

chose before, he also marked off beforehand to become conformed to the image of his Sōn, so that he would be the firstborn among many brothers; <sup>a</sup> **30** and whom he marks out beforehand, he also calls; and these whom he calls, he also corrects and whom he corrects, these he also glorifies. <sup>b</sup>

**with.** False doctrine teaches that God causes all things, the good and the evil. The Scripture here only says that he works “with” all *things*, not that he “works (causes) all things”.

<sup>a</sup> *chose before:* **acknowledge before;** repentant ones that Yāhweh chose to be His people; προέγνω. BDAG, “**choose beforehand** τίνα someone **Rom 8:29**, τὸν λαὸν αὐτοῦ **11:2**”. The nation is being acknowledged in advance for salvation on a collective level, so this text has nothing to do with the false doctrine of predestination • *whom:* this stands in the plural and means the people of God as a group. They are marked out before the day of judgment to be saved. “Marked out before hand” (προώρισεν) has nothing to do with the false doctrine of individual predestination from eternity past • *firstborn:* See Col. 1:15; Rev. 3:14. Though Yēshua existed beforehand, he went through the experience of being the “firstborn” of Miriam.

<sup>b</sup> *marks out beforehand:* Yāhweh predetermines to call many to salvation, and these he calls. Of the called some respond, and these are chosen and justified. This calling determines who will get to hear the good news. Many are called, few end up being chosen. • *corrects:* the literal sense is ‘justices,’ which means 1. to correct in a penal sense by balancing the divine justice against our sin through forgiveness and payment of the penalty on the cross by Mēssiah, 2. to correct in a moral sense by making us righteous, through the instruction of his commandments and sanctification by the Holy Spirit.

**31** What then shall we say to these things? If the Almighty is for us, who is against us? **32** He who did not spare his own Sōn, but delivered him over for us all, how will he not also with him freely give us all things? **33** Who will bring a charge against the Almighty’s chosen? the Almighty is the one who is correcting; <sup>c</sup> **34** who is the one who condemns? Mēssiah Yēshua is he who died, yes, rather who was raised, who is at the right hand of the Almighty, who also intercedes for us. **35** Who will separate us from the love of Mēssiah? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** Just as it is written, FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG. WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED. <sup>d</sup> **37** But in all these things we overwhelmingly conquer through him who loves us. **38** For I am convinced that neither death, nor life, nor messengers, nor principalities, nor things present, nor things to come, nor powers, **39** nor height, nor depth, nor any other created thing, will be able to separate us from the love of the Almighty, which is in Mēssiah Yēshua our Adōnai.

#### Concerning Unfaithful Israelites

**9** I am telling the truth in Mēssiah, **2** I am not lying, my conscience testifies with me in the Holy Spirit, **2** that I have great sorrow and unceasing grief in my heart. **3** For I could wish that I myself were accursed, *separated* from Mēssiah for the sake of my brothers, my kinsmen according to the flesh, **4** who are Israelites, for whom is the adoption as sons, and the glory and

<sup>c</sup> *correcting:* **justicing, paying the penalty, correcting;** or **making righteous.**

<sup>d</sup> Psa 44:23(22).

**Romans 9:5**

the covenants and the giving of the Law and the service and the promises,<sup>a</sup> **5** for whom are the fathers, and from whom is the Mëssiah according to the flesh, who is over all, Almighty, blessed for *all* the ages. Amæn.

**The Election Of The Fathers Does not Guarantee The Election Of The Offspring**

**6** But it is not as though the word of the Almighty has failed. For they are not all Israel who are *descended* from Israel; **7** nor are they all children because they are Abraham's seed, but: IN ISAAC YOUR SEED WILL BE NAMED.<sup>b</sup> **8** That is, it is not the children of the flesh who are children of the Almighty, but the children of the promise are considered as seed. **9** For this is the word of the promise: AT THIS TIME I WILL COME, AND SARAH WILL HAVE A SON.<sup>c</sup> **10** And not only this, but there was Rebekah also, when she had conceived by one man, our father Isaac; **11** for though they were not yet born and had not done anything good or bad, so that the Almighty's purpose according to *his* choice would stand, not from works but from him who calls, **12** it was said to her, THE OLDER WILL SERVE THE

YOUNGER.<sup>d</sup> **13** Just as it is written, JACOB I LOVED, BUT ESAU I HATED.<sup>e</sup>

**14** What shall we say then? There is no injustice with the Almighty, is there? May it never be! **15** For he says to Moses, I WILL HAVE MERCY ON WHOM I SHOULD HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I CAN HAVE COMPASSION.<sup>f</sup> **16** So then *election* is not for the one wishing or the one running, but from the Almighty who has mercy,<sup>g</sup> **17** because the Scripture says to Pharaoh, FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.<sup>h</sup> **18** So then he has mercy on whom he desires, and he hardens whom he

<sup>a</sup> *Israelites*: Ἰσραηλίται Looking back to verse 3 the term Israelites is meant to designate physical Israel or all those descended from Israel • *for whom*: or, **to whom pertain** (NKJV). All these things are for the seed of Israel, but as is made plain in verse 6 and onward only that Israel which is the remnant of Israel legitimately receives them through trusting faithfulness and becomes heir of these things • *service*: temple service, worship of Yähweh.

<sup>b</sup> *seed*: descent is not enough. One must remain faithful to the covenant also.

Gen. 21:12.

<sup>c</sup> Gen. 18:14.

<sup>d</sup> Gen. 25:23; The Almighty made a choice about who would be better fitted to lead the chosen nation. This had nothing to do with predestining Esau to damnation. Esau's subsequent poor choices not to live within Yähweh's choice were his own. And Yähweh did not ask of Esau anything he himself was unwilling to do. Yëshua too came to serve.

<sup>e</sup> Mal. 1:2-3; This is much later in history and means the descendants of Esau vs. the descendants of Jacob. It was the outcome, but not the only outcome possible of the prophecy. The sinful choices of Edom led to their being despised, not Yähweh's choice.

<sup>f</sup> Ex. 33:19; Yähweh had as much compassion on Esau as was possible.

<sup>g</sup> *wishing*: or, hopeful thinking that desires God's favor but has failed to embrace it by being trustingly faithful • *running*: Paul means that the one working to receive divine mercy will not succeed either. One does not run the race to receive mercy. One receives mercy through trusting, and remains in it afterward by abiding in faithfulness.

<sup>h</sup> Ex. 9:16.

desires. <sup>a</sup>

19 You will say to me then, “Why does he still find fault? For who resists his will?” <sup>b</sup> 20 On the contrary, who are you, man, who answers back to the Almighty? The thing molded will not say to the molder, WHY DID YOU MAKE ME LIKE THIS, will it? <sup>c</sup> 21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? <sup>d</sup> 22 What if the Almighty, although willing to demonstrate his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction? 23 And *he did so* to make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, 24 even us, whom he also called, not from among the Jews only, but also among the nations. <sup>e</sup>

<sup>a</sup> To redeem one set of people requires the judgment of another set of people who put themselves in the way of Yāhweh’s efforts. Due to sin, it is not possible to save all. See Isa. 43:3-4.

<sup>b</sup> The questioner does not understand that Yāhweh is not arbitrary. He only thinks so because sin and death cause him to misunderstand Yāhweh’s purpose. The fault is sin and death, and were it not for death the questioner would choose what was right and Yāhweh would choose to include him in His good plans.

<sup>c</sup> Isa. 29:16, 45:9.

<sup>d</sup> This is answering a fool according to his folly. The fool faults God for what he perceives as arbitrary (unfair) use of his creation because he chooses not to hold God innocent nor to seek to understand God’s purposes.

<sup>e</sup> The circumstances required the Almighty to judge others in order to redeem those he judged redeemable. Isa. 43:3-4 states the principle. The divine purposes are not fickle, but are guided

25 As he says also in Hosea, I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’ 26 AND IT WILL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY WILL BE CALLED SONS OF THE LIVING ALMIGHTY. <sup>f</sup> 27 And Isaiah cries out concerning Israel, THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; 28 FOR YĀHWEH WILL EXECUTE HIS WORD UPON THE EARTH, THOROUGHLY AND QUICKLY. <sup>g</sup> 29 And just as Isaiah foretold, EXCEPT YĀHWEH OF ARMIES HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH. <sup>h</sup>

30 What shall we say then? That nations, who did not pursue justice attained justice, even the justice which is by faithfulness; <sup>i</sup> 31 but Israel, pursuing a norm of justice, did not arrive at the Law. <sup>j</sup> 32 Because Why?

by his righteousness and justice to maximize his love toward man and minimize the damages of sin.

<sup>f</sup> Hos. 2:23, 1:10.

<sup>g</sup> Isa. 10:22-23.

<sup>h</sup> Isa. 1:9.

<sup>i</sup> *justice*: 1. Yāhweh’s *justice* in having Yēshua pay the penalty, or 2. *righteousness*. *faithfulness*: 1. Mēssiah’s faithfulness on the cross to pay the penalty, or 2. our faithfulness in response, and his covenant faithfulness to make us righteous.

<sup>j</sup> *norm of justice*: 1. The *norm of justice* is that the sinner should have to pay his own penalty, or attempt to compensate Yāhweh for his sin. 2. Without trusting in the promise it is inevitable that men will seek to compensate God. One cannot both be faithful and righteous and attempt to compensate God at the same time • *Law*: or *standard*. They

Romans 9:33

because *it was not received* by trusting faithfulness, but as though by the customary works. They stumbled over the stumbling stone, **33** just as it is written, Behold, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND THE ONE MAKING HIS SUPPORT UPON HIM WILL NOT BE DISAPPOINTED. <sup>a</sup>

**The Exception To The Normal Justice**

**10** Brothers, indeed, my heart's desire and prayer toward the Almighty concerning them is for salvation. **2** For I testify to them, because they have zeal for the Almighty, nevertheless not according to accurate knowledge, **3** because they are not acknowledging the Almighty's justice, and while seeking to establish their own justice, they are not subjected to the justice of the Almighty. <sup>b</sup> **4** For Mëssiah is the end of the norm for justice to everyone trustingly faithful.

**5** Certainly, Moses writes about the righteousness which is from the Law, in that, THE ONE WHO DOES THEM WILL LIVE BY THEM. <sup>c</sup> **6** namely—which righteousness, from faithfulness is speaking in this way: YOU SHOULD NOT SAY IN YOUR HEART, "WHO WILL ASCEND INTO HEAVEN?" (that is, to bring Mëssiah down) <sup>d</sup> **7** or "Who will descend into

did arrive at the Law's teaching on Mëssiah's justice.

<sup>a</sup> Isa. 28:16. • *making his support: or trustingly faithful.*

<sup>b</sup> *Almighty's justice:* Which is that Mëssiah had to die for our transgressions to pay the penalty. • *own justice:* 1. their tradition without Mëssiah 2. circumcision 3. election according to Judaism 4. compensatory deeds.

<sup>c</sup> Lev. 18:5. Paul's point is what it does not say. It does not say that keeping the commandments compensates for sin. It only says one lives by them.

<sup>d</sup> Deu. 30:12. Paul's point is that no one

the abyss?" (that is, to bring Mëssiah up from the dead). <sup>e</sup> **8** But what is it saying? THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART—which is the word of the faithfulness which we are proclaiming, <sup>f</sup> **9** that if you should confess with your mouth, Adōnai Yēshua, and will be trustingly faithful in your heart, because the Almighty raised him from the dead, you will be saved; <sup>g</sup> **10** For with *the* heart one is trustingly faithful leading to righteousness, and with *the* mouth agrees resulting in salvation. <sup>h</sup> **11** For the scripture is saying, EVERYONE MAKING HIS SUPPORT UPON HIM WILL NOT BE ASHAMED. <sup>i</sup> **12** For there is no distinction between Jew and Greek;

is good enough to deserve to go up to heaven.

<sup>e</sup> Not a quotation. Paul is only filling out his *drash* (artistic use of the text to make a point). Deu. 30:13 reads, "who will cross the sea for us" (MT, LXX). Paul's point is that even the worst of sinners may repent and be forgiven if they are trustingly faithful.

<sup>f</sup> Deu. 30:11-14. It is sufficient to be faithful with what Yāhweh has already revealed to us.

<sup>g</sup> *heart:* trusting faithfulness is the loyal decision of the heart, and when genuine affects the way one lives their external life. • *because:* ὅτι, **seeing that, because that, in that;** this supplies the reason for supporting Mëssiah, for being loyal to him, and not a mere fact to be supported (believed).

