce (7:10-11).*

<sup>10</sup> I order those who have been married (this does not come from me—it comes from the lord): A wife may not divorce her husband.<sup>a</sup> <sup>11</sup> If she does divorce, she must remain unmarried, or else be reconciled with her husband. Also, a husband may not divorce his wife.

*Stay with the unbeliever (7:12-16).*

<sup>12</sup> I say this to everyone else (this does not come from the lord): Suppose a husband has a wife who does not believe, but she is willing to stay with him. He must not divorce her.<sup>13</sup> Or, suppose a wife has a husband who does not believe, but he is willing to stay with her. She must not divorce her husband.

<sup>14</sup> A wife might make her unbelieving husband holy. A husband might make his unbelieving wife holy. Consider how your children were impure—but now they are holy.<sup>15</sup> However, if the unbeliever leaves, let them go. The husband or wife is not obligated in this situation. (God welcomed us in peace.)<sup>16</sup> Wife, how do you know whether your husband will become saved? Husband, how do you know whether your wife will become saved?

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a) Compare Matthew 5:31-32, 19:3-9, Mark 10:2-12, Luke 16:18.

Stay in your situation (7:17-24).

<sup>17</sup> Otherwise, the lord has assigned each person as they are. The lord invited each person as they are. Those are my orders in all the churches.

<sup>18</sup> Who was circumcised when he was invited? Do not become uncircumcised. Who was not circumcised when he was invited? Do not get circumcised. <sup>19</sup> Circumcision means nothing. Uncircumcision means nothing. Keeping the commands of God does.

<sup>20</sup> Each person must stay where they were when they were invited.

<sup>21</sup> Were you a servant when you were invited? It should not matter to you. However, if you have the opportunity to get your freedom, use it to your advantage. <sup>22</sup> Suppose someone was a slave when the lord invited him—then he is a free man of the lord. In the same way, suppose someone was free when invited—he is the slave of the messiah. <sup>23</sup> You were purchased for a price—do not become a slave for anyone.

<sup>24</sup> Brothers, however each man was invited, he should stay so for God.

A married person has divided interests (7:25-35).

<sup>25</sup> I do not have a command from God about young women. I give advice as someone who is faithful, by the mercy of the lord. <sup>26</sup> I believe this is a good thing by current circumstances: It is good for man to be what he is. <sup>27</sup> Are you bound to a wife? Do not seek to be free. Are you free from a woman? Do not seek a wife.

<sup>28</sup> However, if you do get married, you have done nothing wrong. If you a young woman gets married, she has done nothing wrong. Those who do will have trouble in their lives—I would keep you from that.

<sup>29</sup> I say this, brothers (and the time remaining is short): Those with wives are not like those who do not. <sup>30</sup> Those who cry are not like those who do not. Those who rejoice are not like those who do not. Those who conduct business are not like those who do not. <sup>31</sup> Those who utilize the world are not like those who are ruined—the ways of this world are passing away.

<sup>32</sup> I want you to be care-free. The unmarried man worries about things related to the lord—how he can please the lord. <sup>33</sup> The married man worries about worldly things—how he can please his wife. <sup>34</sup> His interests are divided.



The unmarried woman and the young woman worry about things related to the lord—she wants to be holy with her body and spirit. The married woman worries about worldly things—how she can please her husband.

<sup>35</sup> I say this to help you, not to catch you in a trap, but for the honor and constant devotion to the lord.

*Marry your fiancé (7:36-38).*

<sup>36</sup> Suppose someone behaves shamefully with his fiancé. He thinks that he is past his prime, and he really is. Then let him do what he wants. He has done nothing wrong—let them get married. <sup>37</sup> He can be sure in his heart. He does not need to be troubled. He has a right to his own wishes. He determined this in his own heart. Keep his fiancé for himself. He will do fine.

<sup>38</sup> So, the man who marries his fiancé has done fine. However, the one who does not get married has done even better.

*Widows may marry (7:39-40).*

<sup>39</sup> A wife is bound to her husband as long as her husband is alive. If her husband dies, she is free to marry, if she wants. However, she can only marry in the lord. <sup>40</sup> She is even more blessed if she just stays like she is, in my opinion. And I think that I have the spirit of God.

*May we eat meat sacrificed to idols (8:1-11:1)?*

*Do not make your brother stumble (8:1-13).*

<sup>8</sup> About things sacrificed to idols: We know that we all know things. However, knowledge puffs up—love builds up. <sup>2</sup> If someone thinks that he knows something, then he does not yet know as much as he should know. <sup>3</sup> If someone loves God, then God knows him.

