

# 1 Corinthians: The Delegate Paul's 1st Letter To The Corinthians

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Amplified English

*To All Those Who Place Their Trust In Yahuweh*

# The 1<sup>st</sup> Letter To The Corinthians From Paul, The Delegate

## Chapter 1

### Greetings

1 - 3

Paul, called and invited, welcomed, summoned and appointed as a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of Messiah Yahushua, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the result of the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of God, and fellow brother Sosthenes to the called out Ekklesia, assembly and congregation of God that is and exists in Corinth, to those who have been sanctified, cleansed and set-apart in, by and with Messiah Yahushua, called and invited, welcomed, summoned and appointed as set-apart and cleansed ones together with all of those, individually and collectively, who, in, by and with every individual and collective place and space, spot and location, district and territory, region and land invokes and appeals to, summons and calls upon the name and title, character and person, reputation and authority of Yahushua the Anointed Messiah, our Sovereign Master – both theirs and ours. Favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness to you, and exemption from chaos, this being peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation from God our Father, and from our Sovereign Master, Yahushua the Anointed Messiah.

### Called Into Fellowship

4 - 9

I give thanks and extolment, celebration and praise to my God always and at all times about and concerning, regarding and on account of, because of and with respect to all of you on the basis of, on account of and upon the favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to all of you in, by and with Messiah Yahushua, for concerning this, you were made rich, wealthy and abundantly supplied in, by and with every individual and collective thing in, by and with Him - in by and with all individual and collective word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter and every individual and collective aspect of precise and correct knowledge, perception and discernment, intellectual understanding, acknowledgement and insight, just as and exactly as the testimony and witness, evidence, proof and confirmation of the Anointed Messiah was verified and enforced, established and validated, confirmed and made trustworthy and certain, firm and reliable, steadfast and stable, dependable and guaranteed in, by and with all of you, so that and therefore, for this reason and as a result of this, all of you are not lacking or missing, failing to reach or coming short of, falling short of and being excluded in, by or with any single spiritual favour or graciously granted gift, eagerly watching and anxiously expecting, looking for and waiting with eager and persistent expectation and earnest and attentive desire to accept and receive the revelation and disclosure, laying bare and displaying, uncovering and manifestation of our Sovereign Master, Yahushua the Anointed Messiah. He Himself shall also verify and enforce, establish and validate, confirm and make all of you trustworthy and certain, firm and reliable, steadfast and stable, dependable and guaranteed, full and complete, perfect and whole, successful and developed, genuine and true, valid and established, free from reproach and blameless, guiltless and void of offence in, by and with the day and time, age and season of our Sovereign Master, Yahushua. God is trustful and reliable, obedient and worthy to have confidence, certainty and guarantee, assurance and dependence placed in Him, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Whom you were called and addressed, summoned and invited into the partnership and companionship, fellowship and friendship, communion, association and relationship of His Son, our Sovereign Master, Yahushua the Anointed Messiah.

### The Wisdom of God

10 - 18

Moreover, I exhort and encourage, admonish and console, comfort and give solace to all of you, brothers and fellow brethren, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the name and title, character and person, reputation and authority of our Sovereign Master, Yahushua the Anointed Messiah, so that and in order that all of you, individually and collectively, may say and teach, maintain and affirm, direct and exhort, advise and point out the same thing, and that there may be and exist no split or rift, division or tear, schism or faction, division of opinion, dissension or discord within or among all of you, but nevertheless, so that you may be and exist as having been ordered and arranged, perfected and completed, equipped and prepared, rendered and put in order, created, setup and established in, by and with the exact same understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perceptions and apprehensions, inclinations and consciousness, and in, by and with the exact same judgement and intention, opinion and view, disposition and counsel, decision and resolution, purpose and will. For this reason, it was made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified and made plain to me about and concerning, regarding and on account of, because of and with respect to all of you, brothers and fellow brethren, by, under and subject to the power of those who are Chloe's, that concerning this, there are and exist contentions and strife, quarrels and disputes, wrangling, selfish rivalries and discords within and among all of you. But what I mean to say and teach, maintain and affirm, direct and exhort, advise and point out is this, that concerning this, each and every one of you says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Indeed, truly and surely: I am and exist as a follower of Paul," or "I am a follower of Apollos," or "I am a follower of Kepha," or "I am a follower of Messiah." The Anointed Messiah has not been separated or divided, put into pieces or split, disunited or severed, or was Paul crucified and nailed to an upright pole and stake about and concerning, regarding and on account of, because of and with respect to all of you, or were all of you immersed and submerged into and on behalf of the name and title, character and person, reputation and authority of Paul? I give thanks and extolment, celebration and praise to the Supreme One that concerning this, no one, nobody and nothing among you did I immerse or submerge except Krispus and Gaius, so that and in order that no certain one may say that concerning this, you were immersed and submerged into and on behalf of my own name and title, character and person, reputation and authority. Yes, I also immersed the household and home, dwelling, abode and family of Stephanas too, but furthermore, in addition to or beyond that I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold if or whether I immersed or submerged anyone else or another person. For the reason that Messiah did not send or dismiss, dispatch, order or commission me to immerse or submerge, but nevertheless, notwithstanding and on the contrary, I was sent to declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration, not in, by or with a worldly wisdom or natural intelligence, human knowledge, sophistication or insight of a spoken word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter, so that and in order the upright stake and pole of the Anointed Messiah may not be emptied or removed, destroyed or invalidated, rendered vain or made useless, deprived of power or falsified, lose its meaning or effect, laid aside or waste away, be depleted or expended. For this reason, the word and saying, message and

- 1:1a Paul, the new name of Saul, and means small  
1:1b From the placeholder XPY  
1:1c From the placeholder IHY  
1:1d From the placeholder OY  
1:1e Sosthenes was a Jew in Corinth who used to be the ruler of the Synagogue after he replaced Krispus who was removed after he believed Paul's message. Sosthenes later believed Paul's message and was removed himself. Sosthenes means Saviour of his Nation (See Acts 18:1-17)  
1:2a Ekklesia, incorrectly translated as Church and means Called-Out Assembly  
1:2b From the placeholder OY  
1:2c Corinth was the capital of Achaia and a renowned city of Greece about forty miles (65 km) west of Athens  
1:2d From the placeholder XPO  
1:2e From the placeholder IHY  
1:2f From the placeholder IHY  
1:2g From the placeholder XPY  
1:2h From the placeholder KY  
1:3a From the placeholder OY  
1:3b From the placeholder IPΣ  
1:3c From the placeholder KY  
1:3d From the placeholder IHY  
1:3e From the placeholder XPY  
1:4a From the placeholder ΘΩ  
1:4b From the placeholder OY  
1:4c From the placeholder XPO  
1:4d From the placeholder IHY  
1:6a From the placeholder XPY

- 1:7a From the placeholder KY  
1:7b From the placeholder IHY  
1:7c From the placeholder XPY

- 1:8a From the placeholder KY  
1:8b From the placeholder IHY  
1:9a From the placeholder ΘΩ

- 1:9b From the placeholder YYY  
1:9c From the placeholder KY  
1:9d From the placeholder IHY  
1:9e From the placeholder XPY

- 1:10a From the placeholder KY  
1:10b From the placeholder IHY  
1:10c From the placeholder XPY

- 1:11a Chloe means Green Herb  
1:12a Apollos was a knowledgeable Yahuwdean who came from Alexandria to Ephesus, teaching about Yahushua, but only experiencing the immersion of water, not that of the Set-Apart Spirit. He then travelled to Achaia and then onto Corinth. See Acts 18:24-28.  
Apollos means Given by Apollo  
1:12b Kepha was the Aramaic title of the Delegate Shim'own Petros  
1:12c From the placeholder XPO  
1:13a From the placeholder XPO  
1:13b Krispus was the ruler of the Synagogue in Corinth who was then removed by the Yahuwdeans after he was immersed by Paul.  
Krispus means Curled  
1:13c Gaius was a Macedonian who was Paul's host when he wrote the Letter to the Romans. Gaius accompanied Paul too Ephesus and was seized by the mob that gathered there. See Acts 19:29; Romans 16:23. Gaius means Master  
1:16a Stephanas means crown  
1:17a From the placeholder XPO  
1:17b From the placeholder ΣΤΡΟΣ  
1:17c From the placeholder XPY

18 (cont)

statement, declaration and thought, instruction and teaching, decree, mandate and matter of the upright pole and stake is and exists as foolishness and moronic, folly and nonsense, absurd and senseless, ignorant and stupid, ineffective and unintelligent to those who are being destroyed and annihilated, obliterated and rendered useless, ruined and caused to perish and pass away, but nevertheless, to us who are being delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation it is and exists as the power and might, ability and capability, force and influence, authority and significance, competence and excellence of God. For the reason that it has been written and inscribed, recorded and composed,

1:18a From the placeholder ΣΤΡΟΥ

19

**"The worldly wisdom and natural intelligence, human knowledge, sophistication and insight of the wise and learned, skilful and clever, cultivated and experienced I shall destroy and annihilate, obliterate and render useless, ruin and cause to perish and pass away, and the sense and understanding, intelligence and mind, thoughts and impulses, intentions and purposes, notions and feelings, disposition and plan, attitude and comprehension, ideas and opinions, judgement and perception of the intelligent and prudent, united and comprehensible, sagacious and insightful, reasonable and discernable sages I shall set aside and disregard, violate and ignore, annul and invalidate, break and revoke, deny and despise, abrogate and abolish, make void and get rid of, insult and offend, condemn, reject and refuse to recognise and accept their validity." \***

1:19a From Yasha'Yah (Isaiah) 29:14

20 - 31

Where and in what place is the wise and learned, skilful and clever, cultivated and experienced one? Where and in what place is the clerk and scribe, public servant and teacher of religious law, secretary and government official, judge and scholar? Where and in what place is the disputant and learned debater, investigator and arguer, reasoned and discusser and questions and enquires about this certain time and day, age, era and season? Has not God Himself made foolish the worldly wisdom and natural intelligence, human knowledge, sophistication and insight of the world and cosmos, the entire world of man, causing it to look moronic and flat, dull and dim-witted, silly and full of drivel, insipid and not of sound mind? For this reason, because, since and seeing that in, by and with the worldly wisdom and natural intelligence, human knowledge, sophistication and insight of the world and cosmos, the entire world of man, the world and cosmos, the entire world of man did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise God through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of its own worldly wisdom and natural intelligence, human knowledge, sophistication and insight, God Himself was pleased and delighted, took pleasure in and considered it to be good through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the foolishness and moronism, folly and nonsense, absurdity and senselessness, ignorance and stupidity, ineffectiveness and unintelligence of the heralding and proclamation, declaration and public decree, command and order, news and announcement to deliver and preserve, save and rescue those who trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in Him* from danger and destruction, ruin and annihilation. Because, since and seeing that the Yahuwdeans ask and beg, call for and crave, desire and require, inquire and request, demand and plead for signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents, and the Greeks seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire worldly wisdom and natural intelligence, human knowledge, sophistication and insight, but nevertheless, with the goal to persuade and warn, we announce and declare, publically pronounce and publish, openly preach and teach Messiah crucified, He Who was nailed to an upright pole and stake, to Yahuwdeans, indeed, truly and surely, a stumbling stone and obstacle, offense and entrapment, enticement and impediment that hinders, snares and causes them to stumble and fall over, and to the Gentile nations and races, peoples and clans, large groups based upon religious and political, cultural and geographic ties, heathens and pagans, foolishness and moronic, folly and nonsense, absurd and senseless, ignorant and stupid, ineffective and unintelligent, but nevertheless, to those who are the called and invited, welcomed, summoned and appointed, both Yahuwdeans and Greeks, the power and might, ability and capability, force and influence, authority and significance, competence and excellence of God and the wisdom and intelligence, knowledge, sophistication and insight of God is the Anointed Messiah. For concerning this, the foolishness and moronism, folly and nonsense, absurdity and senselessness, ignorance and stupidity, ineffectiveness and unintelligence of God is and exist as far wiser and learned, skilful and clever, cultivated and experienced than man, the entire human race, [and the weakness and feebleness, powerlessness and insignificance of God is stronger and far more powerful, mightier and greater than man, the entire human race.] For this reason, perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, be aware of and take note of your selection and choice, free will and election, brothers and fellow brethren, for concerning this, not many numerous or large amounts of *you* were wise and learned, skilful and clever, cultivated and experienced according to and with regards to, in relation to and with respect to the flesh, the standard of the world; not many numerous or large amounts of *you* were powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent; not many numerous or large amounts of *you* were nobles or important, well-born or of high rank, but nevertheless, notwithstanding and on the contrary, God has chosen and selected, separated and preferred the things that are foolish and moronic, folly and nonsense, absurd and senseless, ignorant and stupid, ineffective and unintelligent to the world and cosmos, the entire world of man, so that and in order that He may shame and embarrass, humiliate and disappoint, disillusion and dishonour, disgrace and confound the wise and learned, skilful and clever, cultivated and experienced; and God has chosen and selected, separated and preferred those who are weak and feeble, powerless and insignificant to the world and cosmos, the entire world of man, so that and in order that He may shame and embarrass, humiliate and disappoint, disillusion and dishonour, disgrace and confound the strong and powerful, mighty and great; and God has chosen and selected, separated and preferred the insignificant and inferior, low-ranked and common, ignoble and base of the world and cosmos, the entire world of man, and the things that have been despised and scorned, rejected and disregarded, made light of and treated with contempt, yes, 'the Nothings,' so that and in order that He may destroy and abolish, invalidate and put an end to, render useless and ineffective, idle and inactive, severe and terminative, separate and annul 'the Something's,' so that and therefore, for this reason and as a result of this, all individual and collective mortal flesh may not brag, boast or glorify itself in the presence of and in the sight of, in front of and before God. And from out of Him all of you are and exist in, by and with Messiah Yahushua, He Who from God to us came to be and exist, arose, appeared and originated as wisdom and intelligence, knowledge, sophistication and insight, righteousness and validation, acceptance and vindication, uprightness, justice and acquittance also, and separation and cleanliness, purification, sanctification and set-apartness, and ransom and redemption, deliverance, release and liberation, so that and in order that just as and exactly as it has been written and inscribed, recorded and composed, "Let

1:20a From the placeholder ΘΣ

1:21a From the placeholder ΘΝ

1:21b From the placeholder ΘΣ

1:22a Yahuwdean, incorrectly known as Judean and means Those who belong to and are related to Yahuweh

1:22b Greek usually refers to those from Greece, but on a bigger scale referred to those influenced by Greek culture

1:23a From the placeholder ΧΡΝ

1:23b From the placeholder ΕΣΤΡΟΝ

1:24a From the placeholder ΘΥ

1:24b From the placeholder ΘΥ

1:24c From the placeholder ΧΡΣ

1:25a The earliest manuscript of 1 Corinthians, P46, misses out this section of verse 25 that is found in later manuscripts. I have placed the words in brackets, rather than missing them out completely, because of the fact that both of the sentences end in the same two words, των ανθρωπων and the scribe of P46 may have accidentally skipped from one των ανθρωπων to the last των ανθρωπων

1:27a From the placeholder ΘΣ

1:27b From the placeholder ΘΣ

1:28a From the placeholder ΘΣ

1:29a From the placeholder ΘΥ

1:30a From the placeholder ΧΩ

1:30b From the placeholder ΙΗΥ

1:30c From the placeholder ΘΥ

## Chapter 2

1 - 5

**the one who brags, boast and glorifies, brag, boast and glorify in, by and with Yahuweh\*!" \*** • And I, having come, arisen and appeared to all of you for your advantage, brothers and fellow brethren, do not come, arise or appear to all of you announcing and declaring, publically pronouncing and publishing, openly preaching and teaching the secret and mystery of God\* in accordance with and with regards to, in relation to and with respect to an elevated and prominent, excellent and superior, preeminent and raised, projected and high sounding word or saying, message or statement, declaration or thought, instruction or teaching, decree or mandate, matter, rhetoric or a display of worldly wisdom or natural intelligence, human knowledge, sophistication or insight. For this reason, I had not separated and sundered, debated and determined, differentiated, decided and evaluated, assessed and judged to see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold anything within or among all of you except Messiah Yahushua , and the fact that He had been crucified, nailed to and upright pole and stake. And I came to be and exist, arose and appeared to all of you for your advantage in, by and with weakness and feebleness, powerlessness and insignificance, and in, by and with great and large, plentiful and severe, deep and profound, much and extensive fear and alarm, dread and terror, and trembling and shaking, quaking and quivering, and my word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and my heralding and proclamation, declaration and public decree, command and order, news and announcement were not in, by or with the persuasive or convincing, winning or enticing, plausible or credulous art of worldly wisdom and natural intelligence, human knowledge, sophistication and insight, but nevertheless, notwithstanding and on the contrary, in, by and with the manifestation and demonstration, proof and showing forth, evidence and exhibiting, display and publication, making known and verification of the Spirit\* and of power and might, ability and capability, force and influence, authority and significance, competence and excellence, so that and in order that all of your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence may not be or exist in, by or with the wisdom and natural intelligence, knowledge, sophistication and insight of men and human beings, but nevertheless, notwithstanding and on the contrary, in, by and with the power and might, ability and capability, force and influence, authority and significance, competence and excellence of God\*.

## Wisdom From God

6 - 8

But nevertheless, we speak, chat and utter wisdom and intelligence, knowledge, sophistication and insight within and among the full and complete, perfect and whole, successful and developed, genuine and true, valid and established, but nevertheless it is not a wisdom and intelligence, knowledge, sophistication and insight of this certain time and day, age, era and season, nor is it of the rulers and princes, commanders and chiefs, leaders and governors of this certain time and day, age, era and season, those who are being destroyed and abolished, invalidated and put to an end, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled. But nevertheless, notwithstanding and on the contrary, in, by and with secret and mystery we speak, chat and utter a concealed and covered, hidden, secret and separate wisdom and intelligence, knowledge, sophistication and insight of God\* , that which God\* set out, determined and decreed boundaries beforehand and in advance, before and ahead of the times and days, ages, eras and seasons for and on behalf of our glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, that which not one of the rulers and princes, commanders and chiefs, leaders and governors of this certain time and day, age, era and season have known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, comprehended, acknowledged or recognised, for the reason that if and whether they had known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, comprehended, acknowledged or recognised it, they would not have crucified\* the Sovereign Master\* of His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, never nailing Him to and upright pole or stake. But nevertheless, notwithstanding and on the contrary, just as and exactly as it has been written and inscribed, recorded and composed,

**"What no eye has seen or perceived, observed or witnessed, understood or experienced, recognised or respected, comprehended or appreciated,  
paid attention to or beheld, and what no ear has heard or attended to,  
considered or understood, comprehended or perceived, paid attention to or  
listened to, and on the basis of, on account of and upon which no heart of man\*  
the circulation of life that controls the desires and feelings, affections and  
endeavours, wills and characters, passions and impulses, has thought about,  
conceived or imagined, that which God\* has prepared and arranged, provided and  
made the necessary preparations ready for those who dearly love and welcome,  
entertain, look fondly upon and cherish Him with strong affection and highly esteem  
Him with great favour, goodwill and benevolence, are loyal to and greatly adore Him." \***

9

10 - 14

For this reason, God\* has revealed and disclosed, laid bare and shown, uncovered and manifested *these things* to us through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Spirit, for the reason that the Spirit searches and fully examines, fathoms and investigates, inquires and seeks throughout every individual and collective thing, even the depths and extremity, greatness and immensity of God\*. For this reason, which certain man\* or other human being sees or perceives, observes or witnesses, knows or experiences, recognises or respects, understands or takes note of, comprehends or discerns, pays attention to or discovers, notices or examines, inspects or beholds *the thoughts* of a man\* or other human being, except the spirit of that man or other human being that is within and inside that person? In this manner and way, thus, and so, no one, nobody and nothing has known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, comprehended, acknowledged or recognised *the thoughts* of God\* except and apart from the Spirit of God\*. So now, we have not received or accepted, taken or seized, acquired or collected, grasped or obtained, chosen or selected, claimed or procured, apprehended or admitted the Spirit of the world and cosmos, the entire world of man, but nevertheless, notwithstanding and on the contrary, *we have received* the Spirit that is from out of God\*, so that and in order that we may see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the things that have been graciously and freely bestowed, favourably granted and kindly given to us by, under and subject to the power and control of God Himself. And we do not speak, chat and utter this in, by or with words or sayings, messages or statements, declarations or thoughts, instructions or teachings, decrees, mandates or matters taught and imparted, instructed and suggested by human and man-like worldly wisdom or natural intelligence, human knowledge, sophistication or insight, but nevertheless, notwithstanding and on the contrary, in, by and with that which is taught and imparted, instructed and suggested by the Spirit, interpreting and explaining, combining and comparing, judging and evaluating, measuring and compounding the things of the Spirit to the *people* of the Spirit. But