<sup>h</sup> *faithful: supportive.*

<sup>i</sup> *making his support upon:* or, 'trustingly faithful in' Isa. 28:16. Literally, 'the one placing his support [onto him] will not panic.' The idea of 'hasten' is that of hurried flight from the battle, cowardliness, or desertion. The text teaches both trust and loyalty to Mëssiah. The LXX equates fleeing away (disloyalty) with the shame of cowardice.

for the same Adōnai is Adōnai of all, abounding in riches to all who call on him; **13** because ALL WHO MAY CALL UPON THE NAME OF YĀHWEH WILL BE SAVED. <sup>a</sup>

**14** How then can they call on him in whom they have not pledged trusting faithfulness? And how can they pledge trusting faithfulness in whom they have not heard? And how will they listen without someone announcing? **15** How will they announce unless they are sent? Just as it is written, HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS! <sup>b</sup>

**16** However, they did not all submissively listen to the good news; for Isaiah says, YĀHWEH, WHO HAS PLEDGED TRUSTING FAITHFULNESS ACCORDING TO OUR MESSAGE? <sup>c</sup> **17** So trusting faithfulness comes from listening, and listening by the word of Mēssiah. <sup>d</sup>

**18** But I ask, have they not heard? On the contrary, THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD. <sup>e</sup> **19** But I ask, did Israel

<sup>a</sup> name: **reputation, fame, character.**

“All who call [worship, pray, call for help] upon [on, in, according to] the name [reputation, character] of Yāhweh will be saved.” Paul is clearly identifying Yēshua to be Yāhweh, and interpreting the text as synonymous with becoming trustingly faithful to Mēssiah. See vs. 14 • Joel 2:32.

<sup>b</sup> Isa. 52:7.

<sup>c</sup> *pledged trusting faithfulness according to our message:* לְשִׂמְעֵתָנוּ לְמֵסִיחָנוּ = **given support concerning our message.** Isa. 53:1.

<sup>d</sup> *word:* ῥήματος 1. the living spoken word • *Mēssiah:* late manuscripts read ‘God’ due to a one letter mistake by the scribes.

<sup>e</sup> Psa. 19:4. Paul refers to the witness of creation. The Psalm needs to be read to understand Paul’s sense.

not know? First Moses says, I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU. <sup>f</sup> **20** And Isaiah is very bold and says, I WAS FOUND BY THOSE WHO SOUGHT ME NOT, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME. <sup>g</sup> **21** But as for Israel he says, ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISLOYAL AND OBSTINATE PEOPLE. <sup>h</sup>

#### **A Remnant Of Israel Will Be Saved**

**11** I ask then, has the Almighty rejected his people? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. **2** The Almighty has not rejected his people whom he chose before. Or do you not know what the Scripture says according to Elijah, how he pleads with the Almighty against Israel? **3** YĀHWEH, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE. <sup>i</sup> **4** But what is the *divine* oracle to him? I HAVE KEPT FOR MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL. <sup>j</sup> **5** In the same way then, there has also come to be at the present time a remnant according to the election of loving-kindness. <sup>k</sup> **6** But if it

<sup>f</sup> Deu. 32:21. The judgment is because they did know, but chose idolatry instead.

<sup>g</sup> Isa. 65:1. This is testimony to the effectiveness of the message. It reaches those who are not particularly looking. The fault then is the rebellion of Israel.

<sup>h</sup> Isa. 65:2.

<sup>i</sup> 1Kings 19:10, 14.

<sup>j</sup> 1Kings 19:18.

<sup>k</sup> • *election:* or *choice.* First God chooses whom to give the message to (the calling: cf. Rom. 9:15), and then those who respond with trusting faithfulness

**Romans 11:7**

is by loving kindness, it is still not from works, otherwise loving kindness would still not be loving kindness. † **7** What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; <sup>a</sup> **8** just as it is written, THE ALMIGHTY GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY. <sup>b</sup> **9** And David says, LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. **10** LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS CONTINUALLY. <sup>c</sup>

**11** I ask then, did they stumble so that they should fall? May it never be! But by their transgression salvation is come to the nations, MAKING THEM JEALOUS. <sup>d</sup> **12** Now if their transgression is riches for the world and their failure is riches for the nations, how much more will their fullness be!

**13** But I am speaking to you about the nations. Inasmuch then as I am an emissary for the nations, I magnify my ministry, <sup>e</sup> **14** if somehow I might

move to jealousy my fellow countrymen and save some of them. **15** For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

**16** If the first fruit is holy, the lump is also; and if the root is holy, the branches are too. **17** But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, **18** do not rejoice against the *fallen* branches, but if you rejoice against them, it is not you who supports the root, but the root that supports you. **19** You will say then, “Branches were broken off so that I might be grafted in.” **20** Quite right! they were broken off for their unfaithfulness, but you stand by your faithfulness. Do not be conceited, but fear; <sup>f</sup> **21** because if the Almighty did not spare the natural branches, he will not spare you, either. **22** behold then the kindness and severity of the Almighty; to those who fell, severity, but to you, the Almighty’s kindness, if you continue in his kindness; otherwise you also will be cut off. **23** And they also, if they do not continue in their unfaithfulness, will be grafted in, for the Almighty is able to graft them in again. **24** For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

**25** For I do not want you, brothers, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to

---

He chooses to save. The first choice is contingent on who may be saved. The second is contingent on abiding in trusting faithfulness.

<sup>a</sup> Hardening comes after too many rejections of the message. The opportunity of further hearing is denied and taken away.

<sup>b</sup> Deu. 29:4, ‘And Yāhweh has not given ye understanding to know, and eyes to see, and ears to hear even to this day.’ Also, Isa. 29:10.

<sup>c</sup> Psa. 69:22-23.

<sup>d</sup> Hebrew: חֲסִינָה. Deu. 32:21. They first fell from favor through transgression (rebellion), and then God made them blind and deaf so as to stumble. God did not make them first stumble so that they might fall.

<sup>e</sup> about: **concerning, in regard to, or to;**

---

date of respect, Wallace, pg. 144.

<sup>f</sup> *conceited*: or **arrogant**. See end note: Rom. 11:17-20 on the difference between anti-Semitism and opposing Jewish heresies.

Israel until the fullness of the nations comes in; <sup>a</sup> **26** and so all Israel will be saved; just as it is written, THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. <sup>b</sup> **27** AND THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS. <sup>c</sup>

**28** With respect to the good news they are enemies because of you, but with respect to election they are beloved for the sake of the fathers. <sup>d</sup>

**29** For these gifts and this calling from the Almighty is irrevocable. <sup>e</sup>

**30** For just as you once were disloyal to the Almighty, but now are found by mercy, because of their disloyalty, **31** so these also now have pledged

disloyalty, to the mercy belonging to you, in which case they also must now be found by mercy, **32** because the Almighty confines all for disloyalty wherein he might show mercy to all *parties*.

**33** Oh, the deepness of the riches, and of the wisdom and knowledge of the Almighty! How unfathomable are his judgments and untraceable his ways! **34** For who has known the mind of Yāhweh, or who became his counselor? **35** Or who has first given to him that it might be paid back to him again? **36** For from him and by means of him and for him are all things. To him be the glory for *all* the ages. Amæn.

<sup>a</sup> *fullness of the nations*: τὸ πλήρωμα τῶν ἐθνῶν. See Gen. 48:19: מְלִאכָה לְיִשְׂרָאֵל. The Almighty will remove his part of the blindness upon the Jews so that they might repent at the time of the end when the mission to the nations is finished, and then they will repent as readily as Ephraim repented.

<sup>b</sup> Isa. 59:20. Paul and the Septuagint reflect a Hebrew text that reads: וְיִשְׁבְּרֵי וְיִשְׁבְּרֵי instead of וְיִשְׁבְּרֵי וְיִשְׁבְּרֵי.

<sup>c</sup> Isa. 59:21, 27-9; Zec. 3:9. The last clause paraphrases the sources.

<sup>d</sup> The tribe of Judah is jealous of having its inheritance shared with the converted nations, and therefore they try to prevent it. This resentment is not the love of the Almighty, but it does provoke them to ponder the fact that their standing with God may not be what they think it is, and if they come to Mēssiah he will heal their heart. According to divine election God will again remove the blindness he has put on them at the time of the end, and instead put it on the nations that have not listened to the good news.

<sup>e</sup> *this calling*: this refers to the quotation just before, and pertains to all Israel, including Ephraim. Each part of Israel is favored in turn, and the nations receive their turn through Ephraim.

**One People With Various Gifts**

**12** Therefore I urge you, brothers, by the mercies of the Almighty, to present your bodies a living and holy sacrifice, acceptable to the Almighty, which is your reasonable worship. <sup>f</sup> **2** And do not be conformed to this age, but be transformed by the renewing of your mind, so that you may prove what the will of the Almighty is, that which is good and acceptable and perfect. <sup>g</sup> **3** For through the loving-kindness given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as the Almighty apports to each a measured trust. <sup>h</sup> **4** For just as we have many members in one body and all the members do not have the same

<sup>f</sup> *reasonable*: or **logical, thought out**  
● **worship**: or **service**.

<sup>g</sup> *prove*: **test, examine, confirm, discern, attest**.

<sup>h</sup> *trust*: something that is entrusted to one as an endowment, office, ministry, or administration. One's calling in life is the 'trust' that one is given to take care of and use for the benefit of the faithful.

**Romans 12:5**

function, **5** so we, who are many, are one body in Mēssiah, and individually members one of another. **6** We have gifts that differ according to the favor given to us: if prophecy, in agreement with the trust; <sup>a</sup> **7** if service, in his serving; or he who teaches, in his teaching; **8** or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

**9** Let love be without hypocrisy. Abhor what is evil; cling to what is good. **10** Be devoted to one another in brotherly love; give preference to one another in honor; **11** not lagging behind in diligence, enthusiastic in spirit, serving Yāhweh; **12** rejoicing in confident expectation, persevering in tribulation, devoted to prayer, **13** contributing to the needs of the holy ones, practicing hospitality.

**14** Bless those who persecute you; bless and do not curse. **15** Rejoice with those who rejoice, and weep with those who weep. **16** Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. **17** Never pay back evil for evil to anyone. Respect what is right in the sight of all men. **18** If possible, so far as it depends on you, be at peace with all men. **19** Never take your own revenge, beloved, but leave room for the wrath of the Almighty, for it is written, 'VENGEANCE IS MINE, I WILL REPAY,' SAYS YĀHWEH. **20** BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS UPON HIS HEAD. **21** Do not be

overcome by evil, but overcome evil with good.

**Obey The Higher Authority**

**13** Every person is to be in subjection to the higher authorities, because there is no *legitimate* authority except from the Almighty, and those which exist are established by the Almighty. **2** So whoever resists the authority really opposes the ordinance of the Almighty; and those opposing will receive condemnation against themselves. **3** because rulers are not a cause of fear respecting a good deed, but against the evil deed. So do you want to have no fear of the authority? Do what is good and you will have praise from the same; **4** because he is a servant of the Almighty to you for good. Yet if you should do an evil thing, be afraid, because he does not carry the sword for nothing, because he is a servant of the Almighty, an avenger who brings wrath on the one doing an evil thing. **5** Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. **6** For because of this you also pay levies, because they are ministers of the Almighty, attending to this very thing. **7** Return to all what is owed them: levy to whom levy is due; tax to whom tax is due; respect to whom respect is due; honor to whom honor is due. **8** Owe nothing to anyone, except to love one another, because the one loving another truly completes the Law. **9** For this, YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET, and in regard to many other commandments, it is headed up under this saying, YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. **10** Love does no wrong to a neighbor; therefore love is the completion of the Law.

<sup>a</sup> *trust*: it is hard to say whether Paul means 'the faith' here in a later use meaning 'correct doctrine,' or whether he means the endowment (trust) given to the prophet.

**11** Do this, knowing the time, that it is already the hour for you to be awakened from sleep; because now our salvation is nearer to us than when we pledged trusting faithfulness. **12** The night advances, yet the day is near. Therefore we should lay aside the deeds of the darkness and we should put on the weapons of light. **13** We should walk properly as in daytime, not in revelry and drunkenness, not in sexual promiscuity and sensual liberties, not in strife and jealousy. <sup>a</sup> **14** But put on our Adōnai Yēshua the Mēssiah, and make no provision for the flesh in regard to its lusts.

### Love The Weaker Brother

**14** Now welcome the one who is weak in the faith, but not for scrutinizing his reasoning. <sup>b</sup> **2**

<sup>a</sup> *revelry*: 1. a wild party involving uncontrolled passions, drinking, immodest or suggestive dancing and similar behavior designed to excite perversions and lust, e.g. a frat party 2. a perverse parade or party in the streets. 3. excessive feasting such as the Romans practiced. • *sensual liberties*: **sensuality**, **licentiousness** 1. the pushing of the envelope toward immorality against what is considered good behavior in public for the sake of sexual indulgence, body movements, unchaste touching of men or women, suggestive language • *strife*: pointless or unproductive arguments in which the emotions are out of control and the reason the argument is continued is usually to vindicate one's hurt pride • *jealousy*: ill feeling toward the success or popularity of another person.

<sup>b</sup> *the faith*: τῆς πίστεως, a late usage, meaning **correct doctrine** or **practice**. Don't try to get to the bottom of personal reasons for personal convictions. This does not exempt those who are actively teaching error or heresy from being corrected.

One person has confidence to eat everything, but he who is weak eats vegetables only. <sup>c</sup> **3** The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for the Almīghty has accepted him. **4** Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for Yāhweh is able to make him stand.

**5** One person chooses to *fast* day by day, another chooses to *fast* every day. Each person must be fully convinced in his own mind. <sup>d</sup> **6** The one concerned about the *traditional fast* day, is concerned about it for Yāhweh, but he who eats, does so for Yāhweh, for he gives thanks to the Almīghty; and he who eats not, for Yāhweh he does not eat, and gives thanks to the Almīghty, **7** because not one of us lives for himself, and not one dies for himself. **8** For if we live, we live for Yāhweh, or if we die, we die for Yāhweh. Therefore whether we live or die, we are Yāhweh's. **9** For to this end Mēssiah died and lived again, that he might be both Adōnai of the dead and of the living. **10** But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of the Almīghty. **11** For it is written, AS I LIVE, SAYS YĀHWEH,<sup>1</sup> EVERY KNEE WILL BOW

<sup>c</sup> There are those who feel they should be strict vegetarians. This should be allowed without analyzing their personal reasonings • *eat everything*: meaning meat and vegetables.