<sup>4</sup> About meat sacrificed to idols: We know that an idol means nothing in the world. There is only one God. <sup>5</sup> Even though they claim there are gods in the sky and on the earth, and also that there are many gods and lords.

<sup>6</sup> To us, there is only one God. He is our father. Everything came from him. We belong to him. There is just one lord—Jesus the messiah. Everything came from him. We came from him. <sup>7</sup> However, everyone does not

know this. Some have idolatrous customs even now. For example, they eat things sacrificed to idols. Since their consciences might be weak, this might ruin them.

<sup>8</sup> Meat does not determine how we stand before God. If we eat, we are not better. If we do not eat, we are no worse. <sup>9</sup> However, make sure that your privilege does not become a trap to someone who is weak.

<sup>10</sup> Suppose someone see you (and you have knowledge) sitting down to eat in a idol temple. However, his conscience is weak. Does this encourage him to participate in eating things sacrificed to idols?

<sup>11</sup> So, the weak person is destroyed by your knowledge. He is your brother. The messiah died for him. <sup>12</sup> You have sinned against your brothers. You sinned against the messiah because you wounded their weak conscience. <sup>13</sup> So, if meet makes my brother stumble, I will never eat flesh again. I will never cause my brother to stumble.

*Paul does not exercise every right (9:1-27).*

Paul has the right to be paid (9:1-14).

<sup>9</sup> Am I not free? Am I not a representative? Did I not see Jesus our lord? Are you not my product in the lord? <sup>2</sup> I might not be a representative to others, but I am to you. You are my seal of representation in the lord.

<sup>3</sup> This is my defense to those who accuse me: <sup>4</sup> Do I not have the right to eat and to drink? <sup>5</sup> Do I not have the right to go around with a sister as my wife? The other representatives and brothers of the lord do, including Cephas.

<sup>6</sup> Is it not just Bar-Nabas and I that have the right to work? <sup>7</sup> Who goes to war and pays his own salary? Who plants a vineyard but does not eat his own produce? Who tends sheep but does not drink his own sheep milk?

<sup>8</sup> Do I not say these things by human rules? Does not even the law say so? <sup>9</sup> Even in the law of Moses it is written,

Do not muzzle the ox while he treads grain.<sup>a</sup>

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a) Deuteronomy 25:4.

Is God really concerned about oxen,<sup>10</sup> or is he actually concerned about us? This is written for us because just like the one who plows needs hope, the one who treads should share in that hope.

<sup>11</sup> If we sowed spiritual seeds for you, is too much to ask if we reap physical fruit from you? <sup>12</sup> If others take liberties with you, then why cannot we do so? However, we have not exercised this right. We put up with many things so that we do not hinder the good news of the messiah.

<sup>13</sup> Do you not know that the people who perform temple jobs eat the things from the temple? The ones who serve at the altar eat from the altar.

<sup>14</sup> In the same way, the lord commands that those who proclaim the good news get to live by the good news.

<sup>15</sup> However, I have not taken advantage of this at all. I am not writing these things so that I might. It would be better for me to die than for anything to cancel my boasting. <sup>16</sup> If I can proclaim the good news, it is not so that I can boast. It is an urgent necessity for me to do so. It would be horrible for me if I could not proclaim the good news. <sup>17</sup> If I do this willingly, then I benefit. If I have do it against my will, then I have just have a job.

Paul preaches the good news for free (9:18-27).

<sup>18</sup> What is my pay? I present the good news by preaching it for free. That way, I do not abuse my authority in the good news. <sup>19</sup> By making myself a slave for everyone, I am free from everyone. Then I can win over even more.

<sup>20</sup> To Jews, I became a Jew, to win over the Jews. To those who are under the law, I became under the law. This is not because I am under the law. Then I can win over those who are under the law. <sup>21</sup> To the lawless, I became lawless. I am not lawless toward God, but I am under the law of the messiah. Then I can win over the lawless. <sup>22</sup> I became weak for the weak. Then I can win over the weak. I became anything for everyone. Then I can save someone somehow. <sup>23</sup> I can do everything because of the good news. Then I might be able to join him.

<sup>24</sup> Do you not know: Out of all the people who run a race, only one receives the prize? Run so that you can get it. <sup>25</sup> Everyone who competes trains completely. They get a temporary trophy. We get a permanent one.

<sup>26</sup> So, I do not run without any direction. I do not box like I am just

beating the air.<sup>27</sup> I beat my body and make it suffer. Otherwise, I might proclaim to others, but then become rejected myself.