1:31a From the placeholder *KΩ*

1:31b From *YirmeYahu* (*Jeremiah*)

23:24

2:1a From the placeholder *ΘΥ*

2:2a From the placeholder *XPN*

2:2b From the placeholder *IHN*

2:2c From the placeholder *EΣTPON*

2:4a From the placeholder *ΠΝΩ*

2:5a From the placeholder *ΘΥ*

2:7a From the placeholder *ΘΥ*

2:7b From the placeholder *ΘΣ*

2:8a From the placeholder *EΣTPAN*

2:8b From the placeholder *KN*

2:9a From the placeholder *ΑΝΟΥ*

2:9b From the placeholder *ΘΣ*

2:9c From *Yasha'Yah* 64:4

2:10a From the placeholder *ΘΣ*

2:10b From the placeholder *ΘΥ*

2:11a From the placeholder *ΑΝΟΝ*

2:11b From the placeholder *ΑΝΟΥ*

2:11c From the placeholder *ΘΥ*

2:11d From the placeholder *ΠΝΑ*

2:11e From the placeholder *ΘΥ*

2:12a From the placeholder *ΠΝΑ*

2:12b From the placeholder *ΠΝΑ*

2:12c From the placeholder *ΘΥ*

2:12d From the placeholder *ΘΥ*

nevertheless, the natural and soul-like, worldly and unspiritual man and human beings does not welcome or embrace, favourably accept or receive, take or grasp, approve of or endure the things of the Spirit of God, for the reason that it is and exists as foolishness and moronic, folly and nonsense, absurd and senseless, ignorant and stupid, ineffective and unintelligent to him, and he is also not powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise it, for concerning this, it is spiritually examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed. *Some of you say, "But nevertheless, the spiritual person examines and questions, accurately studies and investigates, carefully judges and evaluates, discerns and scrutinises, sifts and determines, estimates and assesses all individual and collective things, but nevertheless, he himself is examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed by, under and subject to the power and control of no one, nobody and nothing."* Yet, for this reason, “**who has known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, comprehended, acknowledged or recognised the understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perceptions and apprehensions, inclinations and consciousness of Yahuweh\***, that he shall instruct and inform, advise and teach Him? ” \* But nevertheless, we have and hold, acquire and receive, own and possess the understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perceptions and apprehensions, inclinations and consciousness of Messiah! • And yet I, brothers and fellow brethren, was not powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to speak, chat and utter to all of you as, like and similar to people of the Spirit, but nevertheless, notwithstanding and on the contrary, as, like and similar to people of the flesh and carnal human desires, disposed to doing what is worldly, as, like and similar to infants and childish, simple and inexperienced people in, by and with Messiah. I gave all of you milk, simple teachings, to drink and absorb, not solid food, mature teachings, for the reason that you were not yet and were still not powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to *take it*; but nevertheless, notwithstanding and on the contrary, neither are you powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to *take it* now, at this present moment in time, for the reason that you are still and yet exist as people of the flesh and carnal human desires, disposed to doing what is worldly. For the reason that since, because and in the case that within and among all of you there is irritable jealousy and envy, and contentiousness and strife, quarrels and disputes, wrangling, selfish rivalry and discord, and dissection and divisions, separation and disunity, are you not and do not all of you exist as people of the flesh and carnal human desires, disposed to doing what is worldly, and walk and behave, live, conduct and regulate your lives, works and actions according to and with regards to, in relation to and with respect to the way of man, in an entirely human way? For this reason, at the time when some certain one may say and teach, maintain and affirm, direct and exhort, advise and point out, “Indeed, truly and surely: I am and exist as a follower of Paul,” and another *may say* “I am a follower of Apollos,” are you not and do not all of you exist as merely men and acting in a human way?

- 2:14a From the placeholder *ΑΝΟΞ*  
2:14b From the placeholder *ΠΝΑ*  
2:14c From the placeholder *ΘΥ*
- 2:16a From the placeholder  
2:16b From *Yasha'Yah* (*Isaiah* 40:13)

14 (cont)  
- 16

### Chapter 3

1 - 4

Then and therefore, accordingly, consequently and these things being so, who is and what does Apollos exist as? And who is and what does Paul exist as? Servants and ministers, helpers and attendants, assistants and agents through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom you trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, even as, like and similar to the way the Sovereign Master gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *the role* to each one. I myself planted, produced and brought about, Apollos watered and irrigated, but nevertheless, notwithstanding and on the contrary, God Himself caused it to grow and rise, augment, multiply and increase. So that and therefore, for this reason and as a result of this, neither he who plants, produces and brings forth nor he who waters and irrigates is and exists as “Something,” but nevertheless, notwithstanding and on the contrary, only God Himself causes the growing and rising, augmenting, multiplying and increasing. But nevertheless, he who plants, produces and brings and he who waters and irrigates are and exist as one unity, and each one shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit his own individual reward, wage and recompense according to and with regards to, in relation to and with respect to his own individual labour and work, trouble, toil and effort. For this reason, we are and exist as companions, fellow workers and helpers of God - All of you are and exist as the farmland and field of God, and the building and edifice, structure, strength and construction of God. In accordance with and with regards to, in relation to and with respect to the favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to me, as, like and similar to a wise and learned, skilful and clever, cultivated and experienced architect and expert and master builder, I set and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned a fundamental basis and foundation; someone else and a different person roots and sets it firm, establishes and strengthens, thoroughly grounds and builds upon it. And so let each person perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, be aware of and take note of how and in what manner or way that person roots and sets it firm, establishes and strengthens, thoroughly grounds and builds upon it. For this reason, no one, nobody and nothing is powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to set and place, stand and establish, appoint and ordain, fix and provide, designate and assign a fundamental basis and foundation alongside, near and beside that which is being set and destined, appointed and established, fixed and laid down, placed, ordained and given already, which is and exists as Messiah Yahushua. And now, if and whether some certain person roots and sets firm, establishes and strengthens, thoroughly grounds and builds upon the fundamental basis and foundation with gold and silver, honoured and venerated, esteemed and highly regarded, valued and respected, prized and treasured stones and gems, things made of wood, hay, straw, each and every one's work and business, employment and undertaking, act and deed, task and labour shall come to be and exist, arise, appear and originate as evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen, for the reason that the Day and Time, Age and Season shall make them known and declare them by relating, indicate and signify, impart knowledge of and demonstrate, show and give evidence of, reveal and explain, clarify and make them plain to see, for concerning this, it is revealed and disclosed, laid bare and shown, uncovered and manifested in, by and with blazing fire, and the blazing fire shall test and examine, prove and scrutinise, distinguish and discern the genuineness, excellence, trustworthiness and importance of the work and business, employment and undertaking, act and deed, task and labour of each and every person, of what sort, kind and manner it is and exists as. If

- 2:16c From the placeholder *ΧΡΥ*

3:1a From the placeholder *ΠΝΣ*

3:1a From the placeholder *ΧΡΩ*

3:3a From the placeholder *ΑΝΟΝ*

3:5a From the placeholder *ΚΣ*

3:6a From the placeholder *ΘΣ*

3:7a From the placeholder *ΘΣ*

3:9a From the placeholder *ΘΥ*

3:9b From the placeholder *ΘΥ*

3:9c From the placeholder *ΘΥ*

### God Increases

5 - 14

Then and therefore, accordingly, consequently and these things being so, who is and what does Apollos exist as? And who is and what does Paul exist as? Servants and ministers, helpers and attendants, assistants and agents through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom you trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, even as, like and similar to the way the Sovereign Master gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *the role* to each one. I myself planted, produced and brought about, Apollos watered and irrigated, but nevertheless, notwithstanding and on the contrary, God Himself caused it to grow and rise, augment, multiply and increase. So that and therefore, for this reason and as a result of this, neither he who plants, produces and brings forth nor he who waters and irrigates is and exists as “Something,” but nevertheless, notwithstanding and on the contrary, only God Himself causes the growing and rising, augmenting, multiplying and increasing. But nevertheless, he who plants, produces and brings and he who waters and irrigates are and exist as one unity, and each one shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit his own individual reward, wage and recompense according to and with regards to, in relation to and with respect to his own individual labour and work, trouble, toil and effort. For this reason, we are and exist as companions, fellow workers and helpers of God - All of you are and exist as the farmland and field of God, and the building and edifice, structure, strength and construction of God. In accordance with and with regards to, in relation to and with respect to the favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to me, as, like and similar to a wise and learned, skilful and clever, cultivated and experienced architect and expert and master builder, I set and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned a fundamental basis and foundation; someone else and a different person roots and sets it firm, establishes and strengthens, thoroughly grounds and builds upon it. And so let each person perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, be aware of and take note of how and in what manner or way that person roots and sets it firm, establishes and strengthens, thoroughly grounds and builds upon it. For this reason, no one, nobody and nothing is powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to set and place, stand and establish, appoint and ordain, fix and provide, designate and assign a fundamental basis and foundation alongside, near and beside that which is being set and destined, appointed and established, fixed and laid down, placed, ordained and given already, which is and exists as Messiah Yahushua. And now, if and whether some certain person roots and sets firm, establishes and strengthens, thoroughly grounds and builds upon the fundamental basis and foundation with gold and silver, honoured and venerated, esteemed and highly regarded, valued and respected, prized and treasured stones and gems, things made of wood, hay, straw, each and every one's work and business, employment and undertaking, act and deed, task and labour shall come to be and exist, arise, appear and originate as evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen, for the reason that the Day and Time, Age and Season shall make them known and declare them by relating, indicate and signify, impart knowledge of and demonstrate, show and give evidence of, reveal and explain, clarify and make them plain to see, for concerning this, it is revealed and disclosed, laid bare and shown, uncovered and manifested in, by and with blazing fire, and the blazing fire shall test and examine, prove and scrutinise, distinguish and discern the genuineness, excellence, trustworthiness and importance of the work and business, employment and undertaking, act and deed, task and labour of each and every person, of what sort, kind and manner it is and exists as. If

3:11a From the placeholder *ΧΡΣ*

3:11b From the placeholder *ΙΗΣ*

14 (cont)

- 17

and whether the work and business, employment and undertaking, act and deed, task and labour a certain person has rooted and set firm, established and strengthened, thoroughly grounded and built upon remains and abides, endures and lives on, lasts and persists, stays and continues on, that person shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a reward, wage and recompense; if and whether the work and business, employment and undertaking, act and deed, task and labour of a certain person shall be burned down, destroyed and completely consumed, it shall be lost and damaged, forfeited and ruined, but nevertheless, that person shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, but nevertheless, in this manner and way, thus and so, only as, like and similar to the way through and via blazing fire. Do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, all of you are and exist as the Sacred Place and Temple of God, and that the Spirit of God dwells and lives, inhabits and resides, abides and is situated within and inside all of you? If and whether some certain person corrupts and destroys, depraves and spoils, ruins and vitiates, seduces and leads astray the Sacred Place and Temple of God, God Himself will corrupt and destroy, deprave and spoil, ruin and vitiate, punish and cause that person to perish. For the reason that the Sacred Place and Temple of God is and exists as set-apart and cleansed, which and what is and exists as all of you.

#### Yahuweh Is The Judge

18 - 23

Let no one, nobody and nothing thoroughly deceive or completely delude, seduce, entice or beguile himself *or herself*; if and whether some certain person within and among all of you thinks and presumes, supposes and regards, deems and judges, decides, believes and considers themselves to be and exist as wise and learned, skilful and clever, cultivated and experienced in, by and with this certain time and day, age, era and season, let that person come to be and exist, arise, appear and originate as a moron and a fool, ignorant and impious, godless and mentally blind and stupid, ignorant and ineffective, unsuccessful and unintelligent, so that and in order that that person may come to be and exist, arise, appear and originate as truly wise and learned, skilful and clever, cultivated and experienced, for the reason that the wisdom and natural intelligence, human knowledge, sophistication and insight of this certain world and cosmos, the entire world of man is and exists as foolishness and moronic, folly and nonsense, absurd and senseless, ignorant and stupid, ineffective and unintelligent beside and next to, near and alongside God for the reason that it has been written and inscribed, recorded and composed, “**He is the One Who traps and catches, seizes and takes hold of, grasps and grips the wise and learned, skilful and clever, cultivated and experienced in, by and with their own craftiness and treachery, cunningness and slyness, unscrupulousness and trickery,**” \* and again, anew and furthermore, “**Yahuweh\* knows and understands, perceives and realises, notices and discerns, discovers and observes, experiences and ascertains, learns about and distinguishes, comprehends, acknowledges and recognises the apprehensions and thoughts, arguments and speculations, perceptions and inward reasoning, deliberations and doubts, purposes and intentions, mindsets and considerations, opinions and ponderings of the wise and learned, skilful and clever, cultivated and experienced, that concerning this, they are and exist as useless and purposeless, worthless and futile, empty and foolish, vain and profane, mad and irreverent, powerless and perverse, depraved and nonsense.**” \* So that and therefore, for this reason and as a result of this, let no one, nobody and nothing brag, boast or glorify in, by or with men or other human beings. For this reason, all individual and collective things are and exist as yours, whether Paul, or Apollos, or Kepha; whether the world and cosmos, or life and continued existence, or death and separation, the separation of the soul from the body; whether what is stood present and here, at this moment time, or what is about and inevitable to, determined and intended to, certain and expected to, shall and will come to be in the future; all *these* individual and collective things *are* yours, but nevertheless, all of you *are* of Messiah, and Messiah is of God • Therefore, in this manner and way, thus and so, let a person claim and reason, think and suppose, judge and deem, believe and consider, seem and be of the opinion, determine and evaluate, purpose and reckon, account and conclude that we are as, like and similar to attendants and assistants, servants and officers, deputies and guards of Messiah, and stewards and managers, administrators and overseers of the secrets and mysteries of God. As for the rest of those who remain and who are left out of this, here, in this place, seek and wish for, want and demand, endeavour to obtain and strive for, look for and desire within and among the stewards and managers, administrators and overseers so that and in order that someone who is trustworthy and reliable, who is worthy to be obeyed and have confidence, certainty and guarantee, assurance and dependence placed in them may be found and discovered, observed and recognised, detected and learned about, understood and come to be known through enquiry and examination, thought and scrutiny, investigation and perception. But nevertheless, it is and exists as very small and insignificant, little and of no account or importance to me that, as a result of this, I may be examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed by, under and subject to the power and control of all of you, or by, under or subject to the power and control of any human-like or common court of human judgement; but nevertheless, notwithstanding and on the contrary, neither do I examine or question, accurately study or investigate, carefully judge or evaluate, discern or scrutinise, sift or determine, estimate or assess myself. For this reason, I do not know or have knowledge of, am I conscious of or aware of, consider or see, understand or comprehend, perceive or acknowledge anything against myself, but nevertheless, notwithstanding and on the contrary, neither have I been shown or made, rendered or exhibited, pronounced or declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One in, by or with this, but nevertheless, it is and exists as Yahuweh Who is the One Who examines and questions, accurately studies and investigates, carefully judges and evaluates, discerns and scrutinises, sifts and determines, estimates and assesses me. So that and therefore, for this reason and as a result of this, do not separate or sunder, make distinctions between or dispute, debate or take issue with, discriminate or determine the destination of, content or differentiate, decide or evaluate, assess or pass judgment on the destination of some certain person before, ahead of or in front of the proper and fixed, right, precise and favourable day and time, age and opportune season, up until the Sovereign Master may come, arise and appear, He Who shall also enlighten and illuminate, shed light on and render evident, make clear and impart the ability to understand the secret and covered, hidden and private, unknown and concealed things of the darkness and ungodliness, misery and immorality, blindness and obscurity, and He shall make known and declare by relating, indicate and signify, impart knowledge of and demonstrate, show and give evidence of, reveal and explain, clarify, make plain and manifest the deliberations and resolves, designed plans and counsels, intentions, determinations and aims of the hearts, the circulation of life that controls desires and feelings, affections and endeavours, wills and characters, passions and impulses, and then, at that time, the approbation and commendation, worthy applause and praise that is from God shall come to be and exist, arise, appear and originate to each and every person.

#### Chapter 4

1 - 5

3:16a From the placeholder ΘΥ  
3:16b From the placeholder ΡΝΑ  
3:16c From the placeholder ΘΥ  
3:17a From the placeholder ΘΥ  
3:17b From the placeholder ΘΣ  
3:17c From the placeholder ΘΥ  
3:19a From the placeholder ΘΩ  
3:19b From Yowb (Job) 5:13  
3:20a From the placeholder ΚΞ  
3:20b From Psalm 94:11  
3:21a From the placeholder ΑΝΟΙΞ  
3:23a From the placeholder ΧΡΥ  
3:23b From the placeholder ΧΡΣ  
3:23c From the placeholder ΘΥ  
4:1a From the placeholder ΑΝΟΞ  
4:1b From the placeholder ΧΡΥ  
4:1c From the placeholder ΘΥ  
4:4a From the placeholder ΚΞ  
4:5a From the placeholder ΚΞ  
4:5b From the placeholder ΘΥ

Moreover, brothers and fellow brethren, I have adapted and changed, altered and formed, transferred and applied these things to myself and to Apollos through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of all of you, so that and in order that all of you may become acquainted with and realise, understand and learn, comprehend, come to experience and be taught in, by and with us, through our case, to "Not go beyond or above, exceed or more than what has been written and inscribed, recorded and composed in the Scriptures", so that and in order that not a single one among you may be puffed up and inflated with pride and arrogance, haughty and conceited, exaggerated the self-importance and groundless self-conception on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for one *of you* against and contrary to one of the others *among you*. For this reason, who, which or what has accurately discerned and judged, carefully decided and evaluated, distinguished and differentiated, discriminated and determined who of all of you is to be preferred above the rest? And what do you have and hold, own and possess that you did not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit? And nevertheless, if and whether you have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted it, why and for what reason do you brag, boast and glorify as, like and similar to way you would if you have not received or accepted, taken or seized, acquired or collected, grasped or obtained, chose or selected, claimed or procured, apprehended or admitted it? Already and now, all of you are and exist as having become glutted and satisfied, satiated and filled with abundance! Already and now, all of you are as if you had been made "rich and wealthy, prosperous and abundant with resources"! Without and separate from, independent of and apart from us you have come to "reign and exist as kings and rulers with power and authority." And indeed, how I wish and if only all of you did "reign and exist as kings and rulers with power and authority," so that and in order that we too may also reign and exist as kings and rulers with power and authority together with all of you! For this reason, I think and presume, suppose and regard, deem and judge, decide, believe and consider that God Himself has publically showed and displayed, exhibited and demonstrated, constituted and exposed us, the delegates and emissaries, teachers and ambassadors, messengers and the persons who are sent forth with the orders of the Supreme One, as last of all, the end point of the series and the grand finale, as, like and similar to men who are sentenced and condemned to death, so that concerning this, we may come to be and exist, arise, appear and originate as a theatre and spectacle, public show, representation and exhibit to the world and cosmos, the entire world of man, and to messengers and envoys, and to men<sup>1</sup> and the rest of humanity. We are morons and fools, ignorant and mentally blind, stupid and ineffective, unsuccessful and unintelligent through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah, but nevertheless, all of you are wise and intelligent, sensible and understanding, thoughtful and prudent in, by and with Messiah; we are weak and feeble, powerless and insignificant, but nevertheless, all of you are strong and powerful, mighty and great; all of you are held in glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty, but nevertheless, we are dishonoured and despised, without value, price and are not deemed worthy of respect. Up until now, at this present time and hour, we both hunger and desire food, and thirst and earnestly long for refreshment, and we are poorly clothed, wearing rags as clothes; and we are cuffed and hit, struck, beaten and punched, mistreated and reviled, maltreated and harassed, and we are homeless and vagabonds, having no abode and are never at rest; and so we labour and toil, work hard and strive, struggle and become weary, working and doing our business, employments and undertakings, acts and deeds, tasks and labours with our own individual hands. *When we are* being reviled and insulted, reproached and abused, slandered and railed at, we bless and give thanks, praise and extol, celebrate and bestow favour; *when we are* being persecuted and expelled, pursued and harassed, caused trouble for and mistreated, we patiently endure and put up with, bear and sustain, hold out against and tolerate it; *when we are* being slandered and reviled, defamed and spoken ill of, we exhort and encourage, admonish and console, comfort and give solace; we came to be and exist, arose, appeared and originated, up until now, at this present moment in time, as, like and similar to the dirt and garbage, rubbish and filth, scapegoat and scum, refuse and expiation of the world and cosmos, the entire world of man, the scum and dregs, offscouring and scrapings, refuse and rubbish, filth and dirt of all individual and collective things. I do not write or inscribe, record or compose these things to make all of you ashamed or embarrassed, but nevertheless, notwithstanding and on the contrary, to admonish and warn, rebuke and instruct, exhort and give advice to *you* as if you were like and similar to my own beloved and esteemed, dearly loved and highly regarded children. Although you may have and hold, acquire and receive, own and possess ten thousand or an abundant amount of teachers and tutors, guardians and instructors, supervisors and trainers, leaders and guides in, by and with Messiah, but nevertheless, notwithstanding and on the contrary, you do not *have* many numerous or a large amount of fathers. For this reason, I gave birth, generated and became your father in, by and with Messiah Yahushua through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the proclamation of the good news, glad tiding and message, proclamation and victorious declaration. Then and therefore, accordingly, consequently and these things being so, I exhort and encourage, admonish and console, comfort and give solace to all of you: come to be and exist, arise, appear and originate as imitators, mimicking and following my example. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, I sent and dispatched, instructed and appointed, discharged and dismissed Timotheos to all of you, he who is and exists as my beloved and esteemed, dearly loved and highly regarded, and trustworthy, reliable and obedient child in, by and with Yahuweh, he who is worthy enough to have confidence, certainty and guarantee, assurance and dependence placed in him, who shall remind all of you and cause you to remember and recall my ways and courses of conduct, manners, patterns and procedures which I live in, by and with Messiah Yahushua, just as and exactly as I teach, explain and instruct them through discourses and discussions everywhere and in all places, within and inside every individual and collective called out Ekklesia, assembly and congregation. But nevertheless, as if or like I am not going to come, arise and appear, some certain ones have become puffed up and inflated with pride and arrogance, haughtiness and conceited, exaggerated their self-importance and groundless self-conception towards all of you. But nevertheless, I shall come, arise and appear to all of you for your advantage quickly and shortly, at once, speedily and without delay, as long as and if the Sovereign Master may want and wish, prefer and aim, intend, will and desire *me to do so*, and I shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise not the word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter of those who have become puffed up and inflated with pride and arrogance, haughtiness and conceited, exaggerated their self-importance and groundless self-conception, but nevertheless, notwithstanding and on the contrary, the power and might, ability and capability, force and influence, authority and significance, competence and excellence of what they can actually do. For this reason, the kingdom and royal power, dominion and rule, kingship, reign and authority of God does not *consist* in, by or with word or saying, message or statement, declaration or thought, instruction or teaching, decree, mandate or matter, but nevertheless, notwithstanding and on the contrary, *it consists* in the power