<sup>d</sup> Traditional fasting days could be disputable matters, except for Yom Kippur which is one of the appointed times. It will be clear from the following context that the days in question are traditional fasts. . . "he who eats. . . he who eats not" (vs. 6).

**Romans 14:12**

TO ME, AND EVERY TONGUE WILL GIVE PRAISE TO THE ALMIGHTY.<sup>2 a</sup> **12** So then each one of us will give an account of himself to the Almighty. **13** Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother’s way.

**14** I know and am convinced in Adōnai Yēshua, that no *food* is common through itself, except to him who is considering any *food* to be common, to him it is common.<sup>b</sup> **15** For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Mēssiah died.<sup>c</sup>

**16** However do not let what is for you a good thing be spoken of as evil; <sup>d</sup> **17** because, the kingdom of the Almighty is not eating and drinking, but justice and peace and joy in the Holy Spīrit. **18** For he who in this way serves Mēssiah is acceptable to the Almighty and approved by men. **19** So then we pursue the things which make for peace and the building up of one another.

**20** Do not tear down the work of the Almighty for the sake of food. All indeed is clean, but they are evil for the man who by stumbling eats.<sup>e</sup> **21**

<sup>a</sup> (1) Isa. 49:18; (2) Isa. 45:23.

<sup>b</sup> *common*: κοινόν. Food cannot transfer ritual impurity. If one feels spiritually defiled, though, they should not eat it, even when there is no objectively true reason that it should defile anyone. See end note Romans 14:14.

<sup>c</sup> Do not try to make him eat food that he considers common.

<sup>d</sup> On the other hand he should not condemn your assurance that the food cannot transfer defilement. Personal scruples are personal. When a person tries to teach it to others, then it is fair to rebuke it.

<sup>e</sup> Paul means all food. In the Rabbinical theory common and unclean are the

It is good not to eat meat or to drink wine, or whatever makes your brother stumble. **22** The confidence which you have, have as your own conviction before the Almighty. Happy is he who does not condemn himself in what he approves. **23** But he who doubts is condemned if he eats, because it is not from trusting faithfulness; and whatever is not from trusting faithfulness is sin.

**Sacrificing Self For The Powerless**

**15** Now we who are strong ought to bear the weaknesses of those without strength and not please ourselves. **2** Each of us is to please his neighbor for his good, to his edification. **3** For even Mēssiah did not please himself; but as it is written, THE REPROACHES OF THOSE WHO REPROACHED YOU FELL UPON ME.<sup>f</sup> **4** For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have confident expectation. **5** Now may the Almighty who patiently endures and gives encouragement grant you to be of the same mind with one another according to Mēssiah Yēshua, **6** so that with one accord you may with one voice glorify the Almighty and Fāther of our Adōnai Yēshua the Mēssiah.

**7** Therefore, accept one another, just as Mēssiah also accepted us to the glory of the Almighty. **8** For I say that Mēssiah certainly became a servant of the circumcision on behalf of the truth of the Almighty to confirm the promises given to the

same. Beef prepared by a non-Jew became unclean meat to the Rabbinical Jew. Paul is not asserting the cleanness of unclean things, but only of clean food which the Rabbis would say is unclean due to whom it was prepared by.

<sup>f</sup> Psa. 69:9.

fathers, **9** and the nations for mercy, to glorify the Almighty; as it is written, **THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE NATIONS, AND I WILL SING TO YOUR NAME.** <sup>a</sup> **10** And again he says, **REJOICE, YE NATIONS, WITH HIS PEOPLE.** <sup>b</sup> **11** And again, **PRAISE YAH ALL YE NATIONS, AND LET ALL THE NATIONS PRAISE HIM.** <sup>c</sup> **12** Again Isaiah says, **THERE WILL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE THE NATIONS, UPON HIM WILL THE NATIONS PUT THEIR CONFIDENCE.** <sup>d</sup>

**13** Now may the Almighty of confident expectation fill you with all joy and peace while being trustingly faithful, so that you will abound in confident expectation by the power of the Holy Spirit.

**14** And concerning you, my brothers, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another. **15** But I have written very boldly to you on some points so as to remind you again, because of the favor that was given me from the Almighty, **16** to be a minister of Messiah Yeshua to the nations, ministering as a priest the good news of the Almighty, that the offering of the nations might become acceptable, being made holy by the Holy Spirit.

**17** Therefore in Messiah Yeshua I have found reason for glorying in things pertaining to the Almighty. **18** For I will not presume to speak of anything except what Messiah has accomplished through me, resulting in the submissive listening of the nations by word and deed, **19** in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as

<sup>a</sup> 2Sam. 22:50; Psa. 18:49.

<sup>b</sup> Deu. 32:43.

<sup>c</sup> Psa. 117:1.

<sup>d</sup> Isa. 11:10.

Illyricum I have fully proclaimed the good news of Messiah. **20** And thus I aspired to proclaim the good news, not where Messiah was already named, so that I would not build on another man's foundation; **21** but as it is written, **THEY WHO HAD NO NEWS OF HIM WILL SEE, AND THEY WHO HAVE NOT HEARD WILL UNDERSTAND.** <sup>e</sup> **22** For this reason I have often been prevented from coming to you, **23** but now, with no further place for me in these regions, and since I have had for many years a longing to come to you **24** whenever I go to Spain—for I expect to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while.

**25** But now, I am going to Jerusalem, serving the holy ones. **26** For Macedonia and Achaia have been pleased to make a contribution for the poor among the holy ones in Jerusalem. **27** Yes, they were pleased, and they are indebted to them. For if the nations have shared in their spiritual things, they are indebted to minister to them also in material things. **28** Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. **29** I know that when I come to you, I will come in the fullness of the blessing of Messiah. **30** Now I urge you, brothers, by our Adonai Yeshua the Messiah and by the love of the Spirit, to strive together with me in your prayers to the Almighty for me, **31** that I may be rescued from those who are disloyal in Judea, and that my service for Jerusalem may prove acceptable to the holy ones; **32** so that I may come to you in joy by the will of the Almighty and can enjoy mutual rest with you. **33** Now the Almighty of peace be with you all. Amæn.

<sup>e</sup> Isa. 52:15.

## Romans 16:1

### Individual Greetings

**16** I commend to you our sister Phoebe, who is also a servant of the assembly which is in Cenchrea, **2** that you receive her in Yāhweh as worthy of the holy ones, and that you stand by her in whatever matter she may have need of you; also because she has been a helper of many, and of myself. †

**3** Greet Prisca and Aquila, my fellow workers in Mēssiah Yēshua, **4** who for my life risked their own necks, for whom not only do I give thanks, but also all the assemblies in the nations, **5** and the assembly in their house. Greet Epaenetus, my beloved, who is a first fruit to Mēssiah in Asia.

**6** Greet Miriam, who does many labors for you.

**7** Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the emissaries, who also were in Mēssiah before me.

**8** Greet Ampliatus, my beloved in Yāhweh.

**9** Greet Urbanus, our fellow worker in Mēssiah, and Stachys my beloved.

**10** Greet Apelles, the approved in Mēssiah. Greet those who belong to Aristobulus.

**11** Greet Herodion, my kinsman. Greet those belonging to Narcissus, who are in Yāhweh.

**12** Greet Tryphaena and Tryphosa, workers in Yāhweh. Greet Persis the beloved, who are laboring in Yāhweh.

**13** Greet Rufus, chosen for Yāhweh, and his mother and mine.

**14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them.

**15** Greet Philologus and Julia,

Nereus and his sister, and Olympas, and all the holy ones who are with them.

**16** Greet one another with a holy kiss. All the assemblies of Mēssiah greet you.

**17** Now I urge you, brothers, to watch for those causing dissensions and hindrances alongside the teaching which you learned, and turn away from them, † **18** because such ones are slaves, not of our Adōnai Mēssiah but of their own appetite, and by graceful words and pleasant sounding speech they deceive the hearts of those who practice no deceit. † **19** For your submissive listening has touched all; therefore I am rejoicing over you, but I want you to be wise regarding good and innocent regarding evil.

**20** The Almighty of peace will soon crush Satan under your feet. The loving-kindness of our Adōnai Yēshua be with you.

**21** Timothy my fellow worker greets you, and Lucius and Jason and Sosipater, my kinsmen.

**22** I, Tertius, who write the letter, greet you in Yāhweh.

**23** Gaius, my host and all the assembly, greet you. **24** Erastus, the city treasurer greets you, and Quartus, the brother.

**25** Now, to the one who is able to strengthen you, through my good news, and the proclamation of Yēshua the Mēssiah, through the revelation of the mystery, in times past having been kept quiet, **26** but which is now manifested through the prophetic writings, and made known according to the promise of the everlasting Almighty, which concerns a faithfully submissive listening, in all the nations. **27** to the only wise Almighty, through Yēshua the Mēssiah, be glory for *all* the ages. Amæn.

## End Notes:

**Rom. 11:6.** God's choice to call, and his choice to save those who respond are based on loving-kindness. We can do nothing to earn this favor. However, we receive this favor while we are trusting in his promises and faithful to his commandments (cf. Exo. 20:6). Trusting faithfulness keeps us abiding in his love. It does not achieve it in the first place. Paul is not against working out salvation to remain in a state of grace (cf. Phil. 2:12), with due fear of rebellion. He is only against the notion of working to achieve it, or obligate God to grant it in the first place.

**Rom. 11:17-20** Paul is telling us not to be arrogant toward the cut off branches, the tribe of Judah. This means we should not participate in the anti-Semitic hatred of others against Jews. Gen. 3:15 says that Satan will hate the seed of Israel, and he hates them even when unfaithful to the covenant. *root*: not to be confused with the cut off branches. Wild Ephraim has been grafted onto the remaining root (Gen. 48:19) and is equal in the inheritance of Israel and in obligation to the covenant. Some Jews come to accept Mëssiah, yet have fallen into a serious anti-law heresy. They say that non-Jewish Israel, whom they insist on calling "Gentiles" is not required observe the Law or keep the covenant obligations. Opposing this heresy is not the boasting Paul speaks about. Paul is speaking about the irrational hatred of Jews, which is for no other reason than that they are Jewish. However, these sectarian Jews will move heaven and earth to make non-Jews think that laying claim to equal inheritance in Israel and equal covenant obligations is the boasting that Paul was speaking about. Nothing could be further from the truth. After coming to Mëssiah and realizing their covenant obligations, non-Jews should begin with keeping the Sabbath holy.

**Romans 14:14** *common*. This word means 'common', 'shared', 'defiled', and even 'communicable,' but not *unclean*. The difference is critical. In the Rabbinical theory ritual defilement was like a communicable disease. Scripturally speaking, however, ritual defilement was only transferred one step by mere contact from source to person, or from person to person in certain cases. Thus one who touched a dead body is defiled, but one who touches the person who touched the dead body is not defiled. One who touches a woman on her period becomes unclean, but if she or the one touching her prepares food for others, the food does not become *common* so as to transfer impurity to the person who eats it. Only what she sits on can transfer ritual impurity. Even if the food could in theory be rendered ritually impure for presentation in the Temple as an offering, it cannot become 'common,' which is to say a source of impurity to those who eat it, because the source of the impurity is not the food. Ritual impurity transfers only one step at the most from the source to the next object or person. Therefore, no food is 'common.' No food can communicate ritual impurity unless the actual source of the impurity is on the food. The Rabbis overextended the applicability of what was common, things that could communicate impurity, so that if a non-Jew prepared food, then the food was regarded as unclean. They did this because they thought it to their advantage to keep the Jewish community free of non-Jews, and not keep non-Jews from contaminating Judaism. This reverse discrimination is a result of excessive tribalism, and it is not biblical • *itself*: The Rabbinical theory of contamination by mere association went too far, and Paul did not agree with it. See Acts 9-11; Matt. 15; Mark 7. Paul adds "through itself" to clarify that food touched by an unclean person does not transfer the defilement to the consumer. The only exception to this is if the unclean person actually sat or slept on the food (cf. Lev. 15), but this is completely improbable with food preparation. But if such an accidental defilement

## **Romans End Notes**

occurs, it does not spiritually defile the one who unknowingly eats unless he knows this to be the case. It will make the person unclean, but uncleanness which is accidental or by nature is not a sin unless it is imported into the holy places (cf. Lev. 15:31).

**Rom 16:2.** *Yāhweh*: or *Adōnai*, here and in the following verses.

**Rom 16:17.** *dissensions*: lit. *standing apart*; a dispute over a debatable difference of opinion used as a pretext to create an exclusive faction and condemn all others that do not join with it.