Be careful that you do not fall (10:1-13).

<sup>10</sup> I do not want you to be ignorant, brothers: All of our fathers were under the cloud.<sup>a</sup> They all went through the sea.<sup>b</sup> <sup>2</sup> They were all immersed in Moses both in the cloud and in the sea.<sup>3</sup> They all ate the same spiritual food.<sup>c</sup>

<sup>4</sup> They all drank the same spiritual drink. They drank from the same spiritual rock that followed them (that rock was the messiah).<sup>d</sup> <sup>5</sup> However, God was not pleased with most of them. So, he struck them down in the desert.<sup>e</sup> <sup>6</sup> These things make them an example for us—so that we would not crave evil things like they did.<sup>f</sup> <sup>7</sup> Do not become idol worshippers. Some of them were. It is written,

The people sat down to eat and drink. Then they got up to play around.<sup>8</sup>

<sup>8</sup> We must not commit sexual misconduct. Some of them committed sexual misconduct. Twenty-three thousand fell in one day.<sup>h</sup> <sup>9</sup> We must not tempt the messiah. Some of them tempted him. Snakes killed them.<sup>i</sup> <sup>10</sup> Do not grumble. Some of them grumbled. The destroyer killed them.<sup>j</sup>

<sup>11</sup> These things happened as an example for them. It is written for our benefit. This is how the end of time has arrived. <sup>12</sup> Whoever thinks he is standing: Be careful that you do not fall.

<sup>13</sup> You have not received any temptation which is not typical. God is faithful. He will not allow you to be tempted beyond what you can handle. He will provide an escape with the temptation. You will be able to handle it.

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- a) Exodus 13:21-22.
  - b) Exodus 14:22-29.
  - c) Exodus 16:4-32.
  - d) Exodus 17:1-6.
  - e) Numbers 17:16-30.
  - f) Numbers 11:4-34.
  - g) Exodus 32:6.
  - h) Numbers 25:1-9.
  - i) Numbers 21:5-9.
  - j) Numbers 14:36-39.

Do not join their deities (10:14-22).

<sup>14</sup> Therefore, my beloved, flee from idolatry. <sup>15</sup> I speak to the wise: Understand what I am saying.

<sup>16</sup> When we give a blessing using the cup of blessing, are we not joining with the blood of the messiah? When we break the loaf, are we not joining with the body of the messiah? <sup>17</sup> There is one loaf and one body, even though we are numerous. We all take part from the one loaf. <sup>18</sup> Look at Israel according to the flesh: Those who ate the sacrifice were joined with the altar.

<sup>19</sup> What am I saying is this: Is idolatry really anything? Is an idol really anything? <sup>20</sup> When they sacrifice anything, they are sacrificing to deities, not to God. So, I do not want you to be joined to their deities. <sup>21</sup> You are not allowed to drink both the cup of the lord *and* the cup of deities. You are not allowed to take part both in the table of the lord *and* the table of deities. <sup>22</sup> Are you trying to make the lord jealous? Are we stronger than him?

Eat anything (10:23-11:1).

<sup>23</sup> Everything is allowed.<sup>a</sup>

But everything is not necessarily a good idea.

Everything is allowed.

But not everything strengthens.

<sup>24</sup> No one should seek to strengthen himself. He should seek to strengthen others.

<sup>25</sup> Eat anything purchased in the butcher shop. No one can critique their conscience. <sup>26</sup> The earth and everything in it belongs to lord.

<sup>27</sup> If some unbelievers invite you over, and you want to go, then eat anything they set in front of you. Do not critique anyone's conscience.

<sup>28</sup> However, if anyone says to you, 'This is devoted from a sacrifice,' then do not eat it. Someone may talk about it and it might condemn their conscience. <sup>29</sup> When I say 'conscience' I am not talking about *your* conscience. I am talking about someone else's conscience. Why would I let my freedom condemn someone else's conscience? <sup>30</sup> If I take part in

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a) The origin of this saying is currently unknown. Compare 1 Corinthians 6:12.

something wonderful, why would I want to be slandered because of how I give thanks?

<sup>31</sup> Whether you eat, drink, or do anything, make sure it is all for the glory of God. <sup>32</sup> Be blameless, whether to Jews, Greeks, or the church of God.

<sup>33</sup> I always want to please everyone. I do not seek to benefit myself. I seek to benefit others. Then they can be saved. <sup>11</sup> Imitate me, just like I imitate the messiah.