4:9a From the placeholder ΘΣ

4:9b From the placeholder ΑΝΩΞ

4:10a From the placeholder ΧΡΥ

4:10b From the placeholder ΧΝ

4:15a From the placeholder ΧΡΩ

4:15b From the placeholder ΧΡΩ

4:15c From the placeholder ΙΗΥ

4:17a From the placeholder ΚΩ

4:17b From the placeholder ΧΡΩ

4:17c From the placeholder ΙΗΥ

4:19a From the placeholder ΚΣ

4:20a From the placeholder ΘΥ

**Chapter 5**  
[Remove](#)  
[What Is Evil](#)

and might, ability and capability, force and influence, authority and significance, competence and excellence of what is done. What is it that you want and wish, prefer and aim, intend, will and desire? That I may come, arise and appear to all of you for your advantage in, by and with a stick, rod and staff, or in, by and with brotherly love and affection, good will, esteem and benevolence, and in a Spirit of gentleness and modesty, courtesy and meekness, friendliness and considerateness?

4:21a From the placeholder *TINΣ*

I actually hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the report that there is fornication, sexual immorality and illicit sexual relation out of wedlock, homosexuality, lesbianism and bestiality within and among all of you, even such a kind of fornication, sexual immorality and illicit sexual relation out of wedlock, homosexuality, lesbianism and bestiality that is not even *tolerated* within or among the pagan and heathen gentile nations and races, so that and therefore, for this reason and as a result of this, some certain person is having and holding, acquiring and receiving, owning and possessing *sexual relations* with his father's wife and woman, his stepmother, and yet you are and exist as puffed up and inflated with pride and arrogance, haughtiness and conceited, exaggerated self-importance and groundless self-conception! Should you not rather and instead, more willingly, readily and sooner to a far greater degree grieve and show remorse, lament and mourn, be sad and be in emotional pain, so that and in order that he who has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted this work and business, employment and undertaking, act and deed, task and labour may be lifted up and removed, carried off and taken away, withdrawn and hoisted away, gathered and brought from out of your middle and midst! Indeed, truly and surely, for though I, being absent and away from you in the body and flesh, but nevertheless present in the Spirit; as, like and similar to actually being present *with you*, I have now and already separated and sundered, made distinctions between and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged the person who has thoroughly performed and accomplished, achieved and produced, brought about and resulted in, completed, fashioned and acquired such an act in this manner and way, thus and so. When all of you are brought and gathered, collected and assembled, drawn and joined together in, by and with the name and title, character and person, reputation and authority of our Sovereign Master, Yahushua the Anointed Messiah, with my Spirit, together with the power and might, ability and capability, force and influence, authority and significance, competence and excellence of the Sovereign Master, Yahushua, *we are to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender and hand over this man, such as he is, to Satan*, the adversary and slanderer, for and on behalf of the destruction and complete ruin, perdition, corruption and death of the fleshy nature, so that and in order that the Spirit may be delivered and preserved, saved and rescued from danger in, by and with the day and time, age and season of the Sovereign Master. Your bragging, boasting and glorifying is ill-placed and not good, not pleasant or excellent, useful or beneficial, nice or salutary, upright or worthy, admirable or commendable, precious or genuine, flawless or lovely, virtuous or fine, beautiful or honourable. Do you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, a small and little amount of yeast and leaven leavens and ferments the whole of and the entirety of the mixture and lump, dough and batch? Clean out and thoroughly cleanse, purge and root out, separate and remove the old and obsolete, worn out and ancient, dated and aged, former, earlier and previous yeast and leaven so that and in order that you may be and exist as a new and fresh, recent, renewed and superior mixture and lump, dough and batch, just as and exactly as you are and exist and unleavened and unfermented. And for this reason, Messiah, our Passover Lamb, has been offered as a sacrifice, so that and therefore, for this reason and as a result of this, let us keep and celebrate the festival and feast of *Passover*, not in, by or with old and obsolete, worn out and ancient, dated and aged, former, earlier and previous yeast and leaven, not in, by or with the leaven and yeast that ferments bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten things, and evilness and trouble, sorrow and poorness, pitifulness and unfitness, unattractiveness and uselessness, worthlessness and moral reprehensibility, moral corruption and wickedness, annoying and unethical notions, diseased and blind minds, perilous and criminal thoughts, vicious and malignant influences, harmful and incompetent purposes, fraud, bad and wretched desires, but nevertheless, notwithstanding and on the contrary, *let us celebrate it in*, by and with the unleavened and unfermented bread which is set-apartness and purity, sincerity and spotless, and the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of truth. I wrote and inscribed, recorded and composed to all of you in, by and with *my* letter and message to not be mixed or mingled, associated or have fellowship with those who are fornicators and sexually immoral, lesbians and homosexuals, those who engage in bestiality and the adulterers – not at all and in no way, by no means and certainly not meaning the fornicators and sexually immoral, lesbians and homosexuals, those who engage in bestiality and the adulterers of this world and cosmos, the entire world of man, or those who are greedy or insatiable, avaricious or who covet others possessions, or those who are cruel, violent and greedy robbers, plunderers and extortionists, swindlers who only want to take your wealth and lead you astray, or those who are worshipers of false gods, images and idolaters who engage in feasts and festivals celebrating and honouring false gods, since and because then and therefore, accordingly and as a result of this, you would then ought to and be bound, under obligation and be indebted to go out and depart, leave and proceed to go from out of the world and cosmos, the entire world of man. But nevertheless, now, at this present moment in time, I wrote and inscribed, recorded and composed to all of you in, by and with *my* letter and message to not be mixed or mingled, associated or have fellowship with any certain person who is addressed and named, recognised and publically known, pronounced and mentioned, expressed and specified, declared and made out to be a brother and fellow brethren who may be and exist as a fornicator or sexually immoral, lesbian or homosexual, who engages in bestiality or is an adulterer, or who is greedy or insatiable, avaricious or who covets others possessions, or who is a worshiper of false gods, images and an idolater who engage in feasts and festivals celebrating and honouring false gods, or a slanderer or verbal abuser, reveller or quarreller, calumniator or someone who creates evil reports, or a drunkard, someone who is constantly intoxicated, or a cruel, violent and greedy robber, plunderer and extortionist, a swindler who only wants to take your wealth and lead you astray – do not even eat, devour or consume food with such a person! For this reason, what do I have to do with separating and sundering, making distinctions between and disputing, debating and taking issue with, discriminating and determining the destination of, contenting and differentiating, deciding and evaluating, assessing and passing judgement on outsiders? All of you are to separate and sunder, make distinctions between and dispute, debate and take issue with, discriminate and determine, content and differentiate, decide and evaluate, assess and pass judgement on those who are within your midst and within your group, but nevertheless, it is God who separates and sunders, makes distinctions between and disputes, debates and takes issue with, discriminates and determines the destination of, contents and differentiates, decides and evaluates,

5:3a From the placeholder *TINΙ*

5:4a From the placeholder *KΥ*

5:4b From the placeholder *IHY*

5:4c From the placeholder *XPY*

5:4d From the placeholder *TINΣ*

5:4e From the placeholder *KΥ*

5:4f From the placeholder *IHY*

5:5a *Satan*, from the Hebrew *Shatan* and means *Adversary*

5:5b From the placeholder *TINA*

5:5c From the placeholder *KΥ*

5:7a From the placeholder *XΡΣ*

5:13a From the placeholder *ΘΣ*

assesses and passes judgement on those who are outside and apart from your group. "Exclude and expel, drive out and remove, take, separate and banish the evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious person from out of your midst." \*

5:13b From Deuteronomy 13:5; 17:7, 12; 21:21; 22:21, 22, 24

## **Chapter 6**

### **Justified By The Spirit**

If some certain person has and holds, acquires and receives, owns and possess a matter or case, affair or event, circumstance or cause, deed or dispute against or in opposition towards another person, how does that person dare to be brave enough, courageous or be prepared to undergo or venture to have the matter separated and sundered, made distinctions between and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged upon and by the authority of a court where there is unrighteous and unjustified, wicked and wrong, dishonest and evil, deceitful and false verdicts, rather than in the presence of and before *a court* of those who are set-apart and cleansed? Or do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, the set-apart and cleansed ones shall separate and sunder, make distinctions between and dispute, debate and take issue with, discriminate and determine, content and differentiate, decide and evaluate, assess and judge the world and cosmos, the entire world of man? And as the world and cosmos, the entire realm of man is separated and sundered, made distinctions between and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged in, by and with all of you, are you and do all of you exist as unworthy and incompetent, inadequate, undeserving and unfit to hold a court and tribunal to try small, unimportant and insignificant cases before a judge and arbiter? Do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, we shall separate and sunder, make distinctions between and dispute, debate and take issue with, discriminate and determine, content and differentiate, decide and evaluate, assess and judge Heavenly messengers and envoys? How much more, then, really and indeed, the mundane things and ordinary matters that pertain to daily life! Then and therefore, accordingly, consequently and these things being so, if and whether you do indeed, truly and surely have and hold, acquire and receive, own and possess a court and tribunal to try cases regarding the mundane things and ordinary matters that pertain to daily life before a judge and arbiter, *why* do you sit down and dwell, stay, reside and place upon judgmental seats and chairs such people who have been despised and disregarded, rejected and disdained, viewed of no esteem and contemptible, of no merit and are considered worthless in, by and with the called out Ekklesia, assembly and congregation? I say and teach, maintain and affirm, direct and exhort, advise and point out this to all of you to the advantage of making you feel ashamed and humiliated, reproached and embarrassed. In this manner and way, thus and so, is there not and does there not exist anyone, anybody or anything within and among all of you who is wise and learned, skilful and clever, cultivated and experienced who shall be powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to accurately discern and judge, carefully decide and evaluate, distinguish and differentiate, discriminate and determine a dispute between and amongst brothers and fellow brethren? But nevertheless, notwithstanding and on the contrary, a brother and fellow brethren goes to have a case separated and sundered, debated and determined, differentiated, decided and evaluated, assessed and judged together with another brother and fellow brethren, and this thing is done in the presence of and before unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead people! Indeed, truly and surely, it is and exists now and already as a complete, total and utter defeat and failure, diminution and fault, loss and degradation for you, in that concerning this, you have and hold, acquire and receive, own and possess cases for verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence together with one another. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason do all of you not rather and instead, more willingly, readily and sooner to a far greater degree suffer unrighteousness and injustice, harm and damage, injury and hurt, wickedness and undergo wrongdoing? Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason do all of you not rather and instead, more willingly, readily and sooner to a far greater degree suffer being defrauded and robbed, depraved and withheld, denied and refused to be given your pay? But nevertheless, notwithstanding and on the contrary, you yourselves cause unrighteousness and injustice, harm and damage, injury and hurt, wickedness and wrongdoing, and you yourselves defraud and rob, deprave and withhold, deny and refuse to give others their pay - and such a thing as this is done to brothers and fellow brethren! Or do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, those who are unrighteous and unjustified, wicked and wrong, dishonest and evil, deceitful and false shall not inherit or obtain, gain possession of, receive or acquire the kingdom and royal power, dominion and rule, kingship, reign and authority of God? Do not be deceived or mislead, led astray or caused to wander, be mistaken or deluded, seduced or coerced into error: neither the fornicators or the sexually immoral, the lesbians or those who engage in bestiality, nor those who are worshipers of false gods, images and idolaters who engage in feasts and festivals celebrating and honouring false gods, nor the adulterers, those who engage in unlawful sexual intercourse with those who are not their spouse, nor the catamites or boy-prostitutes, male prostitutes or those males who allow themselves to be sexually used by other males, nor the homosexuals or pederasts; neither the thieves, those who take possessions away by stealth and surprise, nor those who are greedy or insatiable, avaricious or who covets others possessions, neither the drunkards or those who are constantly intoxicated, nor the slanderers or verbal abusers, revellers or quarrellers, calumniators or those who create evil reports, nor those who are cruel, violent and greedy robbers, plunderers and extortionists, swindlers who only want to take away wealth and lead people astray shall inherit or obtain, gain possession of, receive or acquire the kingdom and royal power, dominion and rule, kingship, reign and authority of God. And things like these is how some certain ones among you used to be and exist as, but nevertheless, notwithstanding and on the contrary, you were washed clean and made pure; but nevertheless, notwithstanding and on the contrary, you were sanctified, cleansed and set-apart; but nevertheless, notwithstanding and on the contrary, you were shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One in, by and with the name and title, character and person, reputation and authority of the Sovereign Master, Yahushua the Anointed Messiah, and, in, by and with the Spirit of our God.

6:9a From the placeholder ØY

6:10a From the placeholder ØY

6:11a From the placeholder KY

6:11b From the placeholder IFHY

6:11c From the placeholder XPY

6:11d From the placeholder TINI

6:11e From the placeholder ØY

Some of you say, "All individual and collective things are possible and free, permitted, lawful and within my liberty to do"; [but nevertheless, notwithstanding and on the contrary, not every individual and collective thing is good and better, useful and profitable, beneficial and advantageous. "All individual and collective things are possible and free, permitted, lawful and within my liberty to do";] but nevertheless, notwithstanding and on the contrary, I shall not be mastered or controlled, powered or be in bondage to, subject to the will of or have my freedom of choice dominated by, under or subject to the power and control of some certain person. Some of you say, "Food that is eaten is for the stomach, bowel and belly, and the stomach, bowel and belly is for food that is eaten; and God\* Himself shall destroy and abolish, invalidate and put an end to, render useless and ineffective, idle and inactive, severe and terminate, separate and annul both one and the other." But nevertheless, the body and mortal flesh is not for fornication or adultery, sexual immorality or illicit sexual relation out of wedlock, homosexuality, lesbianism or bestiality, but nevertheless, notwithstanding and on the contrary, it is for the Sovereign Master<sup>\*</sup>, and the Sovereign Master for the body and mortal flesh. And God raised and lifted up, awakened and restored the Sovereign Master back to life, and so He shall also raise us up, awaken and call us into existence through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His power and might, ability and capability, force and influence, authority and significance, competence and excellence. Do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, your bodies and mortal flesh are and exist as parts, members and limbs of Messiah? Then and therefore, accordingly, consequently and these things being so, may I, having lifted up and removed, carried off and taken away, withdrawn and hoisted away, gathered and brought the parts, members and limbs of Messiah away, make and perform, accomplish and execute, practise and bring about, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, undertake and prepare, constitute and provide them as parts, members and limbs of a whore, harlot or prostitute? May it never come to be or exist, arise, appear or originate! Do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, the person who holds fast and clings to, adheres and cleaves to, is joined and glued closely together and is united to a whore, harlot or prostitute is and exists as one single and unified body and flesh *with her*? For the reason that it is said and affirmed, asserted and declared, "**The two will exist and shall become one flesh and body.**" \* But nevertheless, the person who holds fast and clings to, adheres and cleaves to, is joined and glued closely together and is united to the Sovereign Master is and exists as one single and unified Spirit. Flee and take flight from, run away from and avoid, shun and escape fornication and adultery, sexual immorality and illicit sexual relations out of wedlock, homosexuality, lesbianism and bestiality. Every *other* individual and collective sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness which a man or other human being may do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute is and exists outside the body and mortal flesh, but nevertheless, the person who commits fornication and adultery, sexual immorality and illicit sexual relations out of wedlock, homosexuality, lesbianism and bestiality sins and errs, misses the mark and makes a mistake, violates the Torah of the Supreme One and wanderings from the Way and from the state of uprightness against his or her own individual body and mortal flesh. Or do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, your body and mortal flesh is and exists as the Sacred Place and Temple of the Set-Apart and Cleansed Spirit that is within and inside all of you, She which you have and hold, acquire and receive, own and possess from God<sup>\*</sup>, and that you are not and do not exist as of yourselves? For this reason, you were bought and purchased with a price and value, worth and status. Now then, urgently show forth God's glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty in, by and with your body and mortal flesh, how you live your earthly life.