**Rom 16:18.** *appetite*: appetite for power, influence, or to be somebody.

## FIRST CORINTHIANS

### Greeting

**1** Paul, called *to be* an emissary of Yēshua the Mēssiah by the will of the Almīghty, and Sosthenes our brother.

**2** To the assembly of the Almīghty which is at Corinth, to those who have been set apart in Mēssiah Yēshua, called to be holy, along with all who call upon the name of our Adōnai Yēshua the Mēssiah in every place, theirs and ours:

**3** Loving-kindness to you and peace from the Almīghty our Fāther and Adōnai Yēshua the Mēssiah.

**4** I thank my Almīghty always concerning you, for the loving-kindness of the Almīghty which was given you in Mēssiah Yēshua, **5** that in everything you are enriched in him, in all speech and all knowledge, **6** even as the testimony concerning Mēssiah is confirmed in you, **7** so that you are not lacking in any gift, awaiting eagerly the revelation of our Adōnai Yēshua the Mēssiah, **8** who will also confirm you to the end, blameless in the day of our Adōnai Yēshua the Mēssiah. **9** The Almīghty is faithful, through whom you are called into fellowship with his Sōn, Yēshua the Mēssiah our Adōnai.

### Divisions And Quarrels

**10** Now I exhort you, brothers, according to the reputation of our Adōnai Yēshua the Mēssiah, that you all agree, and there be no divisions among you, and that you may be made complete in the same mind and in the same judgment. **11** For I have been informed concerning you, my brothers, by Chloes people, that there are quarrels among you. **12** Now I mean this, that each one of you is saying, “I am of Paul,” and “I of Apollos,” and “I of Cephas,” and “I of Mēssiah.” **13** Has Mēssiah been

divided? Paul was not crucified for you, was he? Or were you immersed in the name of Paul? **14** I thank the Almīghty that I immersed none of you except Crispus and Gaius, **15** that no man should say you were immersed because of my reputation. **16** Now I did immerse also the household of Stephanas; beyond that, I do not know whether I immersed any other.

**17** For Mēssiah did not send me to immerse, but to proclaim the good news, not in cleverness of speech, so that the cross of Mēssiah should not be emptied of effect.

### The Wisdom of the Almighty

**18** For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of the Almīghty. **19** For it is written, I WILL DESTROY THE WISDOM OF THE WISE, AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE.<sup>a</sup> **20** Where is the wise man? Where is the scribe? Where is the debater of this age? Has not the Almīghty made foolish the wisdom of the world? **21** For since, in the wisdom of the Almīghty, the world through its wisdom did not come to know the Almīghty, the Almīghty was well-pleased through the foolishness of the message proclaimed, to save those who are trustingly faithful. **22** For indeed Jews ask for signs, and Greeks search for wisdom, **23** but we proclaim Mēssiah crucified, to the Jews a stumbling block, and to the nations foolishness, **24** but to those who are the called, both Jews and Greeks, Mēssiah is the power of the Almīghty and the wisdom of the Almīghty, **25** because the foolishness of the Almīghty is wiser than men, and

<sup>a</sup> Isa. 29:14.

## 1 Corinthians 1:26

the weakness of the Almighty is stronger than men.

**26** For think about your calling, brothers, that there were not many wise according to the flesh, not many mighty, not many noble, **27** but the Almighty has chosen the foolish things of the world to shame the wise, and the Almighty has chosen the weak things of the world to shame the things which are strong.

**28** And the low born of the world and the despised, the Almighty has chosen, (things not being *highly regarded*) so that he might nullify the things that are, **29** that no flesh should boast before the Almighty. **30** But by him, you are in Mēssiah Yēshua, who is become wisdom to us from *the* Almighty, and also justice, holiness, and redemption, <sup>a</sup> **31** that, just as it is written, LET HIM WHO REJOICES IN HIMSELF, REJOICE IN YĀHWEH. <sup>b</sup>

### *The Wisdom Of The Almighty*

**2** And when I came to you, brothers, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of the Almighty. **2** For I determined to know nothing among you except Yēshua the Mēssiah, and him crucified. **3** And I was with you in weakness and in fear and in much trembling. **4** And my message and my proclaiming were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, **5** that your trusting faithfulness should not rest on the wisdom of men, but on the power of the Almighty.

**6** Yet we do speak wisdom among those who are mature—a wisdom, however, not of this age, nor of the

<sup>a</sup> *justice*: or, **righteousness**. Messiah has become the source of justice and righteousness for us.

<sup>b</sup> Jer. 9:24, "... who does loving-kindness, justice, and righteousness in the earth."

rulers of this age, who are passing away, **7** but we speak the Almighty's wisdom in a mystery, the hidden wisdom, which the Almighty planned before the ages to our glory, **8** the wisdom which none of the rulers of this age has understood, because if they had understood it, they would not have crucified the Adōnai of glory, **9** but just as it is written, *there are* THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, WHICH THE ALMIGHTY HAS PREPARED FOR THOSE WHO LOVE HIM. <sup>c</sup>

**10** For to us, the Almighty revealed them, through the Spirit, because the Spirit searches all things, even the depths of the Almighty. **11** For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of the Almighty, no one knows, except the Spirit of the Almighty. **12** Now we have not received the spirit of the world order, but the Spirit which is from the Almighty, that we might know the things freely given to us by the Almighty, **13** which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, measuring spiritual things with spiritual things.

**14** But a natural man does not accept the things of the Spirit of the Almighty, because they are foolishness to him, and he cannot understand them, because they are spiritually discerned. **15** Now He who is spiritual discerns all things, and He himself is examined by no man, **16** BECAUSE WHO HAS KNOWN THE MIND OF YĀHWEH, THAT HE SHOULD INSTRUCT HIM? But we have the understanding of Mēssiah. <sup>d</sup>

<sup>c</sup> Isa. 64:4, 52:15.

<sup>d</sup> Isa. 40:13.

**Sectarianism**

**3** And I, brothers, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Mēssiah. **2** I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, **3** because you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? **4** For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men? **5** What then is Apollos? And what is Paul? Servants through whom you pledged trusting faithfulness, even as Yāhweh gave opportunity to each one. **6** I planted, Apollos watered, but the Almighty was increasing the growth. **7** So then neither the one who plants nor the one who waters is of special significance, but only the Almighty who increases the growth.

**8** Now he who plants and he who waters are one, but each will receive his own reward according to his own labor. **9** For we are the Almighty's fellow workers. You are the Almighty's field, and the Almighty's building. **10** According to the loving-kindness of the Almighty which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. **11** For no man can lay a foundation other than the one which is laid, which is Yēshua the Mēssiah.

**The Testing Of Each Ministry**

**12** Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, **13** each man's work will become evident, because the day will show it. For it is to be revealed with fire, and the fire itself will test the quality of each man's work. **14** If any man's work which he has built upon it

remains, he will receive a reward. **15** If any man's work is burned up, he will suffer loss, but he himself will be saved, yet so as through fire. <sup>a</sup>

**16** Do you not know that you are the temple of the Almighty, and that the Spirit of the Almighty dwells in you? **17** If any man destroys the temple of the Almighty, the Almighty will destroy him, for the temple of the Almighty is holy, and that is what you are.

**18** Let no man deceive himself. If any man among you thinks that he is wise in this age, let him become foolish that he may become wise. **19** For the wisdom of this world is foolishness before the Almighty. For it is written, HE IS THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS, <sup>b</sup> **20** and again, Yāhweh KNOWS THE REASONINGS OF THE WISE, THAT THEY ARE USELESS. <sup>c</sup> **21** So then let no one boast in men. For all things belong to you, **22** whether Paul or Apollos or Cephas or the world or life or death or things present or things to come. All things belong to you, **23** and you belong to Mēssiah, and Mēssiah belongs to the Almighty.

**Faithfulness In The Ministry**

**4** Let a man think about us in this manner, as servants of Mēssiah, and stewards of the mysteries of the Almighty. **2** In this case, moreover, it is required of stewards that one be found trustworthy. **3** But to me it is a very small thing that I should be examined by you, or by any human court. In fact, I do not even examine

<sup>a</sup> This is to say that a minister who is faithful himself to Messiah, but who pursues a foolish course of ministry will find his work destroyed in the hour of testing. Paul said this because there needed to be ministers, but indeed they were not all really ready for it.

<sup>b</sup> Job 5:13.

<sup>c</sup> Psa. 94:11.

## 1 Corinthians 4:4

myself. **4** For I am conscious of nothing against myself, yet I am not by this justified, but the one who examines me is Yāhweh. <sup>a</sup> **5** Therefore do not go on passing judgment before the time, but wait until Yāhweh comes who will both bring to light the things hidden in the darkness, and disclose the motives of men's hearts, and then each man's praise will come to him from the Almighty.

**6** Now these things, brothers, I have figuratively applied to myself and Apollos for your sakes, that in us you might learn not to exceed what is written, in order that no one of you might become arrogant in behalf of one against the other. <sup>b</sup> **7** For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it? **8** You are already filled, you have already become rich, you have become kings without us, and I would indeed that you had become kings so that we also might reign with you. **9** For, I think, the Almighty has exhibited us emissaries last of all, as men condemned to death, because we have become a spectacle to the world, both to messengers and to men.

**10** We are fools for Mēssiah's sake, but you are prudent in Mēssiah. We are weak, but you are strong. You are distinguished, but we are without honor. **11** To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless, **12** and we toil, working with our own hands. When we are reviled, we bless. When we are persecuted, we endure. **13** When we are slandered, we try to conciliate. We have become as the

<sup>a</sup> not by this justified: or, **proved right, shown right.**

<sup>b</sup> See Deut. 12:32.

scum of the world, the dregs of all things, even until now.

**14** I do not write these things to shame you, but to admonish you as my beloved children. **15** For if you were to have countless tutors in Mēssiah, yet you would not have many fathers, because in Mēssiah Yēshua I became your father through the good news. <sup>c</sup> **16** I exhort you therefore, be imitators of me. **17** For this reason I have sent to you Timothy, who is my beloved and faithful child in Yāhweh, and he will remind you of my ways which are in Mēssiah, just as I teach everywhere in every assembly.

**18** Now some have become arrogant, as though I were not coming to you. **19** But I will come to you soon, if Yāhweh wills, and I will find out, not the words of those who are arrogant, so much as their power. **20** For the kingdom of the Almighty does not consist in words, so much as in power. **21** What do you desire? Shall I come to you with a rod or with love and a spirit of gentleness?

### *The Immoral 'Brother'*

**5** It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the nations, that someone has his father's wife. **2** And you have become arrogant, and have not mourned instead, in order that the one who had done this deed might be removed from your midst. **3** For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. **4** In the name of our Adōnai Yēshua, when you are assembled, and I with you in spirit, with the power of our Yēshua, **5** deliver such a one to Satan for the destruction of his fleshliness, so that his spirit might be saved in the day of

<sup>c</sup> father: Paul is not taking a title here. He is describing his function.

Adōnai Yēshua.

**6** Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? **7** Clean out the old leaven, that you may be a new lump, just as you are being delevained. For Mēssiah our Passover also has been sacrificed.

**8** Let us therefore celebrate the *Passover* feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

**9** I wrote you in my letter not to associate with immoral people. **10** I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, because then you would have to go out of the world. **11** But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. **12** For what have I to do with judging outsiders? Do you not judge those who are within the assembly? **13** But those who are outside, the Almighty judges. Remove the wicked man from among yourselves.

#### **Legal Disputes Between Brothers**

**6** Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the holy ones? **2** Or do you not know that the holy ones will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts? **3** Do you not know that we will judge messengers? How much more, matters of this life? **4** If then you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the assembly? **5** I say this to your shame. Is it so, that there is not among you one wise man who

will be able to decide between his brothers, **6** but brother goes to law with brother, and that before the unfaithful?

**7** Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be defrauded? **8** On the contrary, you yourselves wrong and defraud, and that your brothers. **9** Or do you not know that the unrighteous will not inherit the kingdom of the Almighty? Do not be deceived! Neither fornicators, nor idolaters, nor adulterers, nor men acting like women, nor homosexuals, **10** nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of the Almighty. **11** And such were some of you. But you were washed. But you were set apart. But you were administered justice in the name of Adōnai Yēshua the Mēssiah, and in the Spīrit of our Almighty.

#### **Paul Addresses Gnostic Reasoning**

**12** *You say*, “All things are permitted for me,” but not all things are profitable. *You say*, “All things are permitted for me,” but I will not be mastered by anything.

**13** *You say*, “Food is for the stomach, and the stomach is for food,” but the Almighty can do away with both of them. And the body is not for immorality, but to *serve* Adōnai, and Adōnai is concerned with the body. **14** Now the Almighty has not only raised Adōnai, but will also raise us up through his power.

**15** Do you not know that your bodies are members of Mēssiah? Shall I then take away the members of Mēssiah and make them members of a harlot? May it never be! **16** Or do you not know that the one who joins himself to a harlot is united in body with her? For he says, THE TWO

## 1 Corinthians 6:17

WILL BECOME ONE FLESH. <sup>a</sup>

**17** But the one who joins himself to Yāhweh is united in spirit with him. **18** Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. **19** Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from the Almighty, and that you are not your own? **20** For you have been bought with a price: therefore glorify the Almighty in your body.

### *To Marry Or Not? (Paul's Opinion)*

**7** Now concerning the things about which you wrote, it is good for a man not to touch a woman. **2** But because of immoralities, let each man have his own wife, and let each have her own husband. **3** Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. **4** The wife does not have authority over her own body, but the husband does, and likewise also the husband does not have authority over his own body, but the wife does. **5** Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control. <sup>b</sup> **6** But this I say by way of concession, not of command. **7** Yet I wish that all men were even as I myself am. However, each man has his own gift from the Almighty, one in this manner, and another in that.