*A woman must cover her head (11:2-16).*

<sup>2</sup> I commend you because you remembered everything I told you. You have held on to the standards exactly like I gave them. <sup>3</sup> I want you to know: The messiah is the head of every man. God is the head of the messiah.

<sup>4</sup> Suppose anyone prays or prophesies with his head covered. He disgraces his head.

<sup>5</sup> Suppose a woman prays or prophesies with her head uncovered. She disgraces her head. This is the same as shaving her head. <sup>6</sup> If a woman does not cover her head, she might as well cut off her hair. Since it is disgraceful for a woman to cut or shave her head, she must cover it.

<sup>7</sup> A man should not cover his head. He is the image and glory of God. <sup>8</sup> However, a woman is the glory of her husband.

<sup>9</sup> A man was not created from a woman. The woman was created from a man. <sup>10</sup> Man was not created for the woman. However, the woman was created for the man. <sup>10</sup> This is why a woman should have authority on her head, because of the angels.

<sup>11</sup> There is no woman without a man, nor any man without a woman, in the lord. <sup>12</sup> So, a woman comes from a man. Similarly, a man comes through a woman. Everything comes from the lord.

<sup>13</sup> Determine these matters for yourselves: Is it proper for a woman to pray to God uncovered? <sup>14</sup> Nature itself teaches you that if a man has long hair, it disgraces him. <sup>15</sup> If a woman has long hair, does it bring her glory? Her hair covers her.

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a) Genesis 1:27.

b) Genesis 2:18.

<sup>16</sup> If someone loves to argue, that is not our practice. It is not for the churches of God either.

*Drink the cup responsibly (11:17-34).*

<sup>17</sup> Regarding this instruction, I cannot praise you. It is not for the better. When you meet together, it is terrible.

<sup>18</sup> First of all, when you meet together, I hear that there are divisions between you. I believe this, at least in part. <sup>19</sup> Maybe there needs to be some different groups within you. Then it might become obvious which of you are acceptable.

<sup>20</sup> When you meet together at the same time, it is not to eat the meal of the lord. <sup>21</sup> Each person comes forward to eat his own meal. Some go hungry. Others get drunk. <sup>22</sup> Do you not have homes for eating and drinking? Do you hate the church of God? Do you have no shame? Why do I say this? Is it to praise you? I cannot praise you about this.

<sup>23</sup> I received this from the lord. I hand it back to you. It was during the night that he was betrayed. The lord, Jesus, took a loaf. <sup>24</sup> He gave thanks for it. He broke it. Then he said, "This is my body. It is for you. Do this to remember me." <sup>25</sup> After eating, he took the cup. He said, "This is the cup of the new deal. It is made through my blood. Whenever you drink it, do this to remember me."<sup>a</sup>

<sup>26</sup> Whenever you eat this bread or drink the cup, you proclaim the death of the lord. This is until he returns.

<sup>27</sup> So, suppose someone eats the bread or drinks the cup of the lord irresponsibly. Then he will answer for the body and blood of the lord. <sup>28</sup> A man must check himself. Then he may eat from the loaf and drink from the cup.

<sup>29</sup> Suppose someone eats or drinks without considering the body. He might bring punishment on himself. <sup>30</sup> This is why many of you are weak or sick. Some of you have even died. <sup>31</sup> If we had judged ourselves, we would not be judged. <sup>32</sup> When we are judged by the lord, he disciplines us. Then we will not be condemned with the world.

<sup>33</sup> So, my brothers, when you meet together to eat, then wait for each other. <sup>34</sup> If someone is hungry, let him eat at home. Then you will not be

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a) Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20.

punished for meeting together. There are some other things that I will tell you when I visit.

*What about spiritual things (12:1-14:40)?*

*The spirit gives different gifts (12:1-11).*

<sup>12</sup> Brothers, I do not want you to be ignorant about spiritual things. <sup>2</sup> You know that when you were gentiles, you were lead astray toward ignorant idols.

<sup>3</sup> So, I want to make you aware that no one can say by the spirit of God, “Jesus is cursed.”

No one can say, “Jesus is lord,” except through the holy spirit.

<sup>4</sup> There may be different gifts, but they are from the same spirit. <sup>5</sup> There may be different ways to serve, but they are from the same lord. <sup>6</sup> There may be different jobs, but they are from the same God. He makes all things into everything.

<sup>7</sup> Each person receives some expression of the spirit for his benefit.

<sup>8</sup> Some receive wise words through the spirit. Others receive intelligent words through the same spirit. <sup>9</sup> Another receives faith through the same spirit. Still another receives the gift of healing through that same spirit.