## Chapter 7 Regarding Marriage

And now, about and concerning, regarding and on account of, because of and with respect to the matters that you wrote and inscribed, recorded and composed: "It is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for a man not to touch, take hold of or have sexual intercourse with a woman, or a husband his wife." On the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of cases of fornication and adultery, sexual immorality and illicit sexual relations out of wedlock, homosexuality, lesbianism and bestiality, let each and every *man* have and hold, acquire and receive, own and possess his own individual woman and wife, and let each and every *woman* have and hold, acquire and receive, own and possess their own individual man and husband. Let the man and husband give back and deliver, recompense and restore to his wife and woman what is due and indebted, obliged and owed to her, and likewise, similarly and in the exact same way, the wife and woman what is also *due* to her man and husband. The wife and woman does not have the exclusive rights or freedom, liberty or permission, mastership or ownership over her own individual body but nevertheless, notwithstanding and on the contrary, it is the man and husband who does; and likewise, similarly and in the exact same way, the man and husband also does not have the exclusive rights or freedom, liberty or permission, mastership or ownership over his own individual body but nevertheless, notwithstanding and on the contrary, it is the woman and wife who does. Do not deprive or withhold, keep back or prevent, rob or hinder each other *of what is due in marriage*, except, perhaps, from out of a mutual and harmonious agreement and consent for the advantage of a favourable day and time, age and opportune season, so that and in order that you may concentrate and give your time to, devote yourselves to and busy yourselves with prayer and communication with the Supreme One, and then come, assemble and gather together to and upon the same place again, anew and furthermore, so that and in order that Satan, the adversary and slanderer, may not put you both to the test and objectively examine, scrutinize and entice you to prove, determine and ascertain your genuineness, behavioural response and character through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of your lack of self-control and self-restraint, incontinency and failure to restrain your sexual appetite, intemperance and self-indulgence. But nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out this in accordance with and with regards to, in relation to and with respect to a concession and allowance, not in accordance with and with regards to, in relation to and with respect to a order and mandate, injunction and ordinance, statue and command. But nevertheless, I want and wish, prefer and aim, intend, will and desire all individual and collective men to be and exist as, like and similar to the way I myself also am, but nevertheless, notwithstanding and on the contrary, each and every person has and holds, acquires and receives, owns and possess their own individual favour and graciously granted gift from and by God<sup>\*</sup>: indeed, truly and surely, one person has this kind and way, thus and so, and another person has that kind and way, thus and so. Also, I say and teach, maintain and affirm, direct and exhort, advise and point to the single and unmarried persons, and to

6:12a From the earliest manuscript of 1 Corinthians, P46, misses out this section of verse 12 that is found in later manuscripts. I have placed the words in brackets, rather than missing them out completely, because of the fact that both of the sentences end in the same three words, πάντα μοι εξεστίν and the scribe of P46 may have accidentally skipped from one πάντα μοι εξεστίν to the last πάντα μοι εξεστίν

6:13a From the placeholder ΘΣ

6:13b From the placeholder ΚΩ

6:13c From the placeholder ΚΣ

6:14a From the placeholder ΘΣ

6:14c From the placeholder ΚΝ

6:15a From the placeholder ΧΠΥ

6:15b From the placeholder ΧΠΥ

6:16a From Genesis 2:24

6:17a From the placeholder ΚΩ

6:19a From the placeholder ΠΝΣ

6:19b From the placeholder ΘΥ

6:20a From the placeholder ΟΝ

7:7a From the placeholder ΘΥ

the widows, those who have lost their spouse: it is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for them if they may remain and abide, endure and live, last and persist, continue on and stay that way, as, like and similar to the way I also am. But nevertheless, if they do not have self-control or power over their passions, are not able to be continent or temperate, let them get married, for the reason that it is and exists as superior and better, higher and more important, more prominent and more excellent to get married than for their passions to burn and become fiery hot with sexual desire. Moreover, to those who are married I give this enjoinder and order, direction and encouragement, definition and charge, admonishment and command, declaration and announcement, recommendation and exhortation, summoning and instruction, which is not mine but nevertheless, notwithstanding and on the contrary, it is the Sovereign Master's: do not let a woman and wife be separated or divided, sundered or parted, divorced or removed from her man and husband (but nevertheless, if a separation or division, sundering or parting, divorce or removing occurs, let her remain and abide, endure and live, last and persist, continue on and stay on as unmarried, existing without a spouse, or let her be reconciled and favourable received back into a relationship with her man and husband); and a man and husband is not to set free or release, let go of or dismiss, grant the permission to depart, send away or divorce his woman and wife. And to the rest of those who remain, I say and teach, maintain and affirm, direct and exhort, advise and point out (not the Sovereign Master): if and whether some certain brother or fellow brethren has and holds, acquires and receives, owns and possesses an unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead woman and wife, and she has the good will and kindly intent, benevolence and delight, desire and satisfaction, good pleasure and gracious purpose, wish and decree to dwell and live, inhabit and reside, abide and remain together with him, do not let him set free or release, let go of or dismiss her, grant her the permission to depart, send her away or divorce her. And if and whether some certain woman and wife has and holds, acquires and receives, owns and possesses an unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead man and husband, and he has the pleasure and delight, joy and gladness to dwell and live, inhabit and reside, abide and remain together with her, do not let her set free or release, let go of or dismiss him, grant him the permission to depart, send him away or divorce her man and husband. For the reason that the unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead man and husband has been sanctified, cleansed and set-apart in, by and with the woman and wife, and the unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead woman and wife has been sanctified, cleansed and set-apart in, by and with the brother and fellow brethren. Otherwise, then and therefore, accordingly and as a result of this, your children, offspring and progeny would be and exist as unclean and defiled, dirty and filthy, indecent and impure, shameless and licentious, but nevertheless, they are now and exist at this present time as set-apart and cleansed. But nevertheless, if and whether the unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead person causes a separation and division, sundering and parting, divorce and removal, let the separation and division, sundering and parting, divorce and removal take place. The brother and the sister who is a fellow member has not been enslaved or subjected to, under obligation or bound to, subjugated or subdued in, by or with such cases, but nevertheless, God Himself has called and addressed, summoned and invited all of you in, by and with peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation. For this reason, what do you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold, *you who are the* woman and wife, if or whether you shall deliver and preserve, save and rescue your man and husband from danger and destruction, ruin and annihilation? Or what do you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold, *you who are the* man and husband, if or whether you shall deliver and preserve, save and rescue your woman and wife from danger and destruction, ruin and annihilation?

Anyway, in this manner and way, thus and so, let each and every person walk and behave, live, conduct and regulate their lives, works and actions as, like and similar to the way that the Sovereign Master has divided and distributed, bestowed and assigned, imparted and apportioned; as, like and similar to the way God Himself has called and addressed, summoned and invited each and every person. And I arrange and appoint, ordain and regulate, prescribe and establish, order and direct, constitute and administer, determine and allot, command and instruct in this manner and way, thus and so within and inside all the individual and collective called out Ekklesia's, assemblies and congregations. Had some certain person been circumcised, having his foreskin cut off, when he was called and addressed, summoned and invited? Do not let him try to conceal his circumcision. Had some certain person been called and addressed, summoned and invited in, by and with the time when he was uncircumcised? Do not let him become circumcised, having his foreskin cut off. Circumcision, having the foreskin cut off, is and exists as nothing and of no importance, and being uncircumcised, retaining the foreskin, is and exists as nothing and of no importance; but nevertheless, notwithstanding and on the contrary, what matters is keeping and guarding, holding on to and retaining, attending to and maintaining, keeping an eye on and watching over, preserving and protecting the charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions of God. Let each and every person remain and abide, endure and live, last and persist, continue on and stay on in, by and with the situation and social role, vocation and station, position and state of the calling, invitation and summons in, by and with which they were called and addressed, summoned and invited. Were you a slave, servant and attendant when called and addressed, summoned and invited? Do not let it be a matter or care, interest, worry or concern for you. But nevertheless, notwithstanding and on the contrary, if you are also powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to be offered the opportunity to come to be and exist, arise, appear and originate as a free and unrestrained, unconstrained and not under obligation, unfettered and independent person, rather and instead, more willingly, readily and sooner to a far greater degree make use of, employ and take advantage of the opportunity that is at your disposal. For this reason, the slave, servant and attendant who was called and addressed, summoned and invited in, by and with Yahuweh, that person is and exists as a free and unrestrained, unconstrained and not under obligation, unfettered and independent person of Yahuweh. Likewise, similarly and in the exact same way, the person who was free and unrestrained, unconstrained and not under obligation, unfettered and independent is and exists as a slave, servant and attendant of Messiah. All of you were bought and purchased with a price and value, worth and status. Do not come to be or exist, arise, appear or originate as slaves, servants and attendants of men and other human beings.

8 (cont)

- 16

17 - 23

7:10a From the placeholder  $K\Sigma$

7:12a From the placeholder  $K\Sigma$

7:15a From the placeholder  $\Theta\Sigma$

7:17a From the placeholder  $K\Sigma$

7:17b From the placeholder  $\Theta\Sigma$

7:19a From the placeholder  $\Theta\Upsilon$

7:22a From the placeholder  $K\Omega$

7:22b From the placeholder  $K\Upsilon$

7:22c From the placeholder  $X\Phi\Upsilon$

Brothers and fellow brethren, let each and every person remain and abide, endure and live, last and persist, continue on and stay on in, by and with the situation in, by and with which he or she was called and addressed, summoned and invited, in the presence of and beside, next to and alongside God.

And now, about and concerning, regarding and on account of, because of and with respect to the virgins and the unmarried persons, I have not had or held, acquired or received, owned or possessed a order or mandate, injunction or ordinance, statue or command from Yahuweh. But nevertheless, I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present my judgement and intention, opinion and view, disposition and counsel, decision and resolution, purpose and will, as, like and similar to someone who, by, under and subject to the power and control of Yahuweh's mercy and compassion, pity, sympathy and kindness, has been shown to be and exist as trustworthy and reliable, worthy to be obeyed and have confidence, certainty and guarantee, assurance and dependence placed in him. Then and therefore, accordingly, consequently and these things beings so, I think and deem, suppose and consider, hold and presume, imagine and assume, suggest, regard and believe this to be good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the present, imminent and impending necessities and pressures, troubles and tribulations, distresses and inevitable obligations and compulsions, forces and constraints, oppressions and calamities, violence and duress, then concerning this, it is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for a person to be present and live, stay and remain in the manner and way that he or she is and exists as. Have you been bound and tied to, fastened and wrapped together with a woman and wife? Do not seek or wish, want or demand, endeavour to obtain or strive, look or desire to release or loosen, set free or eliminate, set aside or unbind, undo or unfasten, annul or invalidate, do away with or dismiss, destroy or tear down, break or disperse, subvert or sever, demolish or weaken, relax or slacken, put an end to or repeal, remove, revoke or transgress the tie. Have you been untied and loosened, set free and released, unbound and unfastened, dismissed, removed and divorced from a wife and woman? Do not seek or wish, want or demand, endeavour to obtain or strive, look or desire to get a woman and wife. But nevertheless, even if you do marry, you have not sinned or erred, missed the mark or made a mistake, violated the Torah of the Supreme One or wandered from the Way or from the state of uprightness. And if the female virgin and unmarried woman may marry, she has not sinned or erred, missed the mark or made a mistake, violated the Torah of the Supreme One or wandered from the Way or from the state of Uprightness. But nevertheless, those who do *marry*, such shall have and hold, acquire and receive, own and possess pressures and afflictions, troubles and tribulations, distresses and anguish in the everyday life of the flesh, and I would like to spare, avoid and refrain all of you of that. But nevertheless, I say and affirm, assert and declare this point, brothers and fellow brethren: limits, repression and constraints have been set to be and exist on this distressing and anxious, overwhelming and abasing, confounding and critical day and time, age and season, causing it to be shortened, abridged and diminished. So that and in order that for the rest of the time that remains, even those that have and hold, acquire and receive, own and posses women and wives should be and exist as, like and similar to the way they would be if they did not have and hold, acquire and receive, own and posses *a wife*; and those who are weeping and crying, wailing and lamenting *should be as*, like and similar *to the way they would be* if they were not weeping or crying, wailing or lamenting, and those who are rejoicing and are glad, delighted and pleased *should be as*, like and similar *to the way they would be* if they were not rejoicing or being glad, delighted or pleased; and those who are buying, purchasing and acquiring possessions *should be as*, like and similar *to the way they would be* if they did not hold fast to or firmly possess, own or keep secure, strongly adhere to or retain wealth or possessions; and those who are making use of, employing and taking advantage of dealing with the world and cosmos, the entire world of man, *should be as*, like and similar *to the way they would be* if they were not over-dependent on or preoccupied with, consuming or engrossed with it. For this reason, the outward appearance and form, nature and shape, present scheme and fashion, figure and actions, manner of life and structure, conduct and demeanour, features and look, state and aspect, configuration and role of this world and cosmos, this realm of man, is passing by and moving along, going away and departing, disappearing and slipping away, perishing and ceasing to exist. But nevertheless, I want and wish, prefer and aim, intend, will and desire all of you to be and exist as not worried or earnest, concerned, anxious or troubled. The unmarried man, he who is not betrothed to be married is worried and earnest, concerned, anxious and troubled about the things of the Sovereign Master, how and in what manner or way he may please or win over, satisfy or flatter, appease or accommodate the Sovereign Master. But nevertheless, the married man is worried and earnest, concerned, anxious and troubled about the things of the world and cosmos, the entire realm of man, how and in what manner or way he may please or win over, satisfy or flatter, appease or accommodate the woman and wife, and so his *priorities* have been separated and divided, distributed and disunited, dispersed and severed, cut and split, parted and shared in two directions. Also, the unmarried woman, she who is not betrothed to be married, and the virgin also, is worried and earnest, concerned, anxious and troubled about the things of the Sovereign Master, so that and in order that she may be and exist as set-apart and cleansed in the body and mortal flesh and in the Spirit. But nevertheless, the *woman* who is married is worried and earnest, concerned, anxious and troubled about the things of the world and cosmos, the entire realm of man, how and in what manner or way she may please or win over, satisfy or flatter, appease or accommodate the man and husband. Moreover, I say and teach, maintain and affirm, direct and exhort, advise and point out this to all of you with a view to your advantage and benefit, profit and contribution, assistance and help, use and interest, not so that or in order that I may throw or put, place or lay, set or cast a noose or slip cord, restraint or restriction, tight rein or constraint over you, but nevertheless, notwithstanding and on the contrary, to the advantage of explaining to you the proper and good, prominent and reputable, honourable and beautiful, presentable and graceful, respectable and honest, orderly and decent, appropriate and undistracted, undivided and unhindered, undisturbed and uninterrupted way to completely devote, constantly attend to and continually serve the Sovereign Master.

Moreover, if and whether some certain person thinks and deems, supposes and considers, holds and presumes, imagines and assumes, suggests, regards and believes that he is being shameful and ill-mannered, behaving improperly and acting disgracefully, indecently and unseemly, dishonourably and rudely on the basis of, on account of and towards the virgin to whom he is betrothed, if and whether it is and exists as an excessive strain and a great trouble to control his sexual passions, and out of necessity it ought to and should, must and is due, has to and is indispensable to come to be and exist, arise, appear and originate in this manner and way, thus and so, let him do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute as he wants and wishes, prefers and aims, intends, wills and desires: let them marry; it does not exist as a sin or an error, a miss of the mark or a mistake, a violation of the Torah of the Supreme One or a wandering from the Way or from the state of uprightness. But nevertheless, someone who has stood upright and firm, steadfast and upheld, fixed and unmoveable, established and sustained, maintained and authorised - established and founded, grounded and firm,

7:24a From the placeholder *ΩΩ*7:26a From the placeholder *KY*7:26b From the placeholder *KY*

25 - 35

7:32a From the placeholder *KY*7:32b From the placeholder *ΩΩ*

36 - 37

7:34a From the placeholder *KY*7:34b From the placeholder *ΩΩ*7:35a From the placeholder *ΩΩ*

immovable and steadfast, solid and permanent, convicted and settled within and inside his heart, his circulation of life that controls his desires and feelings, affections and endeavours, wills and characters, passions and impulses, having and holding, acquiring and receiving, owning and possessing no need or necessity placed upon him, but nevertheless, he has and holds, acquires and receives, owns and possesses power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission about and concerning, regarding and on account of, because of and with respect to his own individual will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, and has separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged this within and inside his own individual heart, his circulation of life that controls his desires and feelings, affections and endeavours, wills and characters, passions and impulses, to keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect the woman's virginity, and his own, he shall do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable. So that and therefore, for this reason and as a result of this, both the one who marries the virgin to who he is betrothed shall do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable, and the person who does not marry shall do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute what is superior and better, higher and more important, far greater, more prominent and more excellent. A woman and wife has been bound and tied to, fastened and wrapped in marriage on the basis of and for as long as and the amount of time that her man and husband may live and continue to exist. But nevertheless, if and whether the man and husband may sleep, dying and perishing, she is and exists as free and unrestrained, unconstrained and not under obligation, unfettered and independent to be married to whoever she wants and wishes, prefers and aims, intends, wills and desires - only within and among Yahuweh'. But nevertheless, it is and exists as more blessed and happy, fortunate and good, prosperous and privileged for her, according to and with regards to, in relation to and with respect to my own judgement and intention, opinion and view, disposition and counsel, decision and resolution, purpose and will, if and whether she may remain and abide, endure and live, last and persist, continue on and stay on in that manner and way, thus and so, and I, for one, also think and presume, suppose and regard, deem and judge, decide, believe and consider that I have and hold, acquire and receive, own and possess the Spirit of God'.

7:39a From the placeholder KO

7:40a From the placeholder ΠΝΑ  
7:40b From the placeholder ΟΥ

**Chapter 8**  
Food Offered  
To Idols

And now, about and concerning, regarding and on account of, because of and with respect to the matters concerning food sacrificed in dedication to false god's, polytheistic deities and idols: we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, "All of us, individually and collectively, have and hold, acquire and receive, own and possess 'earthly and fragmentary knowledge, perception and discernment, human intellectual understanding and dissident insight'." This "earthly and fragmentary knowledge, perception and discernment, human intellectual understanding and dissident insight" is naturally born and physical, of this world and encompassing of its laws, earthly and unspiritual, animalistic in nature, form and stature, disposed to the natural qualities and powers, characters and is grown from worldly establishments; but nevertheless, the brotherly love and affection, good will, esteem and benevolence builds up and prepares, sets up and plants, restores and establishes, founds and constructs, erects and promotes, confirms and produces growth by edifying and strengthening, enabling, instructing and improving. If or whether some certain person thinks or presumes, supposes or regards, deems or judges, decides, believes or considers they have achieved this "knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning and distinguishing, judging and thinking, comprehending, acknowledging and recognising," they have not yet and still have not known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned or distinguished, judged or thought, comprehended, acknowledged or recognised just as and exactly as they ought to and behoves, is right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for them to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think, comprehend, acknowledge and recognise. But nevertheless, if and whether some certain person dearly loves and welcomes, entertains, looks fondly upon and cherishes with strong affection and highly esteems with great favour, goodwill and benevolence, is loyal and greatly adores, that person has *the true way* of knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning and distinguishing, judging and thinking, comprehending, acknowledging and recognising. Then and therefore, accordingly, consequently and these things being so, about and concerning, regarding and on account of, because of and with respect to the eating, devouring and consumption of food sacrificed in dedication to false god's, polytheistic deities and idols, we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, "Idols, those statues in the form and copy, figure and image of men, animals and other imagined things have no real existence within or inside the world and cosmos, the entire realm of man," and that concerning this "There is and exists no other or different God except One." Yet for this reason, if in fact there really is and exists, *for the sake of argument*, those being said and taught, maintained and affirmed, directed and exhorted, advised and pointed out as "gods," whether within or inside heaven, the sky and all things visible in it, or whether upon earth and the land, ground and inhabited regions, just as and exactly as there are and exist many numerous and a large amount of "gods" and many numerous and a large amount of "Lords, masters and owners." For us there is only one God and Father', from out of Whom are all individual and collective things, and for and on behalf of Whom we exist, and one Sovereign Master', Yahushua the Anointed Messiah', through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Whom all individual and collective things exist, and we exist through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him. But nevertheless, this "precise and correct knowledge, perception and discernment, intellectual understanding and insight" is not within or inside every individual and collective person. And some certain people, right up until this present time, because of their former custom and usage, habit and common practice, standard associated and being accustomed to worshipping idols, those statues in the form and copy, figure and image of men, animals and other imagined things, eat, devour and consume the meat as if and like it was actually sacrificed in dedication to false god's, polytheistic deities and idols. And so, their conscience and moral judgement, perception and discernment, their ability to distinguish right from

8:4a From the placeholder ΘΣ

8:6a From the placeholder ΘΣ

8:6b From the placeholder ΠΡ

8:6c From the placeholder ΚΣ

8:6d From the placeholder ΗΣ

8:6e From the placeholder ΧΡΣ

wrong, truth from lies, good from bad, and their awareness to choose rightly, being weak and powerless, needy and feeble, limited and poor, is defiled and soiled, smeared and stained, made impure and polluted, disgraced, contaminated and debauched. *You may say*, "But nevertheless, eating, devouring and consuming food shall not present or show, bring or place, set or submit, ready or provide, furnish or offer, yield or dedicate, send or stand us upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised to be judged in the presence of God"; neither if we may not eat, devour or consume food are we lacking or missing, failing to reach or coming short of, falling short of or being excluded from some sort of advantage, nor if we may eat, devour or consume food do we abound or exceed, increase or excel, overflow or surpass with any sort of advantage. Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of, look and watch out that this "Power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission to choose" may not somehow or in some way come to be or exist, arise, appear or originate as a cause of stumbling or hindrance, slipping or falling, destruction or damage, wounding or hurting, ruin or offence to the weak and feeble, powerless and less secure. For this reason, what if some certain person may see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and pay attention to those that have and hold, acquire and receive, own and possess this "earthly and fragmentary knowledge, perception and discernment, human intellectual understanding and dissident insight" lying down and reclining at the table within and inside a Church, the house of idols and false gods: shall the conscience and moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly of the person who is and exists as weak and feeble, powerless and less secure not be "built up and prepared, set up and planted, restored and established, founded and constructed, erected and promoted, confirmed and produced" into eating, devouring and consuming the meat that was actually sacrificed in dedication to the false god, polytheistic deity and idol? For this reason, the weak and feeble, powerless and less secure person is destroyed and annihilated, obliterated and rendered useless, ruined and caused to perish and pass away in, by and with your "earthly and fragmentary knowledge, perception and discernment, human intellectual understanding and dissident insight" - the brother and fellow brethren through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom the Anointed Messiah died and perished, having His soul separated from the Supreme One. But nevertheless, in this manner and way, thus and so, in sinning and erring, missing the mark and making a mistake, violating the Torah of the Supreme One and wandering from the Way and from the state of uprightness against your brother and fellow brethren, and striking and beating, smiting and wounding, harming and injuring their conscience and moral judgement, perception and discernment, their ability to distinguish right from wrong, truth from lies, good from bad, and their awareness to choose rightly, you sin and err, miss the mark and make a mistake, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness against Messiah. Therefore, on account of this and for this reason, if food causes my brother and fellow brethren to be offended and leads them into sin and error, trips them up and entices them to fall away and be displeasured, displeased and makes them stumble and fall, may I never, ever eat, devour or consume meat for and on behalf of the entirety of the age, season and the perpetuity of time, so that and in order that I may not cause my brother and fellow brethren to be offended or lead them into sin and error, trip them up or entice them to fall away and be displeasured, displeased or make them stumble and fall.