<sup>a</sup> Gen. 2:24.

<sup>b</sup> Paul assumes the need for intimacy is a lack of self control. Since Paul was never married one has to disagree with him. Being in a relationship produces the need. Several times Paul says he is giving his opinion in this passage. It is a good thing he said that because his opinion is wrong! (vs. 6, 25, 35, 40).

**8** But I say to the unmarried and to widows that it is good for them if they remain even as I. **9** But if they do not have self-control, let them marry, because it is better to marry than to burn.

### *Separation Without A Bill Of Divorcement – A Marriage Of Convenience*

**10** But to the married I give instructions, not I, but Yāhweh, that the wife should not be separated from her husband **11** (but if she is separated, let her remain unmarried *to any other*, or else be reconciled to her husband), and that the husband should not send his wife away.

### *The Mixed Marriages Of New Converts*

**12** But to the rest I say, not Yāhweh, that if any brother has a wife who is not one of the faithful, and she consents to live with him, let him not send her away. **13** And a woman who has husband that is not one of the faithful, and he consents to live with her, let her not send her husband away. <sup>c</sup>

**14** For the husband, who is not one of the faithful, is sanctified through his wife, and the wife, who is not one of the faithful, is sanctified through her faithful husband, because otherwise your children are unclean, but now they are holy. **15** Yet if the one outside the faith leaves, let him leave; the brother or the sister is not under bondage in such cases, but the Almighty has called us to peace. <sup>d</sup>

<sup>c</sup> Consent includes an agreement not to interfere with the faithfulness of the spouse to Messiah. The unbelieving spouse must not bring idolatry into the home or otherwise make it impossible for the faithful spouse to obey Messiah.

<sup>d</sup> Existing mixed marriages with new converts in the exile are permitted to remain. The children are regarded as holy. If the faithful willingly enter into one, a severe reprimand is first given

**16** For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

**17** Only, as Yāhweh has assigned to each one, as the Almighty has called each, in this manner let him walk. And thus I direct in all the assemblies.

#### **Is It Necessary To Be Jewish?**

**18** Was any man called already having a Jewish circumcision? Let him not seek a Jewish circumcision. Has anyone been called without a Jewish circumcision? Let him not seek to obtain a Jewish circumcision. <sup>a</sup>

**19** Having a Jewish circumcision is nothing, and being without a Jewish circumcision is nothing, except the keeping of the commandments of the Almighty. **20** Let each man remain in that calling in which he was called. <sup>b</sup>

#### **Slavery**

**21** Were you called while a slave? Do not worry about it, but if you are able also to become free, rather do that. **22** For he who was called in Yāhweh while a slave, is Yāhweh's freedman; likewise he who

(Nehemiah). If violations increase to threaten the community of Israel then they have to be forceably ended because the children are unholy, i.e. an existential threat to Israel (Ezra).

<sup>a</sup> See end note on this verse.

<sup>b</sup> *Jewish circumcision*: literally **circumcised**, **uncircumcised**. Paul uses the term 'circumcision' here to denote a circumcision performed according to specific Jewish rules intended to make a person Jewish. To appreciate a truly biblical circumcision for a non-Jew (which does not make one Jewish) would require much teaching that the house of Israel was not prepared to fully receive in its close connection to Judaism at the time.

was called while free, is Mēssiah's slave. **23** You were bought with a price. Do not become slaves of men.

**24** Brothers, let each man remain with the Almighty in that calling in which he was called. <sup>c</sup>

**25** Now concerning virgins I have no command of Yāhweh, but I give an opinion as one who by the mercy of Yāhweh is trustworthy. **26** I think then that this is good in view of the present distress, that it is good for a man to remain as he is. <sup>d</sup> **27** Are you bound to an *unbelieving* wife? Do not seek to be divorced. Are you divorced from a wife? Do not seek a wife. **28** But if you should marry, you have not sinned; and if a virgin should marry, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. <sup>e</sup> **29** But this I say, brothers, the time has been shortened, so that from now on those who have wives should be as though they had none; <sup>f</sup> **30** and those who

<sup>c</sup> There is a general scriptural indication that the nations are Ephraim and Jews are Judah, but if an individual senses that his personal "calling" consists in a change against the customary classification, then he or she does not sin. What one is called to has a subjective element, and no one should judge another's leading.

<sup>d</sup> And only in terms of the distress at that time of which we are not told the details.

<sup>e</sup> They will probably have less trouble than Paul did. The unmarried are more willing to be voluntary martyrs and to go into dangerous places.

<sup>f</sup> This too was Paul's opinion. It is really his opinion that is the basis for his opinion of remaining unmarried. Paul may have been right in the local circumstance that he was writing about. We do not know the exact circumstances. But even if the circumstances are hard and persecution is to be soon, he has no prohibition.

## 1 Corinthians 7:31

weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; **31** and those who use the world, as though they did not make full use of it; for the form of this world is passing away.<sup>a</sup>

**32** But I want you to be free from concern. One who is unmarried is concerned about the things of Yāhweh, how he may please Yāhweh;<sup>b</sup>

**33** but one who is married is concerned about the things of the world, how he may please his wife, **34** and his interests are divided. And the woman who is unmarried, and the virgin, is concerned about the things of Yāhweh, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.<sup>c</sup> **35** And this I say for your own benefit; not to put a restraint upon you, but to promote what is seemly, and to secure undistracted devotion to Yāhweh.

**36** But if any man supposes that he is rude toward his fiancé, if she could be past age, and if it must be so, let him do what he wishes, he

does not sin; let them marry.<sup>d</sup>

**37** But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his virginity, he will do well. **38** So then both he who marries his fiancé does well, and he who does not marry will do better.<sup>e</sup>

**39** A wife is bound as long as her husband lives; but if her husband sleeps, she is free to be married to whom she wishes, only in Yāhweh.<sup>f</sup>

**40** But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of the Almighty.<sup>g</sup>

### **Paul Tries To Reason With Those Who Think They Can Eat An Idol Sacrifice.**

**8** Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies.<sup>h</sup> **2** If anyone supposes that he knows anything, he has not yet known as he ought to know; **3** but if anyone loves the Almighty, he is known by him.

**4** Therefore concerning the eating of things sacrificed to idols, we know that an idol is powerless in the world, and that there is no Almighty

<sup>a</sup> A wise attitude to take even at the present time.

<sup>b</sup> This is Paul's opinion again.

<sup>c</sup> *his interests are divided*: Paul is thinking of evangelism, but it needs to be pointed out that having faithful children is valuable too. Perhaps Paul is thinking of circumstances too hard for raising such children and that work with the adults who have not heard will be more fruitful • *may be holy*: or, **set apart**. Paul is treating marriage as less spiritual. In certain situations it may have been less spiritual, but not in general. There is a time for everything and the norm of history is that marriage is the spiritual choice between the faithful.

<sup>d</sup> *fiancé*: or, **virgin** • *past age*: for some reason, political or economic circumstances suggested that a delay of marriage was wise at this time.

<sup>e</sup> This is Paul's opinion under the then current distressful circumstances. There will come such a time again.

<sup>f</sup> *only in Yahweh*: she must marry one of the faithful.

<sup>g</sup> Paul had his calling. Evidently some close to him disagreed with his opinions.

<sup>h</sup> The prohibition against participation in eating idol sacrifices was reaffirmed at the Jerusalem Council and also by Yeshua in Revelation. Paul's discourse here is to try to persuade some of his stubborn readers by reason.

but one. **5** For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, **6** yet for us there is one Almighty, the Fāther, from whom are all things, and we exist for him; even one Adōnai, Yēshua the Mēssiah, by whom are all things, and we exist through him.

**7** However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled. **8** But food will not commend us to the Almighty; we are neither the worse if we do not eat, nor the better if we do eat. **9** But take care lest this liberty of yours somehow become a stumbling block to the weak. **10** For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? **11** For through your knowledge he who is weak is ruined, the brother for whose sake Mēssiah died. **12** And thus, by sinning against the brothers and wounding their conscience when it is weak, you sin against Mēssiah.

**13** Therefore, if food causes my brother to stumble, I will not eat meat for a long time, that I might not cause my brother to stumble.

#### Paul's Use of Liberty

**9** Am I not free? Am I not an emissary? Have I not seen Yēshua our Adōnai? Are you not my work in Yāhweh? **2** If to others I am not an emissary, at least I am to you; for you are the seal of my emissaryship in Yāhweh. **3** My defense to those who examine me is this:

**4** Do we not have a right to eat and drink? **5** Do we not have a right to take along a sister *in the faith as a wife*, even as the rest of the emissaries, and the brothers of the Master, and Cephas? **6** Or do only

Barnabas and I not have a right to refrain from working? **7** Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? **8** I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? **9** For it is written in the Law of Moses, **YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING.** The Almighty is not only concerned about oxen, is he? <sup>a</sup> **10** Or is he speaking also in every way for our sake? Yes, also for our benefit it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. **11** If we sowed spiritual things in you, is it too much if we should reap material things from you? **12** If others share the right over you, do we not more?

Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the good news of Mēssiah. **13** Do you not know that those who work at the priestly duties eat the food of the Temple, and those who attend regularly to the altar have their share with the altar? **14** So also Yāhweh directed those who proclaim the good news to get their living from the good news.

**15** But I have used none of these things. And I am not writing these things that it may be done so in my case; for it would be better for me to die than have any man make my boast an empty one. **16** For if I proclaim the good news, I have nothing to boast of, for I am under compulsion; for woe is me if I do not proclaim the good news. **17** For if I do this voluntarily, I have a reward; but if against my will, an administration is faithfully entrusted to me.

<sup>a</sup> Deut. 25:4.

## 1 Corinthians 9:18

**18** What then is my reward? That, when I proclaim the good news, I may offer the good news without charge, so as not to make full use of my right in the good news.

**19** For though I am free from all men, I have made myself a slave to all, that I might win the more. **20** And to the Jews I became as a Jew, that I might win Jews; to those who follow a customary rule, as submitting to the rule, though not being myself subject to rule, that I might win those who follow a customary rule; **21** to those who do not follow a customary rule, as not following that rule, though not being without the rule of the Almighty. So I have Mëssiah's rule, that I might win those who do not follow a customary rule. <sup>a</sup> **22** To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some.

**23** And I do all things for the sake of the good news, that I may become a fellow partaker of it. **24** Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. **25** And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. **26** Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; **27** but I buffet my body and make it my slave, lest possibly, after I have proclaimed to

<sup>a</sup> *rule*: or, **custom, law**; the same word in Greek may mean either a tradition with only social authority, or law with divine authority, or a **norm** established by the **status quo**. There is no English word that contains the full range of *nomos*. That is why concordance is impossible in the translation. • *follow*: in vs. 20 the Greek ὑπὸ is translated three ways, "follow," "submit to," and "subject to."

others, I myself should be disqualified.

### Examples From Israel's Past

**10** For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea; **2** and all were immersed into Moses in the cloud and in the sea; **3** and all ate the same spiritual food; **4** and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Mëssiah. **5** Nevertheless, with most of them the Almighty was not well-pleased; for they were laid low in the wilderness.

**6** Now these things happened as examples for us, that we should not crave evil things, as they also craved. **7** And do not be idolaters, as some of them were; as it is written, THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY. <sup>b</sup> **8** Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. **9** Nor let us try Yähweh, as some of them did, and were destroyed by the serpents. **10** Nor grumble, as some of them did, and were destroyed by the destroyer.

**11** Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. **12** Therefore let him who thinks he stands take heed lest he fall. **13** No temptation has overtaken you but such as is common to man; and the Almighty is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

**14** Therefore, my beloved, flee from idolatry. **15** I speak as to wise men; you judge what I say. **16** Is not the cup of blessing which we bless a

<sup>b</sup> Ex. 32:6.

sharing in the blood of Mēssiah? Is not the bread which we break a sharing in the body of Mēssiah? <sup>a</sup> **17** Since there is one bread, we who are many are one body; for we all partake of the one bread. **18** Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? **19** What do I mean then? That a thing sacrificed to idols has any power, or that an idol has any power? <sup>b</sup> **20** No, but I say that the things which the nations sacrifice, they sacrifice to demons, and not to the Almighty; and I do not want you to become sharers in demons.

**21** You cannot drink the cup of Yāhweh and the cup of demons; you cannot partake of the table of Yāhweh and the table of demons. <sup>c</sup> **22** Or do we provoke Yāhweh to jealousy? We are not stronger than he, are we? <sup>d</sup>

<sup>a</sup> *cup of blessing*: the third cup at the Passover Seder • Unleavened bread as the memorial of Yeshua's body at the Passover Seder.

<sup>b</sup> εἰδωλόθυτόν. This was any food that was laid before an idol or used in a worship ceremony. Normally such food was consumed by the participants, i.e. pagan priests and those who attended with them • Paul is deflecting the philosophical argument that it is okay to eat an idol sacrifice because it is powerless. He concedes that it is powerless, but then proceeds to show that it is disobedience that brings one under demonic influence. See Rev. 2:14, 20.

<sup>c</sup> Paul is saying how the matter will be regarded by the faithful, even if according to the philosophical argument, the idol sacrifice is nothing. But it is not nothing to the other participants, and they assume that all participants are honoring their gods.