<sup>10</sup> Another can do miraculous works, prophesy, spiritual decision making, speaking different languages, or understanding languages.

<sup>11</sup> All these things occur by the one and same spirit. He distributes to each as he intends.

*The body should have no divisions (12:12-31).*

<sup>12</sup> There is just one body. It has many parts. All the many parts of the body are one. The same is true for the messiah. <sup>13</sup> We were all immersed into one body by one spirit, whether we are Jews or Greeks, slaves or free-men. We all are given the same spirit to drink.

<sup>14</sup> The body does not have a single part. It has many. <sup>15</sup> Suppose the foot says, “Because I am not a hand, then I am not part of the body.” Does this mean it is not part of the body? <sup>16</sup> Suppose the ear says, “Because I am not an eye, I am not part of the body.” Does this mean it is not part of the body? <sup>17</sup> Suppose the entire body was just an eye. How would it hear? If all the body did was hear, how would it smell? <sup>18</sup> Now God arranged the different parts. There is one of each in the body. This was his plan. <sup>19</sup> If all



of them were the same, how would it be a body? <sup>20</sup> There are many parts. There is one body. <sup>21</sup> The eye cannot say to the hand, “I do not need you.” Similarly, the head cannot say to the foot, “I do not need you.”

<sup>22</sup> Some parts of the body seem weaker, but we treat them as more important. <sup>23</sup> Some parts of the body seem less valuable, but we give them more honor. Some parts seem more shameful, but we treat them as more wonderful. <sup>24</sup> The parts that look wonderful do not need this treatment. God has mixed them together in the body. He gives more honor to those that need it.

<sup>25</sup> The body should have no divisions. The parts should have mutual concern for each other. <sup>26</sup> If one part suffers, then all the parts should suffer together. If one part is doing great, then all the parts should rejoice together. <sup>27</sup> You are the body of the messiah. Each member is part of the others.

<sup>28</sup> God established these in the church: first representatives, second prophets, third teachers, then miracle workers, then the gift of healing, assistants, administrators, and those who speak different languages. <sup>29</sup> Is everyone a representative? Is everyone a prophet? Is everyone a teacher? Do everyone do miracles? <sup>30</sup> Does everyone have the gift of healing? Does everyone speak languages? Does everyone interpret them? <sup>31</sup> Seek the better gifts, and I will still show you an even better way.

Love is the best (13:1-13).

<sup>13</sup> Suppose that I speak in the languages of men and angels. However, I have no love. Then I am just a clanging gong or a crashing cymbal. <sup>2</sup> Suppose that I have a prophesy, I can understand every secret, or I have all knowledge. Suppose that I have so much faith so that I can move mountains. However, I have no love. Then I am nothing. <sup>3</sup> Suppose that I feed others with all my possessions. Suppose that I sacrifice my body to be burned. However, I have no love. This does not benefit me at all.



*A cymbal is a percussion instrument.*

<sup>4</sup> Love is patient. Love is kind. Love is not jealous. Love does not boast. It is not arrogant. <sup>5</sup> It does not behave disgracefully. It does not try to benefit itself. It is not easily provoked. It does not have evil thoughts. <sup>6</sup> It

does not rejoice in wickedness. It does rejoice with truth.<sup>7</sup> It puts up with everything, believes in everything, hopes on everything, and is patient with everything.

<sup>8</sup> Love never fails. If there are prophecies, they will finish. If there are foreign languages, they will stop. If there is knowledge, it will finish.<sup>9</sup> We only know in part. We only prophesy in part.<sup>10</sup> When the end comes, partial things will finish.

<sup>11</sup> When I was a baby, I spoke like a baby. I thought like a baby. I reasoned like a baby. When I became a man, I stopped acting like a baby.<sup>12</sup> Now we can only see in the mirror poorly. Then we will look face to face. Now I only know in part. Then I will fully understand, just like I have been fully understood.

<sup>13</sup> Faith, hope, and love remain. Among these three things, love is the best.

*Prophecy is better than languages (14:1-25).*

<sup>14</sup> Pursue love. Desire spiritual things, especially that you prophesy.

<sup>2</sup> Whoever speaks in a language does not speak to people. He speaks to God. No one can understand. He speaks secrets to the spirit.<sup>3</sup> Whoever prophesies speaks growth, encouragement, and comfort to people.

<sup>4</sup> Whoever speaks in a language builds himself up. Whoever prophesies strengthens the church.<sup>5</sup> I wish that you all could speak in languages. It would be even better if you prophesied. Prophecy is better than speaking in a language, unless someone can interpret. Then the church is strengthened.