7 (cont)  
- 13

8:8a From the placeholder ØΩ

**Chapter 9**  
Freedom

1 - 10

Am I not and do I not exist as "free and unrestrained, unconstrained and not under obligation, unfettered and independent"? Am I not and do I not exist as a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of the Supreme One? Have I not seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and looked at, considered and beheld, paid attention to, met and comprehended Yahushua, our Sovereign Master? Are all of you not and do not all of you exist as my work and business, employment and undertaking, act and deed, task and labour in, by and with Yahuweh? If or whether I am not and do not exist as a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of the Supreme One to others and different people, nevertheless, notwithstanding and on the contrary, indeed, truly, and surely, I am and exist as one to all of you, for the reason that all of you are and exist as my seal and mark, identifying authentication and recognition, certification and attestation, confirmation and evidence, proof, validation and genuine pledge of my office as a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of the Supreme One in, by and with Yahuweh. This is and exists as my answer and verbal defence, reply and reasoned statement to those who are examining and questioning, studying and investigating, judging and evaluating, discerning and scrutinising, sifting and determining, estimating and assessing me. Surely it cannot be that we do not have or hold, acquire or receive, own or posses "power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission to choose" to eat, devour and consume food and drink and absorb water? Surely it cannot be that we do not have or hold, acquire or receive, own or posses "power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission to choose" to walk around and go about accompanied by a woman and wife who is a fellow sister and believer, as, like and similar to the way the rest of the remaining delegates and emissaries, teachers and ambassadors, messengers and persons sent forth with the orders of the Supreme One also do, and the brothers and fellow brethren of the Sovereign Master and Kepha? Or is merely I and Barnabas alone who do not have or hold, acquire or receive, own or posses power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission to choose to stop accomplishing and executing, bringing about and constructing, producing and performing, practising and carrying out, establishing, acquiring and enforcing work *for a living*? Who, which or what has ever, at any time, performed military service and worked as a soldier being sustained on his own individual provisions and rations, allowance and supplies? Who, which or what has planted and caused a vineyard, a place where grapes are cultivated, to come about and does not eat, devour or consume anything from out of its fruit and produce, harvest and crop? Or who, which or what shepherds and tends to, feeds, guides and cares for a flock and does not eat, devour or consume from out of the products that come from the milk of the flock? Do not *think* that I say and teach, maintain and affirm, direct and exhort, advise and point out these things according to and with regards to, in relation to and with respect to the way of man, in an entirely human way. Or does not even the Law, the teachings and precepts, instructions and commandments of the Torah say and teach, maintain and affirm, direct and exhort, advise and point out these things? For the reason that it has been written and inscribed, recorded and composed within and inside the Law, the teachings and precepts, instructions and commandments of the Torah, "**Do not muzzle or silence, tie or shut up the mouth of an ox when it is threshing and treading out the grain.**" \* Is it about oxen that God cares about and is concerned, worried and interested, or does it not certainly and truly, indeed and assuredly, by all means and especially say and teach, maintain and affirm, direct and exhort, advise and point out this through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of us? For this reason, through the means of and on the grounds of, on account of and for the reason of, on the

8:11a From the placeholder XP̄N

8:12a From the placeholder XP̄N

9:1a From the placeholder IH̄N  
9:1b From the placeholder KN  
9:1c From the placeholder KQ

9:2a From the placeholder KQ

9:5a From the placeholder KY

9:9a From Deuteronomy 25:5  
9:9b From the placeholder ØΩ

basis of and because of us it has been written and inscribed, recorded and composed that concerning this, the person who ploughs and furrows ought to and is bound, under obligation and indebted to plough and furrow on the basis of, on account of and upon hope and expectation, confidence and trust; and the person who threshes and treads out the grain *should thresh* on the basis of, on account of and upon the hope and expectation, confidence and trust that a share, participation and partaking of the crop will be theirs. If and whether we ourselves have sown, scattered and dispersed spiritual things for all of you, is it a too great or large, big or powerful, important or prominent, intense, extraordinary or outstanding an issue if or whether we shall reap, harvest or gather material or physical benefits or advantages from all of you? If and whether others and different people have a share, participation and partake in all of your power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission to choose, do we not have it rather and instead, more willingly, readily and sooner to a far greater degree? But nevertheless, notwithstanding and on the contrary, we have not made use of, employed or taken advantage of this power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission to choose, but nevertheless, notwithstanding and on the contrary, we endured and bore, put up with it and held out through all individual and collective things, so that and in order that we would not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present some sort of hindrance or impediment, interruption, blockage or obstacle to the good news, glad tiding and message, proclamation and victorious declaration of the Anointed One. Do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, those who accomplish and execute, bring about and construct, produce and perform, practise and carry out, establish, acquire and enforce work in the sacred places and temples, eat, devour and consume food that comes from out of the sacred place and temple offerings, *and* those sitting beside and waiting on, concerning themselves with and attending to, applying themselves to and serving at the sacrificial altar share and partake in a portion of that which is offered on the sacrificial alter? In this manner and way, thus and so, the Sovereign Master also divided and distributed, bestowed and assigned, imparted and apportioned it that those who announce and declare, publically pronounce and publish, openly preach and teach the good news, glad tiding and message, proclamation and victorious declaration would continue to exist and be provided the way to live from out of the good news, glad tiding and message, proclamation and victorious declaration. But nevertheless, I myself have made no use of, employed or taken advantage of any of these things; and nor am I writing and inscribing, recording and composing all these things so that and in order that they may come to be and exist, arise, appear and originate in this manner or way, thus or so in a case such as mine. For this reason, I think it would be more good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for me to die and perish, having my soul separated from my body than rather and instead, more willingly, readily and sooner to a far greater degree... than this: no one, nobody and nothing shall empty or remove, destroy or invalidate, render vain or make useless, deprive of power or falsify, lose the meaning or effect, lay aside or waste away, deplete or expend my ground for bragging, boasting and glorifying! If I just declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration, it is not and does not as exist as my ground for bragging, boasting and glorifying. For this reason, necessity and pressure, trouble and tribulation, distress and inevitable obligation and compulsion, force and constraint, oppression and calamity, violence and duress lies on and beats against, rages and presses against, pushes and imposes itself upon me; for the reason that it is and exists as agony and disaster for me if I do not declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration. For this reason, if and whether I habitually practice and carry on, undertake and accomplish, repeatedly perform and pursue, execute and observe, am continually concerned with and busy engaged in doing this willingly and voluntarily, gladly, of my own accord and by my own personal choice, I have and hold, acquire and receive, own and possess a reward, wage and recompense. But nevertheless, if and whether I do it inadvertently and unintentionally, under compulsion and not from my own initiative, I have been entrusted and relied with, credited and have had a management and administration, commission and dispensation, purpose and plan, regulation and arrangement placed in me through confidence, certainty and guarantee, assurance and dependence. Then and therefore, accordingly, consequently and these things being so, what is and exists as my reward, wage and recompense? On the basis that when I declare and proclaim, bring and tell, announce and communicate the good news, glad tiding and message, proclamation and victorious declaration, I may set and place, stand and establish, appoint and ordain, fix and provide, designate and assign the good news, glad tiding and message, proclamation and victorious declaration free of charge, without cost or payment, with a view to and on behalf of not making full use of or abusing, being over-dependent on or preoccupied with, consuming or engrossed with, preoccupied, misusing or immoderately applying my power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission to choose in, by and with the good news, glad tiding and message, proclamation and victorious declaration. For this reason, I am and exist as free and unrestrained, unconstrained and not under obligation, unfettered and independent - from all people, individually and collectively, yet I enslaved and subjected, obliged and bound, subjugated and subdued myself to all people, individually and collectively, so that, in order that and with the result that I may gain and acquire, get and win over a more numerous and vastly larger amount; and so to the Yahuwdeans I came to be and exist, arise, appear and originate as if, like or similar to a Yahuwdean, so that, in order that and with the result that that I may gain and acquire, get and win over Yahuwdeans; to those under and subject to the power and control of law and commandment, custom and rule, tradition and order, statue and ordinance as if, like or similar to one under and subject to the power and control of law and commandment, custom and rule, tradition and order, statue and ordinance (although I myself am not and do not exist under or subject to the power and control of law and commandment, custom and rule, tradition and order, statue and ordinance), so that, in order that and with the result that I may gain and acquire, get and win over those who are under and subject to the power and control of law and commandment, custom and rule, tradition and order, statue and ordinance; to the lawless, those outside and destitute of law as if, like or similar to one outside and destitute of law, though not being or existing as lawless or outside or destitute of God's Law, but nevertheless, notwithstanding and on the contrary, subject to the Law, the teachings and precepts, instructions and commandments of the Torah of Messiah, so that, in order that and with the result that I may gain and acquire, get and win over the lawless, those outside and destitute of law. To the "weak and powerless, needy and feeble, limited and poor" I came to be and exist, arose, appeared and originated as weak and powerless, needy and feeble, limited and poor, so that, in order that and with the result that I may gain and acquire, get and win over the weak and powerless, needy and feeble, limited and poor. To all of them, individually and collectively, I have come to be and exist, arise, appear and originate as all individual and collective things so that, in order that and with the result that by all means and in every way, through every possible means and in each manner I may deliver and preserve, save and rescue some from danger and destruction, ruin

9:12a From the placeholder X<sup>Y</sup>

10 (cont)  
- 23

9:14a From the placeholder K<sup>Z</sup>

9:21a From the placeholder O<sup>Y</sup>

9:21b From the placeholder X<sup>Y</sup>

and annihilation. Now, I do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute all these individual and collective things through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the good news, glad tiding and message, proclamation and victorious declaration, so that and in order that I may come to be and exist, arise, appear and originate as its partner and companion, fellow and friend, associate and relation. Do all of you not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, though all of the individual and collective runners within and inside a stadium and arena indeed, truly and surely take part in running and rushing along the course, but nevertheless, only one receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits the gift, prize and reward of the laurel wreath? Therefore, in this manner and way, thus and so, run, rush and make haste so that and in order that you may take hold of and seize, apprehend and obtain, gain and possess, grasp and win, attain and receive *the prize*. Moreover, every individual and collective athlete and wrestler, boxer and those who engage in a contest should exercise self-control and self-restraint, abstaining from certain food and sexual indulgence in all individual and collective things, so that and in order that then and therefore, accordingly, consequently and these things being so, those *athletes* may indeed, truly and surely receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a corruptible and perishable, mortal, mutable and transitory crown and wreath; but nevertheless, we *do it so that we may receive a prize* that is incorruptible and imperishable, immortal, immutable and eternal. Accordingly therefore and in agreement with this, I myself run, rush and make haste in this manner and way, thus and so, not as, like or similar to one who does so aimlessly and uncertainly, indistinctly or without a fixed goal or purpose. In this manner and way, thus and so, I do not shadowbox as, like or similar to one who beats and flays, strike and hits, thrashes and scourges the air. But nevertheless, notwithstanding and on the contrary, I strictly control and suppress, keep down and subject my body and mortal flesh in the public domain and in day to day life, and bring it under control and subdue it, make it ready to serve and subjugate it, making it strictly serve my purposes, lest perhaps, somehow and in some way, having announced and declared, publically pronounced and published, openly preached and taught with the goal to persuade and warn to others and different people, I myself may come to be and exist, arise, appear and originate as not standing the test and am disqualified, disapproved and rejected, cast away and considered worthless.

23 (cont)

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Affirming and confirming this, I do not want or wish, prefer or aim, intend, will or desire all of you to not know or recognise, understand or err, be ignorant or lack information about, be clueless or unaware, brothers and fellow brethren, that concerning this, all our individual and collective forefathers and ancestors were and existed under and subject to the cloud and mist, and all of them, individually and collectively, went and passed, travelled and journeyed throughout and via the sea, and all of them, individually and collectively, immersed and submerged themselves into Moshe in, by and with the cloud and mist and in, by and with the sea, and all of them, individually and collectively, ate, devoured and consumed spiritual food, and all of them, individually and collectively, drank, soaked up and absorbed spiritual drink and liquid; for this reason, they drank, soaked up and absorbed from out of a spiritual stone and rock that accompanied and followed after, attended to and joined itself to them: and the Stone and Rock was and existed as the Anointed Messiah. But nevertheless, notwithstanding and on the contrary, in, by and with the more numerous and larger amount of their number God was not pleased or delighted, did not take pleasure in them or considered them to be good, for the reason that *their bodies and corpses* were covered and scattered, killed and strewn, destroyed and let unburied within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland. Now, all these things came to be and exist, arise, appear and originate as figures and forms, images and substances, representations and examples, patterns and models, characters and impressions, shapes and moulds, outlines and types, kinds and styles, designs and contents for us for and on behalf of making sure that we are not and do not exist as those who greatly desire and crave, long for and ardently lust after, covet and love bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten things, just as and exactly as those certain specific people also desired and craved, longed for and ardently lusted after, coveted and loved. Do not come to be or exist, arise, appear or originate as worshipers of false gods, images or idolaters who engage in feasts and festivals celebrating and honouring false gods just as and exactly as some certain ones of them did, as it has been written and recorded, inscribed and composed in this manner and way, thus and so, “**The people, tribe and clan sat down and dwelt, stayed, resided and sojourned to eat, devour and consume food, and to drink, soak up and absorb liquid, and the stood up and got up, arose and appeared to engage in idolatrous dancing and boisterous revelry, amusement and orgies.**” \* Neither should we commit fornication or adultery, sexual immorality or illicit sexual relations out of wedlock, homosexuality, lesbianism or bestiality, just as and exactly as some certain ones among them committed fornication and adultery, sexual immorality and illicit sexual relations out of wedlock, homosexuality, lesbianism and bestiality, and in a single day twenty-three thousand fell and perished, were ruined and destroyed, came to an end and ceased to exist. Neither should we continue to put to the test or tempt, try to trap, snare or try to prove the power and character of the Anointed One, just as and exactly as some certain ones among them put Him to the test and tempted, tried to trap, snare and tried to prove His power and character, and so were destroyed and annihilated, obliterated and rendered useless, ruined and caused to perish and pass away by, under and subject to the power and control of the serpents, snakes and vipers. And do not grumble or complain, murmur or mutter, just as and exactly as some certain ones among them grumbled and complained, murmured and muttered, and so were destroyed and annihilated, obliterated and rendered useless, ruined and caused to perish and pass away by, under and subject to the power and control of the Destroyer. Now, these things came about and happened to those certain specific people to serve as an example and model, impression, type and warning. They were also written and recorded, inscribed and composed to the advantage of training and educating, disciplining and correcting, upbringing and counselling, admonishing and advising, encouraging and reproofing, reminding, teaching and warning us, for and upon whom the completions and perfections, accomplishments and executions, fulfilments and establishments, achievements and conclusions of the aims, goal and purposes of the ages, seasons and times have come to and attained, arrived and reached, happened and befallen. So that and therefore, for this reason and as a result of this, the person who thinks or presumes, supposes or regards, deems or judges, decides, believes or considers that he *or she* is standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, let them perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of, look and watch out lest they may fall down and tumble, collapse and be ruined, be destroyed and invalidated, plunge from their high position and become inadequate, perish and pass away, be lost and

10:4a From the placeholder ΧΡΣ

10:5a From the placeholder ΘΣ

1 - 13

10:7a From Exodus 32:6

10:9a From the placeholder ΧΠΝ

disappear. No trial, temptation or trouble that tests and objectively examines, scrutinizes and entices all of you to prove, determine and ascertain your genuineness, behavioural response and character has received or accepted, taken or seized, acquired or collected, grasped or obtained, chosen or selected, claimed or procured, apprehended or admitted you except that which is common to man and part of being human. But nevertheless, God is trustworthy and reliable, worthy to be obeyed and have confidence, certainty and guarantee, assurance and dependence placed in Him, Who shall hinder and concede, prevent and forbid, not allow or let, suffer or leave, give up or permit all of you to be put to the test and objectively examined, scrutinize and enticed to prove, determine and ascertain your genuineness, behavioural response and character over or above, beyond or more than what all of you are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to handle, but nevertheless, notwithstanding and on the contrary, together with the trial, temptation and trouble that tests and objectively examines, scrutinizes and entices all of you to prove, determine and ascertain your genuineness, behavioural response and character, He shall also make and perform, accomplish and execute, practise and bring about, keep and carry out, construct and establish, manufacture and create, form and produce, appoint and ordain, undertake and prepare, constitute and provide a way out and exit, escape plan and path of departure, that you may be powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to endure and put up with, undergo and bear, submit to and hold out through them. Therefore, on account of this and for this reason, my beloved and esteemed, dearly loved and highly regarded ones, flee and take flight from, run away from and avoid, shun and escape from and become separate from the worshipping of false gods, images and idolatry manifested in feasts celebrating and honouring false gods. I say and teach, maintain and affirm, direct and exhort, advise and point out this as, like and similar to wise and intelligent, sensible and understanding, thoughtful and prudent people; separate and sunder, make distinctions between and dispute, debate and take issue with, discriminate and determine, content and differentiate, decide and evaluate, assess and judge for yourselves that which I say and affirm, assert and declare. The cup and drinking vessel, goblet and jar of the blessing and praise, celebration and extol, thanksgiving and gratitude which we bless and give thanks, praise and extol, celebrate and bestow favour, is it not and does it not exist as a partnership and companionship, fellowship and friendship, communion, association and relationship with the life blood of the Anointed One? The loaves of bread which we break into pieces, is it not and does it not exist as a partnership and companionship, fellowship and friendship, communion, association and relationship with the substance and body of the Anointed One? For concerning this, as there is one sort of bread, the many numerous and large amounts of *people* are and exist as one single substance and unified body; for the reason that it is from out of the one single sort of bread which all of us, individually and collectively, share, participate and partake. perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, be aware of and take note of the Yisra'el according to and with regards to, in relation to and with respect to the flesh and human decent: those who eat, devour and consume the sacrifices and offerings, are they not and do they not exist as partners and companions, fellows and friends, communions, associates and relations of the sacrificial place and altar? Then and therefore, accordingly, consequently and these things being so, what is it that I mean to say and affirm, assert and declare? That concerning this, food sacrificed in dedication to false gods, polytheistic deities and idols is and exists as amounting to something? No that in the slightest! But nevertheless, notwithstanding and on the contrary, what the Gentile nations and races offer as a sacrifice, "**they offer sacrifices to demons, the fallen messengers and envoys, and not to God\***." \* And so I do not want or wish, prefer or aim, intend, will or desire all of you to come to be or exist, arise, appear or originate as partners and companions, fellows and friends, communions, associates and relations of demons, the fallen messengers and envoys. All of you are not powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent to drink, soak up and absorb the cup and drinking vessel, goblet and jar of the Sovereign Master and the cup and drinking vessel, goblet and jar of demons, the fallen messengers and envoys. All of you are not powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent to share, participate or partake of the table, banquet and feast of Yahuweh and the table, banquet and feast of demons, the fallen messengers and envoys. Or do we really want to make and arouse, provoke, irritate and incite the Sovereign Master to jealousy and envy, anger and resentment? We are not and do not exist as "stronger and mightier, greater and more powerful" than Him, *are we?*