<sup>d</sup> Yahweh is provoked by such partaking because by partaking, one is publicly supporting false worship. The problem with Paul's opponent is that he is

**23** They say "All things are lawful;" but, *I say* not all things are profitable. They say "All things are lawful", but, *I say* not all things edify. <sup>e</sup> **24** Let no one seek his own good, but that of his neighbor.

**25** Eat anything that is sold in the market, without asking questions for conscience' sake; <sup>f</sup> **26** FOR THE EARTH IS YĀHWEH'S, AND ALL IT CONTAINS. <sup>g</sup> **27** If one of the pagans invites you, and you wish to go, eat anything that is set before you, without asking questions for conscience' sake. <sup>h</sup>

**28** But if anyone should say to you, "This is dedicated to idols," do not eat it, for the sake of the one who informed, and for conscience' sake; <sup>i</sup>

reasoning sin to be a personal conscience issue only, and not regarding sin as a community affair also.

<sup>e</sup> *All things are lawful*: Paul could not have condoned this. Rather, he is introducing a Gnostic proverb for the purpose of using it against them, or he is being sarcastic to make a point • *if not*: the conjunction denies the premise, or limits the premise.

<sup>f</sup> Paul is only addressing the question of whether the meat was offered to an idol, and not general kosher concerns. Paul's ruling is that if the meat is not in an idol temple are near the altar, but in the market, then it is not associated with the idol • That is, it is not necessary to see where the food came from. The freedom Paul is permitting here is to ask no questions, and that the risk of an actual idol sacrifice being sold to the market is slim. And even if so, by being sold in the general market it is disassociated with the idol.

<sup>g</sup> Psa. 24:1, 50:12.

<sup>h</sup> Again, Paul is not contradicting kosher. The question Paul was answering was only about the possibility that someone may have dedicated the food to an idol.

<sup>i</sup> ἱερόθυτόν. *dedicated to idols*; this word

## 1 Corinthians 10:29

**29** I mean not your own conscience, so much as the other; for why is my freedom decided by another's conscience? <sup>a</sup>

**30** If I partake with thankfulness, why am I slandered concerning that for which I give thanks? <sup>b</sup> **31** Whether, then, you eat or drink or whatever you do, do all to the glory of the Almighty. **32** Give no offense either

is different than the one used in 10:19, and probably only means that the meat was dedicated to the idol, but was never sacrificed at an altar, and was sent to the market instead. Pagans might dedicate everything to an idol, but unless it is actually put before the idol it is not truly an idol sacrifice.

<sup>a</sup> The other(s) in the faithful party that attended the unbeliever's dinner. (The pagan will not have a conscience about it.) And you, yourself may not feel guilty because there is no visible idol sacrifice happening, but your fellow faithful may. So you should have a conscience about it if someone actually volunteers the information, and even more so for the sake of the others. But their conscience need not deprive you of the freedom not to ask if the food you purchase for your own home from the general market was dedicated. To be an idol sacrifice, the food has to be actually put before an idol, not merely dedicated by a grower or farmer who just intends to sell it in the market.

<sup>b</sup> Paul is rebuking the weak who would judge the strong for eating food in their own homes that might have been dedicated to a false god, but never specifically put before the idol. If the distinction is not observed, then Paul's pagan opponents could have starved all of the faithful by going around to the farms and blessing all the food growing to the idol. In some countries rice is planted in a certain way so as not to offend the goddess of the rice, but it is perfectly kosher to ignore the thinking of the planter and eat the rice.

to Jews or to Greeks or to the Assembly of the Almighty; <sup>c</sup> **33** just as I also please all men in the course of all things, not seeking my own profit, but the profit of the many, that they may be saved.

### Live Like Messiah Lived

**11** Be imitators of me, just as I also am of Mëssiah.

**2** Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I delivered them to you. **3** But I want you to understand that Mëssiah is the head of every man, and the man is the head of a woman, and the Almighty is the head of Mëssiah.

**4** Every man who has something on his head while praying or prophesying, disgraces his head. <sup>d</sup> **5** But every woman who has her head uncovered while praying or prophesying, disgraces her head; for she is one and the same with her whose head is shaved. <sup>e</sup> **6** For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head. <sup>f</sup>

<sup>c</sup> Paul is saying to accommodate Jewish tradition around Jews with such scruples, as far as the Law can allow. He is saying the same for Greeks, and the same for any halakhah the local assembly has established. We should do our best not to offend it within the boundaries of the Law.

<sup>d</sup> It is possible that Judaism's tradition of men covering the head evolved as a reaction to the faithful men not covering the head.

<sup>e</sup> This ruling is only strictly necessary in public outside the immediate family and where the custom is an expected form of modesty.

<sup>f</sup> Paul means when she prays or prophesies in a public setting. Prophecy would include being called to be a

7 For a man ought not to have his head covered, since he is the image and glory of the Almighty; but the woman is the glory of man. 8 For man does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake. <sup>a</sup> 10 Therefore the woman ought to keep control over her head, for the sake of the messengers. <sup>b</sup> 11 However, in Yāhweh, neither is woman independent of man, nor is man independent of woman. 12 For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from the Almighty. 13 Judge for yourselves: is it proper for a woman to pray to the Almighty with head uncovered? 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, <sup>c</sup> 15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering. 16 But if one is inclined to be contentious, we have no other practice, nor have the assemblies of the Almighty. <sup>d</sup>

scripture reader.

<sup>a</sup> This was necessary because feminist prostitute religious cults heavily influenced the worldview at times to consider the feminine superior to the masculine.

<sup>b</sup> *messengers*: or, *delegates*; this means the congregational leaders or readers who delivered the "message". It was probably they who complained to Paul. Women were being immodest in praying or speaking during the service during their turn according to the cultural standards for pious women.

<sup>c</sup> There are biblical exceptions to this, so at most, Paul can argue that it is the norm based on Greco-Roman culture. He is encouraging self-discipline. He is not legislating it.

<sup>d</sup> Again, Paul appeals to the prevailing custom and not legislation. Deviation

17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. 18 For, in the first place, when you come together as a assembly, I hear that divisions exist among you; and in part, I am trusting certain reports. 19 For there must also be factions among you, in order that those who are approved may have become evident among you. 20 Therefore when you meet together, it is not to eat Adōnai's Supper. <sup>e</sup> 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. <sup>f</sup> 22 What! Do you not have houses in which to eat and drink? Or do you despise the Assembly of the Almighty, and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

#### *The Passover Celebration*

23 For I received from Yāhweh that which I also delivered to you, that Adōnai Yēshua in the night in which he was betrayed took bread; 24 and when he had given thanks, he broke it, and said, "This represents my body, which is for you; do this in remembrance of me." 25 In the same way he took the cup also, after supper, saying, "This cup represents the renewed covenant in my blood; do this, as often as you drink it, in remembrance of me." <sup>g</sup> 26 For as often as you eat this bread and drink the cup, you proclaim Adōnai's death until he comes.

27 Therefore whoever eats the bread or drinks the cup of Adōnai in

from this norm could be contentious.

<sup>e</sup> meaning: the Passover.

<sup>f</sup> They were treating the appointed time as a feast just for fun rather than according to the commandments of its order (Seder) and with respect for the memory of the Exodus and Crucifixion.

<sup>g</sup> See End notes on this verse.

## 1 Corinthians 11:28

an unworthy manner, will be guilty of the body and the blood of Adōnai. **28** But let a man examine himself, and so let him eat of the bread and drink of the cup. **29** For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. **30** For this reason many among you are weak and sick, and a number sleep. **31** But if we judged ourselves rightly, we should not be judged. **32** But when we are judged, we are disciplined by Yāhweh in order that we may not be condemned along with the world.

**33** So then, my brothers, when you come together to eat, wait for one another. **34** If anyone is hungry, let him eat at home, so that you may not come together for judgment.

And the remaining matters I will arrange when I come.

### Use Spiritual Talents And Gifts Wisely

**12** Now concerning spiritual gifts, brothers, I do not want you to be unaware. **2** You know that when you were pagans, you were led astray to the dumb idols, however you were led. **3** Therefore I make known to you, that no one speaking by the Spirit of the Almighty says, “Yēshua is accursed”; and no one can say, “Yāhweh Yēshua” except by the Holy Spirit.

**4** Now there are varieties of gifts, but the same Spirit. **5** And there are varieties of ministries, and the same Adōnai. **6** And there are varieties of effects, but the same Almighty who works all things in all persons. **7** But to each one is given the manifestation of the Spirit for the common good. **8** For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; **9** to another a steadfast-determination<sup>a</sup> by the same Spirit,

<sup>a</sup> *steadfast-determination*: or, **supportive-**

and to another gifts of healing by the one Spirit, **10** and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of languages, and to another the translation of languages. <sup>b</sup>

**11** But one and the same Spirit works all these things, distributing to each one individually just as he wills. **12** For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Mēssiah. **13** For by one Spirit we were all immersed into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

**14** For the body is not one member, but many. **15** If the foot should say, “because I am not a hand, I am not a part of the body,” it is not for this reason any the less a part of the body. **16** And if the ear should say, “because I am not an eye, I am not a part of the body,” it is not for this reason any the less a part of the body. **17** If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? **18** But now the Almighty has placed the members, each one of them, in the body, just as he desired. **19** And if they were all one member, where would the body be? **20** But now there are many members, but one body. **21** And the eye cannot say to the hand, “I have no need of you”; or again the head to the feet, “I have no need of

#### *ness.*

<sup>b</sup> *various kinds of languages*: ability in foreign languages. Not what charismatics call ‘tongues’; though the original word is ‘tongues’, it meant languages and not meaningless babble. Steer clear of assigning any spirituality to such modern displays of false spirit.

## 1 Corinthians 13:11

you.” **22** On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; **23** and those members of the body, which we deem less honorable, on these we bestow more abundant honor, and our unseemly members come to have more abundant seemliness, **24** whereas our seemly members have no need of it. But the Almighty has so composed the body, giving more abundant honor to that member which lacked, **25** that there should be no division in the body, but that the members should have the same care for one another. **26** And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

**27** Now you are Mëssiah’s body, and individually members of it. **28** And the Almighty has appointed in the Assembly, first emissaries, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of languages. <sup>a</sup> **29** All are not emissaries, are they? All are not prophets, are they? All are not teachers, are they? All are not

<sup>a</sup> An emissary is a delegate or ambassador of the good news, sent as a missionary • A prophet is someone who expounds and explains the scripture as an oral or written commentary. He is one who exhorts or teaches. The prophet who gives a prediction of the future in the name of Yahweh must first be tested by fulfilled short term prophecies and whatever the result of the test, he must conform his teaching to the Law and prophets. This sort of gifting is much rarer and Yahweh will judge those who claim to prophesy in his name whom he has not sent. The word “prophet” (προφήτης) may mean either to “speak before” an assembly, or “speak before” in time as a prediction.

workers of miracles, are they? **30** All do not have gifts of healings, do they? All do not speak with languages, do they? All do not translate, do they? **31** But earnestly desire the greater gifts.

And I show you a still more excellent way.

**Trust, Love, and Faithfulness**

**13** If I speak with the languages of men and of *angelic* messengers, but do not have love, I have become a noisy gong or a clanging cymbal. <sup>b</sup> **2** And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all steadfast-determination, so as to remove mountains, but do not have love, I am nothing. <sup>c</sup> **3** And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing.

**4** Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, **5** does not act unbecomingly; it does not seek its own, is not provoked, does not consider a wrong suffered, **6** does not rejoice in unrighteousness, but rejoices with the truth; <sup>d</sup> **7** bears all, is trustingly faithful in all, confidently expects all *good things*, endures in all things. **8** Love never fails; but if there are gifts of prophecy, they will be done away; if there are languages, they will cease; if there is knowledge, it will be done away. **9** For we know in part, and we prophesy in part; **10** but when the perfect comes, the partial will be done away.

**11** When I was a child, I used to speak as a child, think as a child,

<sup>b</sup> *messengers*: or, *angels*.

<sup>c</sup> The gift is the ability to understand the prophetic word and relay or communicate it to others. Paul’s usage is not the ability to relay a new prediction.

<sup>d</sup> *unrighteousness*: or, *injustice*.

## 1 Corinthians 13:12

reckon as a child; when I became a man, I did away with childish things. **12** For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. **13** But now abide faithfulness, confident expectation, love, these three; but the greatest of these is love.

### *Speaking In Languages vs. Prophecy*

**14** Pursue love, yet desire earnestly spiritual things, more yet especially that you may prophesy. <sup>a</sup> **2** For one who speaks in a foreign language does not speak to men, but to the Almighty; for no one understands, but in his spirit he speaks mysteries. <sup>b</sup>

**3** But one who prophesies speaks to men for edification and exhortation and consolation. **4** One who speaks in a foreign language edifies himself; but one who prophesies edifies the assembly. **5** Now I wish that you all spoke in languages more yet so that you would prophesy; and greater is one who prophesies than one who speaks in languages, unless he translates, so that the assembly may receive edifying.

**6** But now, brothers, if I come to you speaking in languages, what will I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? **7** Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? **8** For if the bugle produces an indistinct sound, who will prepare himself for battle? **9** So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you

<sup>a</sup> *prophesy*: or, **proclaim the word**.