<sup>6</sup> Now brothers, suppose I visit you to speak in a language. What benefit will I bring you, unless I speak a revelation, some knowledge, a prophecy, or an instruction?

<sup>7</sup> In the same way, consider lifeless instruments that make noise, like a flute or a harp. If they did not make a different sound, how could tell the difference between a flute or harp?<sup>8</sup> If a trumpet made no particular sound, who would be ready to go to war?<sup>9</sup> So, if you produce no clear message when you speak in a language, how can anyone understand the speaker? You will just be speaking into the air.

<sup>10</sup> There happens to be many different dialects in the world. They all have meaning.<sup>11</sup> Suppose that I have no idea what the speech means.

Will I not sound like a foreigner to the speaker? Will not the speaker sound like a foreigner to me?

<sup>12</sup> You are eager for spiritual things. So, seek things that strengthen the church more. <sup>13</sup> So, whoever speaks in a language must ask for an interpretation.

<sup>14</sup> Suppose that I pray in a language. My spirit might be praying, but my mind is not involved. <sup>15</sup> What is this? If I pray with my spirit, I should pray with my mind. If I sing with my spirit, I should sing with my mind.

<sup>16</sup> Suppose that you give a blessing in the spirit. There is another person who cannot understand at all. How will he say an 'amen' to your thanksgiving, since he cannot understand anything you are saying? <sup>17</sup> You might pray a wonderful thanksgiving. However, no one else will get anything out of it.

<sup>18</sup> I give thanks to God: I speak more languages than any of you.

<sup>19</sup> However, I would rather speak five words in the church using my mind to instruct others, than to speak a thousand words in another language.

<sup>20</sup> Brothers, do not become like a child in your thinking. Okay, be like a child toward evil. But be mature in your thinking. <sup>21</sup> It is written in the law,

I will speak to this people with foreign languages and foreign lips.

You `will not listen to me,

Says the lord.<sup>a</sup>

<sup>22</sup> Foreign languages prove nothing to believers. They are proofs for unbelievers. However, prophesy does not benefit unbelievers. It benefits believers. <sup>23</sup> Suppose the entire church meets together, and everyone speaks in a different language. Then an uneducated person or an unbeliever joins you. Will they not say that you are *crazy*?

<sup>24</sup> Suppose that you all are prophesying. Then some uneducated person or unbeliever joins you. Everything will challenge him. Everything will make him think. <sup>25</sup> The secret things in his heart will be revealed. He will fall down and worship God. His proclamation will be, "God really is with you."

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a) Isaiah 28:11-12.

Speak one at a time (14:26-33).

<sup>26</sup> What is going on, brothers? When you meet together, each person has a song. Everyone has a lesson. Everyone has a revelation. Everyone speaks in a foreign language. Everyone gives an interpretation. Everything must strengthen.

<sup>27</sup> When someone speaks in a language, it should be no more than two or three, one at a time. Someone must interpret. <sup>28</sup> If you have no interpreter, be quiet in the church. He must speak to himself or to God.

<sup>29</sup> Let only two or three prophets speak. Everyone else must wait. <sup>30</sup> Then, when someone else has a revelation, he has to sit still. The first person must be silent. <sup>31</sup> You can all prophesy, but one at a time. Then everyone can learn, and everyone can teach. <sup>32</sup> The spirit of prophets control the prophets. <sup>33</sup> God does not produce confusion. He produces peace. This is how it is in the churches of the holy people.

Women must be silent (14:34-35).

<sup>34</sup> Women must be silent in the church. It is not permitted for them to speak. They must be submissive, just like the law says.<sup>a</sup> <sup>35</sup> Suppose they want to learn. They can ask their own husbands at home. It is shameful for a woman to speak in the church.

Paul's words are from the lord (14:36-40).

<sup>36</sup> Did the word of God come *from* you? Or, did it only come *to* you? <sup>37</sup> If someone thinks that he is a prophet or spiritual, then he should admit: What I have written comes from the lord. <sup>38</sup> If someone ignores this, then he can be ignored.

<sup>39</sup> So, my brothers, desire prophesy. However, do not prevent anyone from speaking in languages. <sup>40</sup> Everything must be decent and organized.

*Was the messiah resurrected (15:1-58)?*

The messiah appears to many (15:1-11).

<sup>15</sup> Brothers, I declare the good news to you. I proclaimed it to you. I accepted it. I stand firm in it. <sup>2</sup> It rescues you. I proclaimed this message to you. Hold on to it, unless you believed for no reason.