### Do All For The Glory Of God

23 - 28

*Some of you say,* "All individual and collective things are possible and free, permitted, lawful and within liberty to do"; but nevertheless, notwithstanding and on the contrary, not every individual and collective thing is good and better, useful and profitable, beneficial and advantageous. "All individual and collective things are possible and free, permitted, lawful and within liberty to do"; but nevertheless, notwithstanding and on the contrary, not every individual and collective thing builds up and prepares, sets up and plants, restores and establishes, founds and constructs, erects and promotes, confirms and produces growth by edifying and strengthening, enabling, instructing and improving. No one, nobody and nothing should seek after or wish for, want or demand, endeavour to obtain or strive for, look for or desire his *or her* own interests, but nevertheless, notwithstanding and on the contrary, the interests of the other and different person. Eat, devour and consume all the individual and collective things that are being sold and exchanged, given up and traded within and inside the meat markets, examining and questioning, accurately studying and investigating, carefully judging and evaluating, discerning and scrutinising, sifting and determining, estimating and assessing no one, nobody and nothing through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of your conscience and moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly, for the reason that "**The earth and land, ground and inhabited region is the Sovereign Master's\*, and its fullness and completion, fruition and totality, entirety and full measure.**" \* If and whether someone among the unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead calls and address, invites and summons you *to a meal*, and you want and wish, prefer and aim, intend, will and desire to go and travel, journey and proceed to go *to it*, make it a practise of eating, devouring or consuming all individual and collective things that are being laid and committed, presented and placed, deposited and given over, set and delivered, applied and put before you, examining and questioning, accurately studying and investigating, carefully judging and evaluating, discerning and scrutinising, sifting and determining, estimating and assessing no one, nobody and nothing through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of your conscience and moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly. But nevertheless, if some certain person may say to you, "This is and exists as a temple sacrifice and offering," make it a practise of not eating, devouring or consuming it through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of that certain specific persons conscience and moral judgement, perception and discernment, their ability to distinguish right from wrong, truth from lies, good from bad, and their awareness to choose

10:13a From the placeholder ØΣ

10:16a From the placeholder XΠΥ

10:16b From the placeholder XΠΥ

10:18a *Yisra'el*, incorrectly known as *Israel* and means *Those that strive with God*

10:20a From the placeholder ØΩ  
10:20b From Deuteronomy 32:7

10:21a From the placeholder KΥ

10:21b From the placeholder KΥ

10:22a From the placeholder KΥ

10:26a From the placeholder KΥ  
10:26b From Psalm 24:1

28 (cont)

- 33

rightly: but nevertheless, I say and teach, maintain and affirm, direct and exhort, advise and point out this, not of your own *perception*, but nevertheless, notwithstanding and on the contrary, the *perception* of the other and different persons; for the reason that why and on what basis is my freedom and liberty, independence and relationship separated and sundered, made distinctions between and disputed, debated and taken issue with, discriminated and determined, contented and differentiated, decided and evaluated, assessed and judged by, under and subject to the power and control of another and different persons conscience and moral judgement, perception and discernment, their ability to distinguish right from wrong, truth from lies, good from bad, and their awareness to choose rightly? Moreover, if and whether I myself share, participate and partake in it with favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, why and for what reason am I blasphemed and lied about, maliciously slander and abused, injuriously reproached and vilified, personally mocked and insulted, reviled and defamed on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for that which I myself give thanks and extol, celebrate and praise? Then and therefore, accordingly, consequently and these things being so, whether you eat, devour or consume *food*, or drink, soak up and absorb *liquid*, or something that all of you do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, all individual and collective things are for and on behalf of the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God'. Come to be and exist, arise, appear and originate as blameless and void of offence, not causing trouble or impingement, a reason to trip or stumble, fall or fail, harm or be led into sin to both Yahudians and Greeks, and to the called out Ekklesia, assembly and congregation of God', just as and exactly as I, in all individual and collective things, try to please and win over, satisfy and flatter, appease and accommodate everyone, individually and collectively, not seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring my own advantage or benefit, profit or contribution, assistance or help, use or interest, but nevertheless, notwithstanding and on the contrary, *I seek after the advantage* of the many numerous and large amounts of *different people*, so that, in order that and with the result that they may be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation • Come to be and exist, arise, appear and originate as imitators of me, mimicking and following my example, just as and exactly as I am also *an imitator* of Messiah .

10:31a From the placeholder ΘΥ

10:32a From the placeholder ΘΥ

11:1a From the placeholder ΧΠΥ

## Chapter 11

1

### Self Respect

Moreover, I praise and commend, approve of and applaud all of you, for concerning this, all of you have reminded yourselves and caused yourselves to remember and recall every individual and collective thing about me, and you hold fast to and firmly possess, own and keep secure, strongly adhere to and retain the teachings and expositions, doctrines and dogmas, instructions and precepts just as and exactly as I gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed them over to all of you. But nevertheless, I want and wish, prefer and aim, intend, will and desire for all of you to see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, the chief and sole source, key and beginning, foundation and summit, head and prominent, outstanding and determinative, important and superior, top and sum-total place to turn for protection for men and males is and exists as the Anointed Messiah , and the chief and sole source, key and beginning, foundation and summit, head and prominent, outstanding and determinative, important and superior, top and sum-total place to turn for protection for women and females is the men and males, and the chief and sole source, key and beginning, foundation and summit, head and prominent, outstanding and determinative, important and superior, top and sum-total of Messiah is and exists as God'. All individual and collective men and males who pray or request, petition, plead or communicate with the Supreme One, or who prophesies and proclaims, announces and preaches, predicts and speaks forth by divine inspirations having and holding, acquiring and receiving, owning and receiving a covering of hair coming down from his head, shames and embarrasses, humiliates and disappoints, disillusionments and dishonours, disgraces and confounds his head and his chief and sole source, key and beginning, foundation and summit, prominent, outstanding and determinative, important and superior, top and sum-total place to turn for protection. But nevertheless, every individual and collective woman and female who pray or request, petition, plead or communicate with the Supreme One, or who prophesies and proclaims, announces and preaches, predicts and speaks forth by divine inspirations with an uncovered and unveiled head, a head without long hair, shames and embarrasses, humiliates and disappoints, disillusionments and dishonours, disgraces and confounds her head and her chief and sole source, key and beginning, foundation and summit, prominent, outstanding and determinative, important and superior, top and sum-total place to turn for protection, for the reason that it is and exists as one and same as having been completely shaved, not having any hair at all! For this reason, if and whether a woman and female is not covered or veiled with a head of long hair, then let her shear and cut off all of her hair. But nevertheless, since and because it is shameful and embarrassing, humiliating and disappointing, disillusioning and dishonouring, disgraceful and confounding for a woman and female to be sheared and have all of her hair cut off, or to be shaved, not having hair at all, let her be covered and veiled with a head of long hair. Indeed, truly and surely for the reason that a man and male ought not to and is not bound, under obligation or indebted to have his head covered and veiled with long hair, as he exists as and was created as, is identical to and possesses, was from the beginning as was set down as the image and representation, form and likeness, and the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God'; on the other hand, woman and females are and exist as the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of man and males. For this reason, is it not the case that man and the male is and exists from out of woman and the female, but nevertheless, notwithstanding and on the contrary, that woman and the female also is from out of man and the male? For this reason, man and the male was not created and formed, produced, made and called into being through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of woman and the female, but nevertheless, notwithstanding and on the contrary, woman and the female *was called into being* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of man. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, man and the female ought to and is bound, under obligation and is indebted to have and hold, acquire and receive, own and possess power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission upon and over her head, source and origin, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Heavenly messengers and envoys. Regardless and nevertheless, however and in spite of this, neither is woman and the female separate from and without, apart from and independent from the man and the male, nor is man and the male separate from and without, apart from and independent from the woman and female in, by and with Yahweh . For this reason, just as and exactly as the woman and the female exists from out of man and the male, in this manner and way, thus and so, man and the male also exists through and via the woman and female. But

11:3a From the placeholder ΧΣ

11:3b From the placeholder ΧΥ

11:3c From the placeholder ΘΣ

2 - 12

11:7a From the placeholder ΘΥ

the image and representation, form and likeness, and the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God'; on the other hand, woman and females are and exist as the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of man and males. For this reason, is it not the case that man and the male is and exists from out of woman and the female, but nevertheless, notwithstanding and on the contrary, that woman and the female also is from out of man and the male? For this reason, man and the male was not created and formed, produced, made and called into being through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of woman and the female, but nevertheless, notwithstanding and on the contrary, woman and the female *was called into being* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of man. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, man and the female ought to and is bound, under obligation and is indebted to have and hold, acquire and receive, own and possess power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty, right and permission upon and over her head, source and origin, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Heavenly messengers and envoys. Regardless and nevertheless, however and in spite of this, neither is woman and the female separate from and without, apart from and independent from the man and the male, nor is man and the male separate from and without, apart from and independent from the woman and female in, by and with Yahweh . For this reason, just as and exactly as the woman and the female exists from out of man and the male, in this manner and way, thus and so, man and the male also exists through and via the woman and female. But

11:11a From the placeholder ΚΩ

12 (cont)  
- 16

nevertheless, all individual and collective things are from out of God. Separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine, content and differentiate, decide and evaluate, assess and judge within and amongst yourselves: is and it and does it exist as proper and fitting, seemly and becoming, suitable and conspicuous for a woman and a female to pray and request, petition, plead and communicate with God with an uncovered and unveiled head, a head without long hair? Does not even the very nature and actual ordering, form and development of things teach, instruct and explain to all of you that indeed, truly and surely, concerning this, if a man or a male may have long flowing hair, it is and exists as dishonourable and disgraceful, shameful and disrespectful, but nevertheless, if or whether a woman and a female may have long flowing hair, it is and exists as her glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, for concerning this, the long flowing hair has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented in place of and on behalf of, for the sake of and on account of a covering? But nevertheless, if and whether some certain person thinks and presumes, supposes and regards, deems and judges, decides, believes and considers *that they should* be and exist as contentious and quarrelsome, fond of disputes and strife, we do not have or hold, acquire or receive, own or posses any such type of custom or usage, habit, standard or common practice, neither do the called out Ekklesia's, assemblies and congregations of God.

11:12a From the placeholder ØY

Splits In The Meetings

But nevertheless, in this certain enjoinder and order, direction and encouragement, definition and charge, admonishment and command, declaration and announcement, recommendation and exhortation, summoning and instruction I do not give any praise or commendation, approval or applaud, for concerning this, when all of you gather and assemble, collect and are brought together, it is not for or on behalf of what is superior or better, higher or more important, far greater, more prominent or more excellent, but nevertheless, notwithstanding and on the contrary, it is for and on behalf of that which is lesser and inferior, worse and least profitable! Indeed, truly and surely, first and chiefly, principally and most importantly, for the reason that as all of you have been gathered and assembled, collected and brought together in, by and with a called out Ekklesia gathering, assembly and congregation, I hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to reports that splits and rifts, divisions and tears, schisms and factions, divisions of opinion, dissensions and discords exist and are present, created and set down within and among all of you, and in some part and to some degree I think and am persuaded, believe and give credence to the fact that this may be true. For this reason, *it is said* within and among all of you, "Even dissections and divisions, disunity and factions, religious parties and sects based on different teachings, dogmas and opinions are necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to exist," so that and in order that "those who are approved and respected, esteemed and trusted, accepted, acknowledged and proved to be genuine and reliable may also come to be and exist, arise, appear and originate as evident and visible, public and distinguishable, apparent and recognisable, open and known, clearly and plainly seen." When all of you gather and assemble, collect and are brought together upon the same place, at the same time and for the same purpose, it is not and does not exist as an eating, devouring or consuming of the dinner and meal, banquet and supper that belongs to and is owned by the Master, for the reason that in, by and with the time of eating, devouring and consuming, each and every one of you takes his or her own individual dinner and meal, banquet and supper before and ahead of everyone else: indeed, truly and surely, one actually goes hungry and longs for, strongly desires and ardently craves food; and another is drunk and becomes intoxicated with wine and alcoholic beverages. For this reason, it cannot be that all of you do not have or hold, acquire or receive, own or possess houses or homes, dwellings or abodes for and on behalf of doing your eating, devouring and consuming, and your drinking? Or do all of you show contempt and disdain for, despise and disregard, look down on and scorn the called out Ekklesia, assembly and congregation of God, and shame and embarrass, humiliate and disappoint, disillusion and dishonour, disgrace and confound those who do not have or hold, acquire or receive, own or possess anything! What can I say? Am I to give praise and commendation, approval and applause to all of you? In, by and with this matter I will not give my praise or commendation, approval or applause. For this reason, I took along and received, accepted and learned, acknowledged and ascertained, associated myself with and inherited from the Sovereign Master that which I also gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to all of you, that concerning this, Master Yahushua, in, by and with the night in which He was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over, He received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a loaf of bread, and having given thanks and extolment, celebration and praise, He broke it into pieces, and He said, "This is and exists as my body and mortal flesh on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for all of you. Do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this certain thing for and on behalf of My remembrance, recollection and memorial, serving as a reminder and conscious commemoration of Me." And *He did* likewise, similarly and the exact same thing with the cup and drinking vessel, goblet and jar after eating and taking the main meal, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "This is and exists as the cup and drinking vessel, goblet and jar of the new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior covenant and agreement, treaty and testament, disposition and arrangement, compact and contract in, by and with my life-blood. Do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute this certain thing as often as and whenever you may drink it, for and on behalf of my remembrance, recollection and memorial, serving as a reminder and conscious commemoration of me." Affirming and confirming this, as many times as and whenever you may eat, devour and consume this certain specific bread, and this certain specific cup and drinking vessel, goblet and jar, all of you announce and declare, publicly pronounce and publish, openly preach and teach the death and separation, the separation of the Sovereign Master's soul from the Supreme One up until the time when He may come, arise and appear. So that and therefore, for this reason and as a result of this, whoever may eat, devour and consume the loaf of bread or may drink the cup and drinking vessel, goblet and jar of the Sovereign Master unworthily and in an improper and careless manner, he or she shall be and exists as caught in and held fast in, subject to and under the control of, guilty and liable to, answerable to and bound to the judgement *for treating* the body and mortal flesh and the life-blood of the Sovereign Master *in this way*. But nevertheless, let a person test and examine, prove and scrutinise, distinguish and discern his or her own genuineness and excellence, trustworthiness and importance, and in this manner and way, thus and so, eat, devour and consume from out of the bread, and drink from out of the cup and drinking vessel, goblet and jar. For the reason that he or she who is eating, devouring and consuming, and drinking, soaking up and absorbing without accurately discerning and judging, carefully deciding and evaluating, distinguishing and differentiating, discriminating

11:16a From the placeholder ØY

17 - 29

11:22a From the placeholder ØY

11:23a From the placeholder KY

11:23b From the placeholder KΣ

11:23c From the placeholder IHΣ

11:26a From the placeholder KY

11:27a From the placeholder KY

11:27b From the placeholder KY

and determining the body and mortal flesh eats, devours and consumes, and drinks, soaks up and absorbs separation and sundering, distinction and disputation, debating and takes issue with, discrimination and determination, contention and differentiation, decision of eternal destiny and evaluation, assessment and passes judgement on him or herself. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, many numerous and large amounts of people within and among your *group* are weak and feeble, powerless and insignificant, and sick and infirm, disabled and without strength, and enough and a sufficient degree have fallen asleep and died. But nevertheless, if and whether we accurately discern and judge, carefully decide and evaluate, distinguish and differentiate, discriminate and determine ourselves, we will not be separated or sundered, made distinctions between or disputed, debated or determined, contented or differentiated, decided or evaluated, assessed or judged. But nevertheless, when we are separated and sundered, made distinctions between and disputed, debated and determined, contented and differentiated, decided and evaluated, assessed and judged by, under and subject to the power and control of Yahuweh , we are trained and educated, disciplined and corrected, brought up and counselled, admonished and advised, encouraged and reproved like children, so that and in order that we may not be evaluated or separated, sundered or judged, condemned or sentenced, pronounced doom upon or declared to be worthy of punishment together with the world and cosmos, the entire realm of man. So that and therefore, for this reason and as a result of this, my brothers and fellow brethren, when gathering and assembling, collecting and being brought together for and on behalf of the eating, devouring and consuming of this meal, wait for and expect, look forward to and watch out for one another and each and every one of you. If and whether some certain person hungers and longs for, strongly desires and ardently craves food, let them eat, devour and consume food within and inside *their* house and home, dwelling and abode, so that and in order that you may not gather or assemble, collect or be brought together for and on behalf of separation and sundering, distinction and disputation, debating and taking issue with, discrimination and determination, contention and differentiation, decisions of eternal destiny and evaluation, assessment and judgement. But nevertheless, as for the reason of those things that remain, I shall give arrangements and apportions, ordinations and regulations, prescriptions and establishments, orders and directions, constitutions and administrations, determinations and allotments, commands and instructions when I may come and show myself, arise and appear, become established and arrive.

11:32a From the placeholder *KY*

29 (cont)

- 34

## Chapter 12 Spiritual Gifts

1 - 11

And now, about and concerning, regarding and on account of, because of and with respect to the spiritual things *which you wrote to me about*, I do not want or wish, prefer or aim, intend, will or desire all of you to not know or recognise, understand or err, be ignorant or lack information about, be clueless or unaware, brothers and fellow brethren; you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, at the time when you were and existed as nations and races, peoples and clans, large groups based upon religious and political, cultural and geographic ties, heathens and polytheists, you were being lead astray and deceived, conducted and misled to go towards the mute and silent, speechless, inarticulate and meaningless idols and statues in the form and copy, figure and image of men, animals and other imagined things, as, like and similar to being led astray and carried away, taken up and snatched away. Therefore, for this reason and for this purpose, I make known and declare, reveal and communicate, tell and give recognition, impart and confirm, impress and proclaim to all of you that concerning this, no one, nobody and nothing speaking, chattering and uttering in, by and with the Spirit of God says or teaches, maintains or affirms, directs or exhorts, advises or points out, "Curse Yahushua!" nor is anyone, anybody or anything powerful to say, "Yahushua is Yahuweh", except in, by and with the Set-Apart and Cleansed Spirit . Moreover, there are and exist different, distinguished and various divisions and distributions, distinctions and allotments, separations, apportionments and classifications of favourable and graciously granted gifts, but nevertheless the exact same Spirit. And there are and exist different, distinguished and various divisions and distributions, distinctions and allotments, separations, apportionments and classifications of services and ministries, administrations and offices, and the exact same God that operates and works, acts, functions and actively effects all individual and collective things within and inside every individual and collective person. Moreover, to each and every person is given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented the manifestation and revelation, disclosure and announcement, visible exposure and uncovering, unveiling and bare light of the Spirit for the purpose, result and view of what is good and better, useful and profitable, beneficial and advantageous, bringing people closer together in order to contribute to the collective whole. For this reason, to one person, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Spirit is indeed, truly and surely given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of wisdom and intelligence, knowledge, sophistication and insight; and to another and different person *is given* a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of precise and correct knowledge, perception and discernment, intellectual understanding and insight according to and with regards to, in relation to and with respect to the exact same Spirit ; and to another and someone else, a special trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in, by and with the exact same Spirit ; and to another and different person, a favourable and graciously granted gift of the power of healing, the ability to heal any bodily infirmity or sickness in, by and with the Spirit ; and to another and different person *the ability to do* deeds and works, operations and acts, energies and functions of supernaturally strong, powerful and mighty miracles, deeds and wonders; to another and different person, prophecy, speaking before an occurrence happens and declaring the thoughts of the Supreme One before and in the presence of mankind; to another and different person, the ability to distinguish and separate, appraise and argue, discern and dispute, decide and revise, examine and diagnose, divide and dissolve, segregate and quarrel, part and expose the difference between spirits and what is actually from the Spirit ; to another and someone else, species and kinds, sorts and families of tongues, dialects and languages; and to another and someone else, the ability to interpret, explain and translate tongues, dialects and languages. However, all these individual and collective things are operated and worked, acted, functioned and are active and effected by the one and the same Spirit , who divides and cleaves, sunder and distributes, apportions and assigns, partitions and dispenses to each and everyone, individually, just as and exactly as She purposely plans and intends, lovingly desires and wants, affectionately wills and wishes, chooses and prefers.