<sup>b</sup> See end note on this verse.

will be speaking into the air. <sup>c</sup> **10** There are, perhaps, a great many kinds of voices in the world, and none is without meaning. <sup>d</sup> **11** If then I do not know the meaning of the voice, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. **12** So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the assembly.

**13** Therefore let one who speaks in a language pray so that one may translate. <sup>e</sup> **14** For if I pray in a language, my spirit prays, but my understanding is unfruitful. <sup>f</sup> **15** What is the outcome then? I will pray in the spirit and I will pray for the understanding also; I will sing in the spirit and I will sing for the understanding also. <sup>g</sup> **16** Otherwise if you bless in the spirit only, how will the one who fills the place of the unlearned say the “Amæn” at your giving of thanks, since he does not know what you are saying? <sup>h</sup> **17** For you are giving thanks well enough, but the other man is not edified. **18** I thank the Almighty, I speak in

<sup>c</sup> Paul’s remark is prescient. For that is what the modern abuse does.

<sup>d</sup> Paul is saying that no legitimate foreign language is without meaning.

<sup>e</sup> meaning: in such a manner that the translator can keep up, and this applies only to those confirmed with good translation ability. The so called charismatic “interpreter” is a deception agent and will fail any two-witness, “double blind” efforts to verify any such giftedness.

<sup>f</sup> *unfruitful*: he understands in his spirit the meaning, but his understanding is unfruitful toward anyone listening.

<sup>g</sup> *pray in the spirit*: intelligibly in his own mind • *pray for the understanding*: the understanding of others.

<sup>h</sup> The whole premise is that the speaker knows what he is saying and can say “Amæn” to his or her own words.

languages more than you all; **19** however, in the assembly I desire to speak five words with my understanding, so that I may instruct others also, rather than ten thousand words in a language. <sup>a</sup>

### Order In The Assembly

**20** Brothers, do not be children in your thinking; yet in evil be babes, but in your thinking be mature. **21** In the Law it is written, **BY MEN OF OTHER LANGUAGES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME, SAYS YĀHWEH.** <sup>b</sup> **22** So then languages are for a sign, not to those who are trustingly faithful, but to the unfaithful; but prophecy is for a sign, not to the unfaithful, but to those who are trustingly faithful. <sup>c</sup>

**23** If therefore the whole assembly should assemble together and all speak in languages, and unlearned men or unfaithful ones enter, will they not say that you are mad? **24** But if all prophesy, and an unfaithful one or an unlearned man enters, he is convicted by all, he is called to account by all; **25** the secrets of his heart are disclosed; and so he will fall on his face and worship the Almighty, declaring that the Almighty is certainly among you.

**26** What is the outcome then, brothers? When you assemble, each one has a psalm, has a teaching, has a revelation, has a language, has a translation. Let all things be done for

edification. **27** If anyone speaks in a language, it should be by two or at the most three, and each in turn, and let one translate; **28** but if there is no translator, let him keep silent in the assembly; and let him speak to himself and to the Almighty. <sup>d</sup> **29** And let two or three prophets speak, and let the others pass judgment. **30** But if a revelation is made to another who is seated, let the first keep silent. <sup>e</sup> **31** For you can all prophesy one by one, so that all may learn and all may be exhorted; **32** and the spirits of prophets are subject to prophets; **33** for the Almighty is not an Almighty of confusion but of peace, as in all the assemblies of the holy ones.

**34** Let the women keep quiet in the assemblies; for they are not permitted to carry on, but let them subject themselves, just as the Law also says. <sup>f</sup> **35** And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to carry on in the assembly.

<sup>d</sup> One might think that Paul is giving undue attention to the possibility of foreign languages. This is a North American problem. In other cultures the probability of a mixed assembly of various languages is much higher, especially in trade cities like Corinth where the ministries of the new assemblies were not yet segregated according to languages.

<sup>e</sup> *revelation*: an insight into some Scripture passage or application to a situation.

<sup>f</sup> The original here has the sense of “babble” or “carry on”. Paul is not prohibiting participation. He is banning idle interruption and background chatter. Women might sit in a different section and might tend to chatter on the side, if they did not follow the teaching well. Of course, men can be disruptive too.

<sup>a</sup> The speaking and the understanding are two different things here. Paul understands what he means in his mind, but if he does not speak them in a known language, then his understanding cannot instruct others.

<sup>b</sup> See end note on this verse.

<sup>c</sup> Foreign languages are a sign of being stuck in exile in “Babylon”. They are a sign of judgment.

## 1 Corinthians 14:36

**36** Was it from you that the word of the Almightly first went forth? Or has it come to you only? **37** If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are Yāhweh's commandment. **38** But if anyone does not recognize this, he is not recognized.

**39** Therefore, my brothers, desire earnestly to prophesy, and do not forbid to speak in languages. **40** But let all things be done properly and in an orderly manner.

### *Messiah's Resurrection On The Third Day*

**15** Now I make known to you, brothers, the good news which I proclaimed to you, which also you received, in which also you stand, **2** by which also you are saved, if you hold fast the word which I proclaimed to you, unless you pledged trusting faithfulness in vain. **3** For I delivered to you as of first importance what I also received, that Mēssiah died for our sins according to the Scriptures, **4** and that he was buried, and that he was raised on the third day according to the Scriptures,<sup>a</sup> **5** and that he appeared to Cephas, then to the twelve. **6** After that he appeared to more than five hundred brothers at one time, most of whom remain until now, but some have fallen asleep;<sup>b</sup> **7** then he appeared to Jacob, then to all the emissaries; **8** and last of all, as it were to one untimely born, he appeared to me also. **9** For I am the least of the emissaries, who am not fit to be called an emissary, because I persecuted the Assembly of the Almightly. **10** But by the loving-kindness of the Almightly I am what I

<sup>a</sup> Paul says that the Scriptures teach the "third day", and indeed it does. He means the Law and prophets.

<sup>b</sup> Death is consistently compared to sleep in the Scripture. A person needs an awake body for conscious experience.

am, and his loving-kindness toward me did not prove vain; but I labored even more than all of them, yet not I, but the loving-kindness of the Almightly with me. **11** Whether then it was I or they, so we proclaim and in this way you have pledged trusting faithfulness.

**12** Now if Mēssiah is proclaimed, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? **13** But if there is no resurrection of the dead, not even Mēssiah has been raised; **14** and if Mēssiah has not been raised, then our proclaiming is vain, your faithfulness also is vain. **15** Moreover we are even found to be false witnesses of the Almightly, because we witnessed against the Almightly that he raised Mēssiah, whom he did not raise, if in fact the dead are not raised. **16** For if the dead are not raised, not even Mēssiah has been raised; **17** and if Mēssiah has not been raised, your faithfulness is worthless; you are still in your sins. **18** Then those also who have fallen asleep in Mēssiah have perished. **19** If we have hoped in Mēssiah in this life only, we are of all men most to be pitied.

### *Messiah, The Firstfruits*

**20** But now Mēssiah has been raised from the dead, the first fruits of those who are asleep. **21** For since by a man came death, by a man also came the resurrection of the dead. **22** For as in Adam all die, so also in Mēssiah all will be made alive.

**23** But each in his own order: Mēssiah, the first fruits, after that those who are Mēssiah's at his coming,<sup>c</sup> **24** then comes the end,

<sup>c</sup> This was the day after Passover, the same as the third day from Yeshua's crucifixion. In AD 34, first fruits overlapped the weekly Sabbath after Passover when Yeshua was raised.

when he can deliver the kingdom for the Almighty and Fäther, when he can abolish all *contrary* rule and all authority and power. **25** For he must reign *this way* until he can put all his enemies under his feet. **26** The last enemy that will be abolished is death. **27** For he puts all things in subjection under his feet. But when he says, ALL THINGS ARE PUT IN SUBJECTION, it is evident that he is excepted who puts all things in subjection to him. <sup>a</sup> **28** And when all things are subjected to him, then the Sön himself will remain subject to him who subjected all things to him, wherein the Almighty can be all things—in all things. <sup>b</sup>

**29** Otherwise, what will those do who are immersed? *Is it* for the dead—if the dead are not raised at all? Why then are they immersed for them? **30** Why are we also in danger every hour? **31** I protest, brothers, by the boasting in you, which I have in Mëssiah Yëshua our Adönai, I die daily. **32** If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE. <sup>c</sup> **33** Do not be deceived: “Bad company corrupts good morals.” **34** become sober-minded as you ought, and stop sinning; for some have no knowledge of the Almighty. I speak this to your shame.

**35** But someone will say, “How are the dead raised? And with what kind of body do they come?” **36** You fool! That which you sow does not come to life unless it dies; **37** and that which you sow, you do not sow

<sup>a</sup> Psa. 8:7(6).

<sup>b</sup> Paul is continuing his defense of the resurrection here. The Sön needs to be raised to be subject to the Father, and to bring everything else into subjection to the Father.

<sup>c</sup> Isa. 22:13.

the body which is to be, but a bare grain, perhaps of wheat or of something else. **38** But the Almighty gives it a body just as he wished, and to each of the seeds a body of its own. **39** All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. **40** There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. **41** There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

**42** So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; **43** it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; **44** it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. **45** So also it is written, “The first man, Adam, BECAME A LIVING SOUL.” The last Adam became a life-giving spirit. <sup>d</sup> **46** However, the spiritual is not first, but the natural; then the spiritual. **47** The first man is from the earth, earthy; the second man is from heaven. **48** As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. **49** And just as we have borne the image of the earthy, we will also bear the image of the heavenly.

#### **Yeshua Comes At The Last Trumpet**

**50** Now I say this, brothers, that flesh and blood cannot inherit the kingdom of the Almighty; nor does the perishable inherit the imperishable. **51** behold, I tell you a mystery; we will not all sleep, but we will all

<sup>d</sup> Paraphrase Gen. 2:7.

## 1 Corinthians 15:52

be changed, <sup>a</sup> **52** in a moment, in the twinkling of an eye, at the last shofar; for the shofar will sound, and the dead be raised imperishable, and we will be changed. <sup>b</sup> **53** For this perishable must put on the imperishable, and this mortal must put on immortality. **54** But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, **DEATH IS SWALLOWED UP IN VICTORY.** **55** **DEATH, WHERE IS YOUR VICTORY? DEATH, WHERE IS YOUR STING?** <sup>c</sup> **56** The sting of death is sin, and the power of sin is the norm; <sup>d</sup> **57** but thanks be to the Almighty, who gives us the victory through our Adōnai Yēshua the Mēssiah.

**58** Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of Yāhweh, knowing that your toil is not in vain in Yāhweh.

### *The Collection From The First Sabbath Resurrection Anniversary To Shavuot*

**16** Now concerning the collection for the holy ones, as I directed the assemblies of Galatia, so do you also. **2** Down from the first of the Sabbaths let each one of you put aside and save, as he may prosper, that no collections be made when I come. † **3** And when I arrive, whom-ever you may approve, I will send them with letters to carry your gift to Jerusalem; **4** and if it is fitting for me to go also, they will go with me.

**5** But I will come to you after I go through Macedonia, for I am going through Macedonia; **6** and

<sup>a</sup> Death is compared to sleep.

<sup>b</sup> The "last" trumpet is that which announces the year of Jubilee. This trumpet is blown on the 10th day of the 7th month. See Lev. 25:9.

<sup>c</sup> Isa. 25:8 and Hosea 13:14.

<sup>d</sup> *norm.* or, *status quo.*

perhaps I will stay with you, or even spend the winter, that you may send me on my way wherever I may go. **7** For I do not wish to see you now just in passing; for I hope to remain with you for some time, if Yāhweh permits. **8** But I will remain in Ephesus until Pentecost; **9** for a wide door for effective service has opened to me, and there are many adversaries.

**10** Now if Timothy comes, see that he is with you without cause to be afraid; for he is doing Yāhweh's work, as I also am. **11** Let no one therefore despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brothers.

**12** But concerning Apollos our brother, I encouraged him greatly to come to you with the brothers; and it was not at all his desire to come now, but he will come when he has opportunity.

**13** Be on the alert, stand firm in the *covenant* faithfulness, act like men, be strong. **14** Let all that you do be done in love.

**15** Now I urge you, brothers (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the holy ones), **16** that you also be in subjection to such men and to everyone who helps in the work and labors. **17** And I rejoice over the coming of Stephanas and Fortunatus and Achaicus; because they have supplied what was lacking on your part. **18** For they have refreshed my spirit and yours. Therefore acknowledge such men.

**19** The assemblies of Asia greet you. Aquila and Prisca greet you heartily in Yāhweh, with the assembly that is in their house. **20** All the brothers greet you. Greet one another with a holy kiss. **21** The

greeting is in my own hand—Paul. <b>22</b> If anyone does not love Yāhweh, let him be accursed. Maranatha. † <b>23</b> The loving-kindness of Adōnai Yē-	shua be with you. <b>24</b> My love be with you all in Mēssiah Yēshua. Amæn.
---	--

## End Notes

**1 Corinthians 7:18.** Paul really means “become a Jew”. The non-Jew should not become a Jew. This is not the same as being literally circumcised, as the terms “circumcision” and “uncircumcision” were commonly used to designate Jews vs. non-Jews. If a non-Jew is circumcised, but it is not a Jewish circumcision, then the circumcision is not considered a valid Jewish circumcision, even if it is a valid Scriptural circumcision. The temptation was to be circumcised to obtain “Jewish status”, so that by the act of obtaining it, the seeker secures salvation by virtue of the status. This is what Paul is prohibiting. Due to the salvation status involved among Jews in being Jewish, it is best that the non-Jew who wants to be “circumcised” keep quiet about it and not claim Jewish status so as to be secure in salvation; or if the non-Jew does not understand the difference, then he should not be circumcised at all. A Jewish circumcision to secure salvation status is counter to faithfulness and is in fact not biblical. The convert should continue as Abraham until they understand faithfulness enough not to be seduced by investing security in it. Circumcision is only a sign of the covenant. It does not join one to Israel. Faithfulness alone joins the convert to Israel—and immersion makes it official. Circumcision may come later, and it may be debated how much later. Paul said this because Rabbinic circumcision was in fact uncircumcision.