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a) Genesis 3:16.

<sup>3</sup> I delivered these most important things—it is the same thing I received: The messiah died for our sins, according to the scriptures. <sup>4</sup> He was buried. He rose on the third day, according to the scriptures. <sup>5</sup> He appeared to Cephas. Then he appeared to the twelve. <sup>6</sup> Then he appeared to more than five thousand brothers at once. Many are still alive, even though some passed away. <sup>7</sup> Then he appeared to Jacob, then to all the representatives. <sup>8</sup> Finally, he appeared to me, someone born at the wrong time.

<sup>9</sup> I am the least important representative. I do not deserve to be called a representative because I persecuted the church of God. <sup>10</sup> By the mercy of God, I get to be what I am. His mercy toward me was not worthless—I work harder than all of them. It is not by myself, but by the mercy of God that is with me.

<sup>11</sup> Whether it is me or them, this is what we proclaim. This is what we believe.

*There is a resurrection (15:12-34).*

<sup>12</sup> If we proclaim that the messiah was raised from the dead, how is it that some of you claim that there is no resurrection of the dead? <sup>13</sup> If there is no resurrection of the dead, then the messiah was not raised. <sup>14</sup> If the messiah was not raised, then our message is worthless—and your faith is also worthless.

<sup>15</sup> We can be accused of being false witnesses about God: We testified by God that he raised the messiah. However, he did not, if there is no resurrection of the dead. <sup>16</sup> If the dead are not raised, then the messiah was not raised. <sup>17</sup> If the messiah was not raised, then our faith is useless. You still have your sins. <sup>18</sup> Those who passed away in the messiah are ruined. <sup>19</sup> If we only hope in the messiah in this life, we are the most pitiful of all people.

<sup>20</sup> Actually, the messiah was raised from the dead. He is the first fruit of those who have passed away.

<sup>21</sup> Death came by a man. The resurrection of the dead also came through a man. <sup>22</sup> Every person will die because of Adam. In the same way, every man will be made alive because of the messiah. <sup>23</sup> Each in order: First the messiah, then those that belong to the messiah when he returns.

<sup>24</sup> Finally, the end. He will deliver the kingdom to God, the father. He will destroy every ruler, and every authority and power. <sup>25</sup> It is required that he rules until every enemy is put under his feet. <sup>26</sup> He will destroy the final enemy—death.

<sup>27</sup> He has put everything under his feet.<sup>a</sup>

When it says, “He put everything under his control,”<sup>b</sup> obviously this does not include the one who put everything under his control. <sup>28</sup> After everything has been put under his control, then the son himself will be under the control of the one who put everything under his control. Then God will be everything for everything.

<sup>29</sup> So, why are they immersed for the dead? If the dead are not raised at all, why are they immersed for them? <sup>30</sup> Why are we in danger at all times? <sup>31</sup> I die every day. Brothers, I swear by my right to boast in the messiah, Jesus our lord. <sup>32</sup> I had to fight wild animals in Ephesus like a man. What good was that to me? If the dead are not raised,

Let us eat and drink.

Tomorrow we die.<sup>c</sup>

<sup>33</sup> Do not be deceived:

Bad relationships corrupt good manners.<sup>d</sup>

<sup>34</sup> Be appropriately sober. Stop your sinning. Some of you do have forgotten God. I say this to your shame.

#### How can the dead be raised (15:35-57)?

<sup>35</sup> Someone might ask, “How can the dead be raised? When they return, what kind of body will they have?”

<sup>36</sup> Look, fool: Unless it dies, the seed you sow cannot come to life.<sup>e</sup>

<sup>37</sup> What you sow does not have its final form. It is just a bare grain of wheat or something else. <sup>38</sup> However, God gave us the body he wanted. Each seed has its shape.

<sup>39</sup> Not every living thing is the same. Some are human, others are animals, birds, or fish. <sup>40</sup> Some bodies are in the sky. Some are on the ground.

a) Psalm 110:1.

b) Psalm 110:1.

c) Isaiah 22:13.

d) Menander, *Thais* 218.

e) Compare John 12:24.

The beauty of some are in the sky. Others are on the ground.<sup>41</sup> There is the beauty of the sun, the moon, or the stars. The beauty of any particular star is different from the other stars.

<sup>42</sup> The same applies to the resurrection of the dead. It is sown in corruption. It is raised in purity.<sup>43</sup> It is sown in dishonor. It is raised in beauty. It is sown in weakness. It is raised in power.