12:3a From the placeholder *TIN*

12:3b From the placeholder *OY*

12:3c From the placeholder *INH*

12:3d From the placeholder *THS*

12:3e From the placeholder *KΣ*

12:3f From the placeholder *TIN*

12:4a From the placeholder *PNA*

12:5a From the placeholder *KΣ*

12:6a From the placeholder *ΘΣ*

12:7a From the placeholder *TINΣ*

12:8a From the placeholder *PNAΣ*

12:8b From the placeholder *PNA*

12:9a From the placeholder *TIN*

12:9b From the placeholder *TIN*

12:10a From the placeholder *PNDN*

12:11a From the placeholder *PNA*

exists as one single unit and entity, it is also in this manner and way, thus and so with the Anointed Messiah. For the reason that all of us, individually and collectively, were also immersed and submerged into one single body and unit in, by and with one Spirit, whether Yahudians or Greeks, whether slaves, servants and attendants or free and unrestrained, unconstrained and not under obligation, unfettered and independent persons, and all of us, individually and collectively, were made to drink and have experiences from one single Spirit. And for this reason, the body and union does not exist as and is not one single part, member or limb, but nevertheless, notwithstanding and on the contrary, *it is* many in number and large in amount. If or whether the foot should say, "Concerning this, as I am not and do not exist as a hand, I am not and do not exist as from out of or belong to the body, unit and entity," because of and in judgement of this, it does not make it as if it was not from out of the body or belong to the unit and entity; and if or whether the foot should say, "Concerning this, as I am not and do not exist as an eye, the organ used for hearing, I am not and do not exist as from out of or belong to the body, unit and entity," then concerning this, because of and in judgement of this, it does not make it as if it was not from out of the body or belong to the unit and entity; if and whether the whole of and the entirety of the body, unit and entity was an eye, the organ used for seeing, where and in what place would the ability to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to sound be? If and whether the whole and entirety was an ear, the organ used for hearing, where and in what place would the nose and the ability to smell be? But nevertheless, now, at this present time, God Himself has set and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned the parts, members and limbs, each and every single one of them within and inside the body, unit and entity, just as and exactly as He wanted and wished, preferred and aimed, intended, willed and desired. But nevertheless, if or whether every individual and collective thing was and existed as one single part, member or limb, where and in what place would the body, unit and entity be? However, now, at this present time, there is indeed, truly and surely many numerous and a large amount of parts, members and limbs, but nevertheless, only one single body, unit and entity. And so, the eye, the organ used to see, is not powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to say to the hand, "I do not have or hold, acquire or receive, own or possess any need, want or necessity of you", or again, anew and furthermore, the head *cannot say* to the feet, "I do not have or hold, acquire or receive, own or possess any need, want or necessity of you". But nevertheless, notwithstanding and on the contrary, much more excessively and exceedingly, greatly and abundantly, extremely and emphatically to a higher and greater degree, those parts, members and limbs of the body, unit and entity that are thought or presumed, supposed or regarded, deemed or judged, decided, believed or considered to be the weaker and more feeble, powerless and most insignificant ones, it is and exists as necessary and indispensable for them to exist and be present, belong to it and be at its disposal. And those *members* of the body, unit and entity which we think or presume, suppose or regard, deem or judge, decide, believe or consider to be or exist as less honoured or despicable, less valued, priced or that are deemed worthy of less respect, to these *members* we set and place, put and assign more abundant and excellent, exceptional and superior, greater and extraordinary honour and esteem, value, recognition and respect around them, and our ugly and unattractive, indecent, unseemly and less presentable private parts and genitalia have and hold, acquire and receive, own and possess more abundant and excellent, exceptional and superior, greater and extraordinary modesty and decoration, adornment and honour, propriety and decorum to make them presentable and elegant, refined, respectable and graceful. But nevertheless, our more proper and good, prominent and reputable, honourable and beautiful, presentable and graceful, respectable and honest, orderly, appropriate and decent *members* do not have or hold, acquire or receive, own or possess such a need, want or necessity. But nevertheless, notwithstanding and on the contrary, God Himself composed and united, structured and put together, formed and fit the body, unit and entity together, having given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented more abundant and excellent, exceptional and superior, greater and extraordinary honour and esteem, value, recognition and respect to those *that are considered to be* inferior in power, influence and rank, lacking excellence and worth, so that and in order that there may not be or exist a split or rift, division or tear, schism or faction, division of opinion, dissension or discord within or inside the body, unit and entity, but nevertheless, notwithstanding and on the contrary, the parts, members and limbs may have the exact same worry and earnestness, concern, anxiousness and trouble on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for one another. And so, whether one single part, member or limb experiences and undergoes, receives and endures suffering, all the individual and collective parts, members and limbs experience and undergo, receive and endure suffering. Whether a part, member or limb is given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, all the individual and collective parts, members and limbs rejoice and are glad, delighted and pleased together with one another. Now, all of you are and exist as the body, unit and entity of Messiah, and parts, members and limbs from out of your own share and assigned part. And indeed, truly and surely, God Himself has set and placed, stood and established, appointed and ordained, fixed and provided, designated and assigned within and inside the called out Ekklesia, assembly and congregation, firstly and chiefly, principally and most importantly, some who are delegates and emissaries, teachers and ambassadors, messengers and people who are sent forth with the orders of the Supreme One; secondly, prophets, men and women who declare the thoughts of the Supreme One before and in the presence of mankind; thirdly, teachers, instructors and those who explain things through discourses and discussions; then and in the next place, acts of supernaturally strong, powerful and mighty miracles, deeds and wonders; then and in the next place, favourable and graciously granted gifts of the power of healing, the ability to heal any bodily infirmity or sickness; kinds of assistance, support and helpful deeds; administrations and the ability to guide, govern and lead, manage and direct; the ability to speak different species and kinds, sorts and families of tongues, dialects and languages. Everyone, individually and collectively, are not delegates and emissaries, teachers and ambassadors, messengers and people who are sent forth with the orders of the Supreme One, *are they?* Everyone, individually and collectively, are not prophets, men and women who declare the thoughts of the Supreme One before and in the presence of mankind, *are they?* Everyone, individually and collectively, are not teachers, instructors and those who explain things through discourses and discussions, *are they?* Everyone, individually and collectively, are not able to do acts of supernaturally strong, powerful and mighty miracles, deeds and wonders, *are they?* Everyone, individually and collectively, are not delegates and emissaries, teachers and ambassadors, messengers and people who are sent forth with the orders of the Supreme One, *are they?* Everyone, individually and collectively, does not have or hold, acquire or receive, own or possess favourable and graciously granted gifts of the power of healing, the ability to heal any bodily infirmity or sickness, *have they?* Everyone, individually and collectively, are not able to speak, chatter or utter in different tongues, dialects and languages, *are they?* Everyone, individually and collectively, are not able to interpret, explain and translate, *are they?* Everyone, individually and collectively, are not able to delegates and emissaries, teachers and ambassadors, messengers and people who are sent forth with the orders of the Supreme One, *are they?* But nevertheless, continue to burn with zeal and set your heart upon, pursue and desire, enthusiastically want and dedicate yourselves to the "greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding" favourable and graciously granted gifts.

12:12a From the placeholder ΧΡΣ  
12:13a From the placeholder ΤΝΙ

12:13b From the placeholder ΝΝΑ

12:18a From the placeholder ΘΞ

12 (cont)  
- 31

12:24a From the placeholder ΘΞ

12:27a From the placeholder ΧΠΥ  
12:27b From the placeholder ΘΞ

And I am still and yet going to show and give evidence of, exhibit, prove and make known to all of you an even greater and excessive, extreme and exceedingly, immeasurably and vastly superior ways and course of conduct, manner, pattern and procedure.

If or whether I may speak, chatter or utter in the tongues, dialects and languages of men, humans and Heavenly messengers and envoys, but nevertheless, I may not have or hold, acquire or receive, own or posses brotherly love and affection, good will, esteem and benevolence, I have come to be and exist, arisen, appeared and originated as a resounding, reverberating and clanging gong, or a wailing, clashing and clanging cymbal. Even If I may have and hold, acquire and receive, own and posses the ability to prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations, and may have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld all the individual and collective mysteries and secrets too deep for mere humans to discover, and all individual and collective "precise and correct knowledge, perception and discernment, intellectual understanding and insight," even if I may have and hold, acquire and receive, own and posses all the individual and collective trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence needed so that and therefore, for this reason and as a result of this, hills and mountains are transferred and moved from one place to another at will, but nevertheless, I may not have or hold, acquire or receive, own or posses brotherly love and affection, good will, esteem and benevolence, I am and exists as nothing, nobody and no one. Even If I may divide, separate and break up all my individual and collective possessions and wealth, goods and property to feed and give nourishment to the needy, and may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender and hand over my body and mortal flesh so that and in order that I may brag, boast and glorify, but nevertheless, I may not have or hold, acquire or receive, own or posses brotherly love and affection, good will, esteem and benevolence, it counts for nothing, gaining, benefiting and profiting no one, nobody and nothing. Brotherly love and affection, good will, esteem and benevolence is patient and enduring, forbearing and persevering, slow to anger and to punish, showing mercy; brotherly love and affection, good will, esteem and benevolence shows kindness and generosity: it is not jealous or envious with resentment and contentious rivalry. Brotherly love and affection, good will, esteem and benevolence does not boast about herself or talk endlessly about herself by using attacking words, nor is she puffed up and inflated with pride and arrogance, haughtiness and conceited by exaggerating her self-importance and groundless self-conception. She is not shameful or ill-mannered, improperly behaved or disgraceful, indecent or unseemly, dishonourable or rude, nor does she seek or wish for, want or demand, endeavour to obtain or strive for, look for or desire what is not her own; she is not easily provoked or irritated, exasperated or anger, upset or incensed to rage, nor does she keep a claim or reason, thought or supposition, judgement or deed, belief or consideration, opinion or evaluation, purpose or reckon, account, conclusion or record of things done that are bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten. She does not rejoice and is not glad, delighted or pleased upon or over injustice and the unrighteous, wicked and wrong, those who transgress and violate the Torah of the Supreme One, but nevertheless, she rejoices as is glad, delighted and pleased together with the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of truth. She is able to endure and sustain, put up with and hold out through all individual and collective things by covering and concealing, hiding and protecting them; she has all the individual and collective aspects of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*; she has all the individual and collective aspects of hope and expectation, confidence and trust in the future prospect of salvation; she has all the individual and collective things to remain and stay, hold out and stand her ground, endure and suffer, persevere and wait, bravely bear and calmly survive, stand steadfast and continue on; brotherly love and affection, good will, esteem and benevolence never, ever falls down or tumbles, collapses or becomes ruined, destroyed or invalidated, plunge from her high position or become inadequate, perish or pass away, be lost or disappear. Whether it be prophecies and proclamations, announcements and preaches, predictions and speaking forth by divine inspirations, these shall be destroyed and abolished, invalidated and put to an end, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled; whether it be tongues, dialects and languages, these shall cease and desist, stop and end, be restrained and kept, hindered and kept back, refrained and quietened; whether it be "precise and correct knowledge, perception and discernment, intellectual understanding and insight," this shall be destroyed and abolished, invalidated and put to an end, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled. For this reason, we know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise piece by piece, part by part, bit by bit, and we also prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations piece by piece, part by part, bit by bit. But nevertheless, at the time when the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of their aim, goal and purpose may come to be and exist, arise, originate and appear, what is piece by piece, part by part, bit by bit shall be destroyed and abolished, invalidated and put to an end, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled. At the time when I was and exists as an infant, baby and small child, I was babbling, chatting and uttering as, like and similar to an infant, baby and small child; I was setting my mind upon and thinking, cherishing and striving for, seeking after and had regard for, pondered and dwelt upon, contemplated and fixed my attention on things as, like and similar to an infant, baby and small child; I was claiming and reasoning, thinking and supposing, judging and deeming, believing and considering, seeming and opinionated, determining and evaluating, purposing and reckoning, accounting and concluding as, like and similar to an infant, baby and small child. At the time when I came to be and exist, arise, appear and originate as a grown man and adult male, I have destroyed and abolished, invalidated and put an end to, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled the things of an infant, baby and small child. For this reason, we perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, are aware of and see through the means of and via a mirror, though only dimly and in an obscure way, indirectly and darkly, as if it was a riddle or an enigma, but nevertheless, then, at that time, we *shall* see face to face, in complete appearance and without obscurity. Now, at this present time, I come to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise piece by piece, part by part, bit by bit, but nevertheless, then, at that time, I shall accurately know and clearly see, perceive and understand, recognise and acknowledge, experience and become thoroughly acquainted, comprehend and discover, just as and exactly as I have been accurately known and clearly seen, perceived and understood, recognised and acknowledged, experienced and become thoroughly acquainted with, comprehended and discovered. And so now, at this present time, the three of these remain and abide, endure and live, last

and persist, continue on and stay on: trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence; hope and expectation, confidence and trust in the future prospect of salvation; brotherly love and affection, good will, esteem and benevolence; and the greatest and strongest, mightiest and most powerful, most important and prominent, intense, extraordinary and outstanding of these is brotherly love and affection, good will, esteem and benevolence.

Eagerly pursue and endeavour to acquire, earnestly seek after and desire to obtain this brotherly love and affection, good will, esteem and benevolence, but nevertheless, seek and wish for, want and demand, endeavour to obtain and strive for, look for and desire those things that come from the Spirit, though rather and instead, more willingly, readily and sooner to a far greater degree, so that and in order that you may prophecy, to speak before an occurrence happens and declare the thoughts of the Supreme One before and in the presence of mankind. For this reason, the person speaking, chattering and uttering in a tongue, language and dialect does not speak, chatter or utter to men and other human beings, but nevertheless, notwithstanding and on the contrary, *that person speaks* to God, for the reason that no one, nobody and nothing hears or attends to, considers or understands, comprehends or perceives, pays attention to or accurately listens to *the words*; but nevertheless, through the Spirit, that person speaks, chatters and utters in mysteries and secrets. But nevertheless, the person who prophesises, who speaks before an occurrence happens and declares the thoughts of the Supreme One before and in the presence of mankind speaks, chatters and utters to men and other human beings, building *them* up and edifying *them*, strengthening *them* and advancing *their* spiritual growth, and brings exhortation and encouragement, admonition and consolation, comfort and solace, and arousal and stimulation to action, providing hope and courage to urge and spur on *their* actions. The person who speaks, chatters and utters in a *foreign* tongue, language or dialect builds up and prepares, sets up and plants, restores and establishes, founds and constructs, erects, confirms and promotes him or herself by edifying and strengthening, enabling, instructing and improving *themselves*, but nevertheless, the person who prophesises, who speaks before an occurrence happens and declares the thoughts of the Supreme One before and in the presence of mankind builds up and prepares, sets up and plants, restores and establishes, founds and constructs, erects, confirms and promotes the called out Ekklesia, assembly and congregation by edifying and strengthening, enabling, instructing and improving it. Although I want and wish, prefer and aim, intend, will and desire all of you, individually and collectively, to speak, chat and utter in *foreign* tongues, languages and dialects, on the other hand, rather and instead, more willingly, readily and sooner to a far greater degree, *I want it* so that and in order that you may prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations. As it is, the person who prophesises, who speaks before an occurrence happens and declares the thoughts of the Supreme One before and in the presence of mankind speaks, chatters and utters to men and other human beings is greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than the person who speaks, chatters and utters in *foreign* tongues, languages and dialects, except that and unless he may thoroughly interpret, explain and translate it, so that and in order that the called out Ekklesia, assembly and congregation may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit this “building up and preparing, setting up and planting, restoring and establishing, founding and constructing, erecting, confirming and promoting that edifies and strengthens, enables, instructs and improves it”. But nevertheless, now, at this present time, brothers and fellow brethren, if or whether I may come, arise and appear to all of you, speaking, chattering and uttering in *foreign* tongues, languages and dialects, what shall I be of advantage or benefit, profit or contribution, assistance or help, use or interest to all of you unless I may speak, chatter and utter to all of you either in, by or with a revelation or disclosure, laying bare or displaying, uncovering or manifestation of *truth*, or in, by or with precise and correct knowledge, perception and discernment, intellectual understanding, acknowledgement and insight, or in, by or with a prophecy, announcing an event before its occurrence happens and declaring the thoughts of the Supreme One in your presence, or teaching, explaining and instructing through discourses and discussions? Likewise and similarly, in the exact same way, with reference to the lifeless and inanimate things that give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present sound and tone - instruments - whether it is the wooden flute or the harp, if or whether I may not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present a difference or distinction, order, division or separation in sound, tone or pitch regarding the notes, how and in what manner or way shall it be known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, comprehended, acknowledged or recognised what is being played on the wooden flute or what is being played on the harp? For this reason, if or whether a trumpet may also give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present an unclear and uncertain, concealed and vague, secret and unknown, obscure and indistinct sound, tone and signal, who, which or what makes themselves ready and is prepared for and on behalf of a war and fight, dispute and strife, quarrel and battle, armed conflict and combat? And in this manner and way, thus and so, all of you, unless you may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a clear and definite, distinct and distinguished, intelligible and fine, legible and conspicuous, easily recognisable and plain word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter through the means of and via your tongue, language and dialect, how and in what manner or way shall what is spoken, chattered and uttered be known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, comprehended, acknowledged or recognised? For the reason that you shall be and exist as speaking, chattered and uttering to empty air. Even if perhaps and probably, possibly and it turns out that there is and exists so many and such a large amount of different species and kinds, sorts and families of sounds, tones and voices within and inside the world and cosmos, the entire realm of man, and nothing, nobody and not one of them is without sound, meaning or incapable of conveying itself, if I may not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold the power and might, ability and capability, force and influence, authority and significance, competence and excellence of the sound, tone and voice, I shall be and exist as a barbarian who doesn't understand to the person speaking, chattering and uttering, and the person speaking, chattering and uttering *shall be* as a barbarian speaking gibberish to me. And it is in this manner and way, thus and so with all of you. Since, because and seeing that all of you are and exist as zealous and enthusiastic, devoted and eager, desirous and earnest, adherent and striven, make it your goal and are concerned with spirits, for your advantage, seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire the building up and preparing, setting up and planting, restoring and establishing, founding and constructing, erecting, confirming and promoting of the called out Ekklesia, assembly and congregation through edifying and strengthening, enabling, instructing and improving, so that and in order that you may abound and exceed, increase and excel, overflow and surpass with greater advantage in this. Therefore, for this reason and for this purpose, the person speaking, chattering and uttering in a tongue, language and dialect *that is unknown*, should pray and request, petition, plead and communicate with the Supreme One so that, in order that and with the result that the person may be able to interpret, explain and translate *their meaning*. If or whether I may