**1 Corinthians 11:25:** *represents:* the word “is”, is typically used to mean “represents”, with various symbolical items at the Seder. The “real presence” doctrine of Luther, and “transubstantiation”, are idolatry. Abhor those forms of communion or Eucharist. Other communions are compromise when taken out of the context of Passover, which would be a sin of circumstance or ignorance. For it is far from the Passover appointed by Messiah. • *the renewed covenant:* Matthew and Mark omit the word “renewed” or “new”. The Luke passage is textually corrupt. John omits the whole account of the cup. In any case, it is a new instance of the same original covenant between Israel and the Almighty • *as often as you drink it:* this was once a year, according to the appointed time, but possibly twice, if a first Seder and second Seder were necessary in the dispersion due to doubt when the new moon was seen in Israel.

**1 Corinthians 14:2:** *but:* or, **so much as;** see General Notes, “unless” • The context here makes it clear that the one praying in a foreign language knows in his heart what he or she is saying. The mystery is to the bystander who does not understand the words and speaks only the common language of the assembly. There may have been some charismatic pseudo-babble hiding in Corinth. Paul does not hit it head on, but rather describes how to deal with a proper foreign language that the speaker himself knows. This is probably because a babble speaker would probably not admit (in Paul’s time) that he did not know what he was saying himself.

**1 Corinthians 14:21:** Isa. 28:11-12. The prophecy refers to the Chaldean language Aramaic. When Judah was exiled Jews had to learn this language, and even parts of the book of Daniel and Ezra are in Aramaic. Jews who returned to Judea after the exile quickly learned Hebrew, retaining only some common borrowed words from Aramaic. Jews who stayed behind generally did not learn Hebrew and had to have the word translated to them in Aramaic.

## **1 Corinthians End Notes**

- 1 Corinthians 16:2.** The first of seven Sabbaths counted between Passover and Pentecost (cf. vs. 8; Lev. 23:15; Mt. 28:1). It was now remembered as the anniversary of Yeshua's resurrection.
- 1 Corinthians 16:22.** A borrowed Aramaic phrase, "Adonai Come!". Paul thought of it because it rhymes with "accursed" (anathema). The deniers will be "anathema" when "Maranatha".

## SECOND CORINTHIANS

### Introduction

**1** Paul, an emissary of Mëssiah Yëshua by the will of the Almīghty, and Timothy our brother, to the assembly of the Almīghty which is at Corinth with all the holy ones who are throughout Achaia:

**2** Loving-kindness to you and peace from the Almīghty our Fāther and Adōnai Yëshua the Mëssiah.

**3** Blessed be the Almīghty and Fāther of our Adōnai Yëshua the Mëssiah, the Fāther of mercies and the Almīghty of all comfort; **4** who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by the Almīghty.

**5** For just as the sufferings of Mëssiah are ours in abundance, so also our comfort is abundant through Mëssiah. **6** But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer; **7** and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are sharers of our comfort.

**8** For we do not want you to be unaware, brothers, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; **9** indeed, we had the sentence of death within ourselves in order that we should not trust in ourselves, but in the Almīghty who raises the dead; **10** who delivered us from so great a peril of death, and will deliver us, he on whom we have set our hope. And he will yet deliver us, **11** you also joining in helping us through your prayers, that thanks

may be given by many persons on our behalf for the favor bestowed upon us through the prayers of many.

### Paul's Integrity

**12** For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the loving-kindness of the Almīghty, we have conducted ourselves in the world, and especially toward you. **13** For we write nothing else to you than what you read and understand, and I hope you will understand until the end; **14** just as you also partially did understand us, that we are your reason to be proud as you also are ours, in the day of our Adōnai Yëshua.

**15** And in this confidence I intended at first to come to you, that you might twice receive a blessing; **16** that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea.

**17** Therefore, I was not being indecisive when I intended to do this, was I? Or that which I purpose, do I purpose according to the flesh, that with me there should be yes, yes and no, no at the same time? **18** But as the Almīghty is faithful, our word to you is not yes and no. **19** For the Almīghty Sōn, Mëssiah Yëshua, who was proclaimed among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in him. **20** For as many as may be the promises of the Almīghty, in him they are yes; wherefore also by him is our Amæn to the glory of the Almīghty through us. <sup>a</sup> **21** Now he who establishes us with you in Mëssiah

<sup>a</sup> Amæn: or, *support, affirmation.*

## 2 Corinthians 1:22

and anointed us is Almighty, **22** who also sealed us and gave us the Spirit in our hearts as a pledge.

**23** But I call the Almighty as witness to my soul, that to spare you I came no more to Corinth. **24** Not that we lord it over your faithfulness, but are workers with you for your joy; for in your faithfulness you are standing firm.

### *Reaffirm Your Love*

**2** But I determined this for my own sake, that I would not come to you in sorrow again. **2** For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful? **3** And this is the very thing I wrote you, lest, when I came, I should have sorrow from those who ought to make me rejoice; having confidence in you all, that my joy would be the joy of you all. **4** For out of much affliction and anguish of heart I wrote to you with many tears; not that you should be made sorrowful, but that you might know the love which I have especially for you.

**5** But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you. **6** Sufficient for such a one is this punishment which was inflicted by the majority, **7** so that on the contrary you should rather forgive and comfort him, lest somehow such a one be overwhelmed by excessive sorrow. **8** Wherefore I urge you to reaffirm your love for him. **9** For to this end also I wrote that I might put you to the test, whether you are obedient in all things. **10** But whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Messiah, **11** in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.

**12** Now when I came to Troas for the good news of Messiah and when a door was opened for me in Yāhweh, **13** I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.

**14** But thanks be to the Almighty, who always leads us in his triumph in Messiah, and manifests through us the sweet aroma of the knowledge of him in every place. **15** For we are a fragrance of Messiah to the Almighty among those who are being saved and among those who are perishing; **16** to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? **17** For we are not like many, peddling the word of the Almighty, but as from sincerity, but as from the Almighty, we speak in Messiah in the sight of the Almighty.

### *The Made To Be Anew Covenant*

**3** Furthermore, are we the first to recommend ourselves? Or do we need, as some, written reports of recommendation to you or from you? **2** You are our report, (written in our hearts), known and read by all men; **3** it being apparent that you are a report from Messiah, being ministered by us, written not with ink, but with the Spirit of the living Almighty, not on tablets of stone, but on tablets of human hearts.

**4** And such confidence we have through Messiah toward the Almighty. **5** Not that we are sufficient in ourselves to consider anything as coming from ourselves; but our sufficiency is from the Almighty, **6** who also qualified us as ministers of the renewed covenant, not of the letter unless in spirit; for the letter alone kills, but the Spirit gives life. <sup>a</sup>

**7** But if, the ministry of death in

<sup>a</sup> *unless*: see General Notes.

connection to letters engraved on stones, was glorious, so that the sons of Israel could not look steadfastly at the face of Moses because of the glory of his face, fading as it was, **8** why shouldn't the ministry of the Spirit be even more glorious? <sup>a</sup> **9** For when there is glory in the ministry of condemnation, how much more exceeds the ministry of righteousness in glory. <sup>b</sup> **10** For indeed, it does not seem to be glorified—that which has been glorified, with respect to the exceeding glory of the *ministry of righteousness*. **11** For when what is fading away is glorious, how much more is what remains glorious. <sup>c</sup>

**12** Therefore, having such hope, we use much boldness, and not as Moses who put a veil over his face, so that the sons of Israel would not gaze at the end of what is disappearing.

**14** But were hardened their thoughts. For until the present, the same veil upon the reading of the Ancient Covenant remains not being unveiled, since *only* in Mēssiah is it taken away. <sup>d</sup> **15** But to this day whenever Moses is read, a veil lies over their heart; <sup>e</sup> **16** But whenever one may turn to Yāhweh, the veil is being taken away.

**17** Now Yāhweh is the Spirit; and where the Spirit of Yāhweh is, there is liberty. **18** But we all, with unveiled face beholding as in a mirror the glory of Yāhweh, are

<sup>a</sup> The ministry of the Spirit is also in connection to the commandments.

<sup>b</sup> *righteousness*: or, **justice**.

<sup>c</sup> The ministry of condemnation will fade away because all who need judging will either repent or they will be judged. What remains is a people obedient from the heart who shall not come under condemnation.

<sup>d</sup> See end note on this verse.

<sup>e</sup> This veil is a veil of deception concerning Messiah in the Law and prophets.

being transformed into the same image from glory to glory, just as from Yāhweh, the Spirit.

#### **Paul's Ministry As An Emissary**

**4** Therefore, since we have this ministry, as we received mercy, we do not lose heart, **2** but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of the Almighty, but by the manifestation of truth commending ourselves to every man's conscience in the sight of the Almighty. **3** And even if our good news is veiled, it is veiled to those who are perishing, **4** in whose case the god of this age has blinded the minds of the unfaithful, that they might not see the light of the good news of the glory of Mēssiah, who is the image of the Almighty. **5** For we do not proclaim ourselves but Mēssiah Yēshua as Adōnai, and ourselves as your servants for Yēshua' sake. **6** For the Almighty, who said, LIGHT SHALL SHINE OUT OF DARKNESS, is the One who has shone in our hearts to give the light of the knowledge of the glory of the Almighty in the face of Mēssiah.

**7** But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of the Almighty and not from ourselves; **8** we are afflicted in every way, but not crushed; perplexed, but not despairing; **9** persecuted, but not forsaken; struck down, but not destroyed; **10** always carrying about in the body the dying of Yēshua, that the life of Yēshua also may be manifested in our body. **11** For we who live are constantly being delivered over to death for Yēshua' sake, that the life of Yēshua also may be manifested in our mortal flesh. **12** So death works in us, but life in you.

**13** But having the same spirit of faithfulness, according to what is written, I FAITHFULLY TRUSTED,

## 2 Corinthians 4:14

THEREFORE I SPOKE UP, we also faithfully trust, so we also speak up; <sup>a</sup> **14** knowing that he who raised Adōnai Yēshua will raise us also with Yēshua and will present us with you. **15** For all things are for your sakes, that the loving-kindness which is spreading to more and more people may cause the giving of thanks to abound to the glory of the Almīghty.

**16** Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. **17** For our affliction is for a brief moment, compared to exceeding excess of the everlasting weight of glory being produced in us, **18** while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary, but the things which are not seen are everlasting.

### *The Temporary and Everlasting*

**5** For we know that if the earthly tent which is our house is torn down, we have a building from the Almīghty, a house not made with hands, everlasting in the heavens. <sup>b</sup> **2** For indeed in this house we groan, longing to be clothed with our dwelling from heaven; **3** inasmuch as we, having put it on, will not be found naked. <sup>c</sup> **4** For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life. <sup>d</sup> **5** Now he

<sup>a</sup> *faithfulness*: or, **supportiveness**. • Psa. 116:10: "I faithfully trusted, so I spoke up, 'I am greatly afflicted.'"

<sup>b</sup> *a house*: Paul means the resurrection body.

<sup>c</sup> We put the new body on at the resurrection so that we are not naked at his coming. Paul uses "naked" as a metaphor for lacking a glorified body.

<sup>d</sup> The new clothes are a metaphor for the

who prepared us for this very purpose is the Almīghty, who gave to us the Spirit as a pledge.

**6** Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from Yāhweh— <sup>e</sup> **7** for we walk by faithfulness, not by sight—**8** we are of good courage, I say, and prefer rather to be absent from the body and to be at home with Yāhweh. <sup>f</sup>

**9** Therefore also we have as our ambition, whether at home or absent, to be pleasing to him. **10** For we must all appear before the judgment seat of Mēssiah, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

**11** Therefore knowing the fear of Yāhweh, we persuade men, but we are made manifest to the Almīghty; and I hope that we are made manifest also in your consciences. **12** We are not again commending ourselves to you but are giving you an occasion to be proud of us, that you may have an answer for those who take pride in appearance, and not in heart. **13** For if we are beside ourselves, it is for the Almīghty; if we are of sound mind, it is for you. **14** For the love of Mēssiah compels us, having concluded this, that one died for all, therefore all die; <sup>g</sup> **15** and he died for all, that they who live should no longer live for themselves, but for him who died and rose again on their behalf.

**16** Therefore from now on we recognize no man according to the flesh; even though we have known Mēssiah according to the flesh, yet

new glorified body we will receive.

<sup>e</sup> From the context, Paul means the present body.

<sup>f</sup> See end note on this verse.

<sup>g</sup> See General Notes, "tense". Paul means that all the faithful are dying to sin.