<sup>44</sup> The body is sown physically. It is raised spiritually. If a body is physical, then it is also spiritual.<sup>45</sup> It is written,

The first man, Adam, became a living person.<sup>a</sup>

The last man, Adam, became a life-giving spirit.<sup>46</sup> The spiritual man was not first. The physical man was first. Then came the spiritual man.

<sup>47</sup> The first man came from the dirt of the earth.<sup>b</sup> The second man came from heaven.

<sup>48</sup> The one from dirt is like dirty things. The one from heaven is like heavenly things.<sup>49</sup> We have the appearance of dirt. We also have a heavenly appearance too.

<sup>50</sup> I tell you this, brothers: Flesh and blood cannot inherit the kingdom of God. Corruption cannot inherit purity.

<sup>51</sup> Look, I will tell you a secret: You all will not pass away. However, you all will change.<sup>52</sup> It will be in an instant, in a blink of the eye, at the final trumpet. The trumpet will sound.<sup>c</sup> The dead will rise up pure. We will be different.<sup>d</sup>

<sup>53</sup> The corrupt must be clothed with purity. The mortal must be clothed with immortality.<sup>54</sup> When the corrupt is clothed with purity, and the mortal with immortality, then the written word will be fulfilled,

Death has been swallowed up for a victory.<sup>e</sup>

<sup>55</sup> Death, where is your victory?

Death, where is your sting?<sup>f</sup>

<sup>56</sup> The sting of death is sin. The power of sin is the law.<sup>57</sup> Thank you, God. He gave us a victory through our lord, Jesus the messiah.

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a) Genesis 2:7.

b) Genesis 2:7.

c) Compare Matthew 24:31.

d) Compare 1 Thessalonians 4:15-17.

e) Isaiah 54:8.

f) Hosea 13:14.

Stay firm (15:58).

<sup>58</sup> So, my beloved brothers, stay firm and unmoved. Continuously stay busy in the work of the lord. Be confident that our labor in the lord is not in vain.

*Send the money (16:1-4).*

<sup>16</sup> As far as the collection for the holy people, we already gave instructions to the Galatian church. You should follow them. <sup>2</sup> On the first day of every week, you all should take some of your money. Set aside part of what you earned. You will not have to collect it all when I come.

<sup>3</sup> When I get there, you can appoint people with some letters. I will send them to Jerusalem to take your gift. <sup>4</sup> If it is a good idea for me to come also, I will join them.

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## **Paul says farewell (16:5-24).**

*Paul will visit (16:5-12).*

<sup>5</sup> I will visit you after I pass through Macedonia. I am going through Macedonia. <sup>6</sup> I might stay with you for a while. Or maybe I will even stay for the winter. Then you can send me on my way.

<sup>7</sup> I do not want to visit you for a short time right now. I hope to stay with you for some time, if the lord permits it. <sup>8</sup> I am going to stay in Ephesus until the feast of weeks. <sup>9</sup> A great and effective door has opened up for me. I have many opponents.

<sup>10</sup> When Timothy visits you, make sure that he is fearless while he is with you. He has to do the work of the lord, just like me. <sup>11</sup> No one may disrespect him. Afterwards, send him back in peace. Until he returns to me, I will wait for him with the brothers.

<sup>12</sup> Regarding brother Apollos, I have strongly urged him to visit you and the brothers. However, he did not want to come right now. He will come when the time is right.

*Stay strong (16:13-14).*

<sup>13</sup> Watch yourselves. Stand firm in the faith. Act like men. Be strong.

<sup>14</sup> You all must be loving.



*Submit to Stephanus (16:15-18).*

<sup>15</sup> I urge you, brothers: You know that the family of Stephanus was the first produce of Achaia. They appointed themselves to serve the holy people. <sup>16</sup> Submit yourselves to people like them, their coworkers, and the laborers.

<sup>17</sup> I am pleased that Stephanus, Fortunatus, and Achaicus are visiting. They make up for your absence. <sup>18</sup> They have refreshed both my spirit and yours. Acknowledge people like them.

*The church greets you (16:19-24).*

<sup>19</sup> The churches of Asia greet you. Akula and Prisca strongly greet you in the lord, as does the church which meets in their house. <sup>20</sup> All the brothers greet you. Greet each other with a holy kiss.

<sup>21</sup> I write this greeting with my own hand. Paul.

<sup>22</sup> If anyone does not love the lord, curse him. May the lord return.

<sup>23</sup> May you have the favor of the lord, Jesus. <sup>24</sup> I love all of you in the messiah, Jesus.