14:2a From the placeholder ΘΩ

14:2b From the placeholder ΤΙΝΙ

pray and request, petition, plead and communicate with the Supreme One in a tongue, language and dialect *that is unknown to me*, my spirit is the one who prays and requests, petitions, pleads and communicates with the Supreme One, but nevertheless, my understanding and knowledge, judgement and reason, thoughts and opinion, feeling and desire, mind and insight, perception and apprehension, inclination and consciousness is and exists as fruitless and useless, unproductive and unrewarding, resultless and unprofitable, barren and ineffective, gaining nothing from it. Then and therefore, accordingly, consequently and these things being so, what is it that I am to do? I shall pray and request, petition, plead and communicate with the Supreme One in Spirit, but nevertheless, I shall also pray and request, petition, plead and communicate with the Supreme One with understanding and knowledge, judgement and reason, thought and opinion, feeling and desire, my mind and insight, perception and apprehension, inclination and consciousness; I shall sing, celebrate and praise with psalms in the Spirit, but nevertheless, I shall also sing, celebrate and praise with psalms with understanding and knowledge, judgement and reason, thought and opinion, feeling and desire, my mind and insight, perception and apprehension, inclination and consciousness. Otherwise and in this case, if or whether you may have blessed and given thanks, praised and extolled, celebrated and bestowed favour in Spirit, how and in what manner or way shall the person who is completing and fulfilling, perfecting and supplying, executing and carrying out, finishing and concluding, ratifying and satisfying, realising and effecting, performing and accomplishing the place and space, spot, territory and location of the unskilled and inexperienced, amateurish, untrained and unlearned, those who are outsiders, say the "Awmane," the word that means "Yes, truly this is a firm and reliable statement of truth," on the basis of and upon your thanksgiving and extolment, celebration and praise, since, because and seeing that that person is not able to see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold what it is that you say and teach, maintain and affirm, direct and exhort, advise and point out? For the reason that you may indeed, truly and surely be giving thanks and extolment, celebration and praise good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable enough, but nevertheless, notwithstanding and on the contrary, the other and different person is not being built up or prepared, set up or planted, restored or established, founded or constructed, erected, confirmed or promoted through edification or strengthening, enabling, instruction and improvement. I'd rather and instead, more willingly, readily and sooner to a far greater degree give thanks and extolment, celebration and praise to God on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for all of you, individually and collectively, than to speak, chatter or utter in *foreign* tongues, languages and dialects. But nevertheless, notwithstanding and on the contrary, within and inside the called out Ekklesia, assembly and congregation, I want and wish, prefer and aim, intend, will and desire to speak, chatter and utter five words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters with and through my understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perception and apprehension, inclination and consciousness so that and in order that I may also instruct and teach, inform and tell others and different people, than ten thousand words in, by or with a *foreign* tongue, language or dialect. Brothers and fellow brethren, do not come to be or exist, arise, appear or originate as little and small children in *your* knowledge or understanding, mind or perceptions, judgements or consciousness, reasons or thoughts, dispositions or attitudes. But nevertheless, notwithstanding and on the contrary, be like infants, babies and children with regards to things that are bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten, but nevertheless, come to be and exist, arise, appear and originate as full and complete, perfect and whole, successful and developed, genuine and true, valid, established and mature in *your* knowledge and understanding, mind and perceptions, judgements and consciousness, reasons and thoughts, dispositions and attitudes. Yahuweh says and teaches, maintains and affirms, directs and exhorts, advises and points out *this* within and inside the Law, the teachings and precepts, instructions and commandments of Scripture, as it has been written and recorded, inscribed and composed concerning this, **"If or whether I shall speak, chatter and utter to this people and tribe, family and clan in a foreign language through other and different lips, even then, as it is, they shall not hear or obey, listen or pay attention, attentively answer or attend to Me."**\* So that and therefore, for this reason and as a result of this, the *foreign* tongues, languages and dialects are not and do not exist as signs or marks, tokens or prodigies, miracles or signals, indications or distinguishing characteristics, wonders or portents for or on behalf of those who trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, but nevertheless, notwithstanding and on the contrary, *they are signs* for the unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead people; but on the other hand, prophecy, speaking before an occurrence happens and declaring the thoughts of the Supreme One before and in the presence of mankind *is a sign*, not for the unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead people, but nevertheless, notwithstanding and on the contrary, it is for those who trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. Then and therefore, accordingly, consequently and these things being so, if or whether the whole of the entirety of the called out Ekklesia, assembly and congregation may come, arise and appear upon the same place, at the same time and for the same purpose, and all, individually and collectively, may have been speaking, chattering and uttering in *foreign* tongues, languages and dialects, and a unskilled and inexperienced, amateurish, untrained and unlearned outsider may come in and enter also, shall they not say concerning this, "Are all of you furiously insane, raving mad and out of your mind?" ? But nevertheless, if or whether all, individually and collectively, may prophecy, speaking before an occurrence happens and declaring the thoughts of the Supreme One before and in the presence of mankind, and some certain one who is an unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead person, or an unskilled and inexperienced, amateurish, untrained and unlearned outsider, may come in and enter, that person is refuted and admonished, rebuked and reproved, exposed and corrected, reprehended and chided, chastened and convicted, brought to light and shown and convinced to be at fault and wrong by and subject to the power and control of everyone, individually and collectively; that person is examined and questioned, accurately studied and investigated, carefully judged and evaluated, discerned and scrutinised, sifted and determined, estimated and assessed by and subject to the power and control of everyone, individually and collectively; the secret and covered, hidden and private, unknown and concealed things of that persons senses and understanding, intelligence and mind, thoughts and impulses, intentions and purposes, notions and feelings, dispositions and plans, attitudes and comprehensions, ideas and opinions, judgements and perceptions comes to be and exists, arises and appears evident and visible, public and distinguishable, apparent and recognisable, open and

14:15a From the placeholder *TIN*

14:15b From the placeholder *TIN*

14:16a From the placeholder *TIN*

14:18a From the placeholder *OΩ*

14 (cont)  
- 25

14:21a From the placeholder *KΣ*

14:21b From *Yasha'Yah 28:11*

known, clearly and plainly seen, and in this manner and way, thus and so, falling down and collapsing, bowing down and becoming prostrate upon the face, kneeling down on the ground, that person shall pay homage and show reverence, prostrated themselves and express uttermost respect to God, publicly saying and informing, proclaiming and declaring, confessing and professing, reporting and announcing, concerning this, “**God\* really and truly, factually and certainly, actually and surely is and exists within and among all of you.**” \*

Then and therefore, accordingly, consequently and these things being so, what is it that should be done, brothers and fellow brethren? At the time when you may gather and assemble, collect and be brought together, each and everyone has and holds, acquires and receives, owns and possess a psalm to sing, celebrate and praise with, *each one* has and holds, acquires and receives, owns and possess a His teaching, explanation and instruction produced through discourses and discussions, *each one* has and holds, acquires and receives, owns and possess a revelation and disclosure, laying bare and displaying, uncovering and manifestation of *truth*, *each one* has and holds, acquires and receives, owns and possess a *foreign* tongue, language and dialect, *each one* has and holds, acquires and receives, owns and possess a interpretation, explanation and translation; yet “Let all individual and collective things come to be and exist, arise, appear and originate to the advantage of building up and preparing, setting up and planting, restoring and establishing, founding and constructing, erecting, confirming and promoting through edification and strengthening, enabling, instruction and improvement.” Whether some certain person speaks, chatters or utters in a *foreign* tongue, language or dialect, accordingly, let there be only about two or, at the very most, three *who speak*, each one in turn and in accordance with their own share or assigned part, and let that one *who speaks* thoroughly interpret, explain and translate *it into understandable words*. But nevertheless, if or whether there may not be or exist a thorough interpretation, explanation or translation at hand, let that person keep still and be silent, secret, be quiet and conceal *their words* within and inside the called out Ekklesia, assembly and congregation, but nevertheless, let him *or her* speak, chatter and utter to him *or herself*, and to God. On the other hand, let two or three prophets, those who declare the thoughts of the Supreme One before and in the presence of mankind, speak, chatter and utter, and let the others and different people accurately discern and judge, carefully decide and evaluate, distinguish and differentiate, discriminate and determine *what is said*. If or whether something else is revealed and disclosed, laid bare and shown, uncovered and manifested to another person sitting down and dwelling, seated and residing there, let the first and chief, principle and foremost person *who was speaking* keep still and be silent, secret, be quiet and conceal *their words*. For this reason, all, individually and collectively, are powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to prophecy and proclaim, announce and preach, predict and speak forth by divine inspirations one by one, so that and in order that all of you, individually and collectively, may become acquainted with and realise, understand and learn, comprehend, come to experience and be taught, and all of you, individually and collectively, may be exhorted and encouraged, admonished and consoled, comforted and given solace. Also, the spirits of prophets, those who declare the thoughts of the Supreme One before and in the presence of mankind, are submissive to and become ordered, arranged and governed, set and placed under the control of *other* prophets, those who declare the thoughts of the Supreme One before and in the presence of mankind, for the reason that God is not and does not exist as *the God* of insurrection or tumult, disturbance or disorder, anarchy or confusion, unrest or unruliness, but nevertheless, notwithstanding and on the contrary, *He is* One of peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, as, like and similar to *the way it is* within and inside all individual and collective called out Ekklesia's, assemblies and congregations of the set-apart and cleansed ones. *Some of you say*, “Let the women and wives keep still and be silent, secret, be quiet and conceal *their words* within and inside the called out Ekklesia's, assemblies and congregations, for the reason that it is not allowed or permitted for them to speak, babble or chatter, but nevertheless, notwithstanding and on the contrary, let them be submissive and become ordered, arranged and governed, set and placed under control, just as and exactly as the Law, the teachings and precepts, instructions and commandments of the Torah also says and teaches, maintains and affirms, directs and exhorts, advises and points out. But nevertheless, if and whether some certain ones want and wish, prefer and aim, intend, will and desire to become acquainted with and realise, understand and learn, comprehend, come to experience and be taught certain teachings, let them ask and desire to know, demand and address, enquire and examine, interrogate and request them from their men and husband within and inside their own individual houses and homes, dwellings and abodes, for the reason that is it shameful and embarrassing, humiliating and disappointing, disillusioning and dishonouring, disgraceful and confounding for wives and women to speak, babble or chatter within or inside a called out Ekklesia, assembly and congregation.” Do you really think that the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God went out and departed, left and proceeded to go forth from all of you *men*, or that all of you were merely the one and only people that it came to and attained, arrived and reached, happened to and fell upon? If or whether some certain person thinks or presumes, supposes or regards, deems or judges, decides, believes or considers themselves to be and exist as a prophet, a person who declare the thoughts of the Supreme One before and in the presence of mankind, or that they are “spiritual”, let them know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, what I write and record, scribe and compose to all of you is and exists as a charge and precept, injunction and prescribed rule, mandate and order, regulation and commission of Yahuweh. But nevertheless, if or whether some certain person does not know or recognise, understand or is not aware of *this* and therefore errs and is clueless, ignorant and lacks the information regarding *this*, he *or she* is not to be known or recognised, understood or perceived, and so be ignored and disregarded, rejected and paid no attention to. So that and therefore, for this reason and as a result of this, brothers and fellow brethren, make it your goal to continue to be zealously and enthusiastically, devoted and eagerly, desirously and strive, earnestly and adherently concerned with that which is supposedly prophesised and proclaimed, announced and preached, predicted and spoken forth by divine inspirations, and do not hinder or prevent, forbid or deny, refuse or restrain, withhold or stop speaking, chattering or uttering in, by or with *foreign* tongues, languages and dialects, but nevertheless, let all individual and collective things come to be and exist, arise, appear and originate as being done properly and decently, honourably and honestly, fittingly and becomingly, seemly and respectfully, correctly and appropriately, and in accordance with and with regards to, in relation to and with respect to order and a fixed arrangement, position and character, quality and good disposition.

14:25a From the placeholder ØΩ

14:25b From the placeholder ØΣ

14:25c From Yasha'Yah 45:14

14:28a From the placeholder ØΩ

14:29a Basically, determine whether what was said was actually from God, and not just from the prophets' own crazy mind. Don't take all 'prophecies' as actually from God, as men can, and will, make false 'prophecies' to suit their own ends

14:33a From the placeholder ØΣ

14:34a Some of the men at Corinth falsely tried to use the Torah to suit their own purposes, in this case, getting the women to be completely “submissive” to the men at Corinth. The Torah says *nothing* about not allowing women to speak. Some try to say this is based on Genesis 3:16, but this Corinthian belief finds no grounds there. Just goes to show how people will try to twist Scripture to supply backing for their ridiculous beliefs, even as early as the Delegate Paul in 58 CE

14:36a From the placeholder ØΥ

14:37a From the placeholder KΥ

Now, I again make known and declare, reveal and communicate, tell and give recognition, impart and confirm, impress and proclaim to all of you, brothers and fellow brethren, the good news, glad tiding and message, proclamation and victorious declaration which I declared and proclaimed, brought and told, announced and communicated to all of you, that which all of you also took along and received, accepted and learned about, acknowledged and ascertained, associated yourselves with and inherited, in, by and

with which all of you have also stood upright and firm, steadfast and upheld, fixed and unmoveable, established and sustained, maintained and authorised, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of which all of you are also delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, if and whether you hold fast to and firmly possess, own and keep secure, strongly adhere to and retain that certain Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter Whom I declared and proclaimed, brought and told, announced and communicated the good news, glad tiding and message, proclamation and victorious declaration to all of you. Otherwise, away from, besides this and unless you trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in it without cause or plan, system or purpose, thoughtlessly or randomly, rashly or inconsiderately, groundlessly or without reason. For this reason, I gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over to all of you in the first place and chiefly, principally and most importantly, that which I also took along and received, accepted and learned about, acknowledged and ascertained, associated myself with and inherited, that concerning this, "Messiah died and perished, having His soul separated from His body, on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for our sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness in accordance with and with regards to, in relation to and with respect to the writings of Scripture, and that concerning this, He was buried and entombed, and that concerning this, He was raised and lifted up, awakened and restored back *from death* on the third day in accordance with and with regards to, in relation to and with respect to the writings of Scripture, and that concerning this, He was seen and perceived, observed and witnessed, came to be known and experienced, recognised and respected, understood, comprehended and appreciated by Kepha, then, later and afterwards, *He was seen by the Twelve.*" Then and after that, He was seen and perceived, observed and witnessed, came to be known and experienced, recognised and respected, understood, comprehended and appreciated by more than five hundred brothers and fellow brethren at once and at the exact same time, from out of whom many numerous and large quantities of them still remain and abide, endure and live, last and persist, continue on and stay on up until now, at this very moment in time, but nevertheless, some certain ones have fallen asleep, becoming dead. Then and after that, He was seen and perceived, observed and witnessed, came to know and experienced, recognised and respected, understood, comprehended and appreciated by Ya'qob, then and after that *He was seen* by all the individual and collective delegates and emissaries, teachers and ambassadors, messengers and the persons who are sent forth with the orders of the Supreme One. And finally, to the last and final, lowest and least important *person* of everyone, individually and collectively, He was also seen and perceived, observed and witnessed, came to be known and experienced, recognised and respected, understood, comprehended and appreciated by me, as if to an aborted foetus. For the reason that I am and exist as the least important and smallest, most insignificant and tiniest in rank of the delegates and emissaries, teachers and ambassadors, messengers and the persons who are sent forth with the orders of the Supreme One; I, who am not and do not exist as worthy enough or sufficient, adequate or satisfactory, qualified or competent enough to be called or addressed, summoned or invited as a delegate or emissary, teacher or ambassador, messenger or a person sent forth with the orders of the Supreme One, for the reason and on the account, because of and for the purpose that I persecuted and expelled, pursued and harassed, caused trouble for and mistreated the called out Ekklesia, assembly and congregation of God. But nevertheless, through the favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God I am and exist as what I am and exist as, and His favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and gift of merciful and loving kindness towards Me as not come to be or exist, arise, appear or originate as untrue or a lie, empty or foolish, useless, valueless or purposeless, meritless or senseless, trivial or vain, but nevertheless, notwithstanding and on the contrary, I laboured and toiled, worked hard and strove, struggled and become weary more abundantly and excellently, exceptionally and superior, greater and extraordinarily than all of them, individually and collectively, however, it was not I, but nevertheless, notwithstanding and on the contrary, *It was the favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and gift of merciful and loving kindness of God towards Me that did it.*

1 (cont)

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Then and therefore, accordingly, consequently and these things being so, whether it is me or those certain specific people, we announce and declare, publicly pronounce and publish, openly preach and teach with the goal to persuade and warn in this manner and way, thus and so, and you also trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in it in this manner and way, thus and so. But nevertheless, since and because it is announced and declared, publicly pronounced and published, openly preached and taught with the goal to persuade and warn that concerning this, Messiah has been raised and lifted up, awakened and restored back from out of the dead and lifelessness, inanimateness and the realm of the deceased, how and in what manner or way do some certain ones within and among all of you say and teach, maintain and affirm, direct and exhort, advise and point out, "there is not and does not exist a resurrection, restoration and raising up of the dead and lifeless, inanimate and deceased"? But nevertheless, if or whether these is not and does not exist a resurrection, restoration and raising up of the dead and lifeless, inanimate and deceased, then neither has Messiah been raised and lifted up, awakened and restored back *from death*. And if and whether Messiah has not been raised and lifted up, awakened and restored back *from death*, then and therefore, accordingly and as a result of this, our heralding and proclamation, declaration and public decree, command and order, news and announcement is untrue and a lie, empty and foolish, useless, valueless and purposeless, meritless and senseless, trivial and in vain, and all of your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence is untrue and a lie, empty and foolish, useless, valueless and purposeless, meritless and senseless, trivial and in vain also. On the other hand, we would even be found and discovered, observed and recognised, detected and come to be known through enquiry and examination, thought and scrutiny, investigation and perception to be false and dishonest testifiers and witnesses, evidence, proof and confirmers of God, for concerning this, we testified and witnessed, shared, confirmed and affirmed against and contrary to God *saying* that concerning this, He raised and lifted up, awakened and restored the Anointed Messiah back *from death*; if it is indeed the case that the dead and lifeless, inanimate and deceased are not raised or lifted up, awakened or restored back *from death*, then and therefore, accordingly and as a result of this, He, *God*, did not raise or lift Him up, *Messiah*, awaken or restore Him back *from death*. For this reason, if and whether the dead and lifeless, inanimate and deceased are not raised or lifted up, awakened or restored back *from death*, neither has Messiah been raised or lifted up, awakened or restored back *from death*, and if and whether Messiah has not been raised or lifted up, awakened or restored back *from death*, all of your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence is untrue and a lie, empty and foolish, useless, valueless and purposeless, meritless and senseless, trivial and in vain since you are and exist within and inside your sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness. Then and therefore, accordingly and as a result of this, those who have fallen asleep, died and perished in, by and with

15:3a From the placeholder ΧΡΣ

15:7a Ya'qob, incorrectly known as James and means Holder of the Heal

15:9a From the placeholder ΘΥ

15:10a From the placeholder ΘΥ

15:10b From the placeholder ΘΥ

15:12a From the placeholder ΧΡΣ

15:13a From the placeholder ΧΣ  
15:14a From the placeholder ΧΣ

15:15a From the placeholder ΘΥ  
15:15b From the placeholder ΘΥ  
15:15c From the placeholder ΧΝ

15:16a From the placeholder ΧΣ  
15:17a From the placeholder ΧΣ

Messiah were also destroyed and annihilated, obliterated and rendered useless, ruined and caused to perish and pass away. If and whether we are and exist as having, in, by and with this certain specific life and continued existence, merely and only hoped and expected, confided and trusted in, by and with Messiah, we are and exist as in need of more pity and are the most miserable, wretched and pathetic of all individual and collective men and human beings! However, since now, at this present time, Messiah has certainly been raised and lifted up, awakened and restored back from out of the dead and lifelessness, inanimateness and the realm of the deceased, the Firstfruits of those who have fallen asleep, died and perished. For this reason, because, since and seeing that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a man and human being, death and separation, the separation of the soul from the Supreme One came, so also through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a man and human being *there is* the resurrection, restoration and raising up of the dead and lifeless, inanimate and deceased. For this reason, just as and exactly as everyone, individually and collectively, die and perish, having their soul separated from their body in, by and through Adam, then in this manner and way, thus and so, in, by and through the Anointed Messiah, everyone, individually and collectively, shall be made alive and will continue to exist forever! But nevertheless, each and everyone *shall be made alive* in, by and with the correct and proper order and fixed succession, appointment and position: Messiah the Firstfruits; then and after this, in, by and with His presence and advent, coming and arrival, those who belong to the Anointed Messiah. Then, later and afterwards, it is the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and conclusion of the aim, goal and purpose of time, at the time when He may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender and hand over the kingdom and royal power, dominion and rule, kingship, reign and authority to Him Who is God and Father, at the time when He may destroy and abolish, invalidate and put an end to, render useless and ineffective, idle and inactive, severe and terminate, separate and annul every individual and collective leader and ruler, authority and magistrate and official with religious, political and governmental authority, and anything with power and energy, right and ability, permission and freedom, force and influence, and all dominion and ruling power. For this reason, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Him to be the King and leader, commander and prince, ruler, chief and monarch up until the time when "**He may set and place, stand and establish, appoint and ordain, fix and provide all the individual and collective hostile and opposed, hated and odious enemies and adversaries underneath His feet, subjecting them to His authority and power.**" \* At the end, the last and final hostile and opposed, hated and odious enemy and adversary - death and separation, the separation of the soul from the Supreme One - is to be destroyed and abolished, invalidated and put to an end, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled. For the reason that, "**He Himself has submitted and ordered, arranged and governed, set and placed all individual and collective things under and subject to the power and control of His feet.**" \* But nevertheless, whenever and as soon as it may say that concerning this, "All individual and collective things have been submitted and ordered, arranged and governed, set and placed under control," it is clear to the mind and seen, evident and plain, conspicuous and noticeable that concerning this, "All individual and collective things" excludes and is set-apart from He Who has submitted and ordered, arranged and governed, set and placed them under His power and control. But nevertheless, at the time when all individual and collective things may be submitted and ordered, arranged and governed, set and placed under His power and control, then, at that time, the Son Himself shall be submitted and ordered, arranged and governed, set and placed under the power and control of He Who had submitted and ordered, arranged and governed, set and placed all individual and collective things under His, *the Son's*, power and control, so that and in order that God Himself may be and exist all individual and collective things within and inside all individual and collective things. What on earth shall having people being immersed and submerged on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the dead and lifeless, inanimate and deceased do or perform, accomplish or execute, practise or bring about, create or undertake, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute, if or whether the dead and lifeless, inanimate and decreased really and truly are not raised or lifted up, awakened or restored back *from death*? Why and for what reason are those people even immersed and submerged on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for them? Why and for what reason do we also put ourselves in danger and jeopardy, peril and risk at every individual and collective hour, occasion and time? Accordingly, every day, I face death and am put at mortal peril - yes I affirm that this is on the basis of the boasting, glory and pride in you that I have and hold, acquire and receive, own and possess through the Sovereign Master, Messiah Yahushua. If or whether it was *only* in accordance with and with regards to, in relation to and with respect to human perspectives and horizons that I have fought and battled, conflicted with and struggled against wild animals and beasts within and inside Ephesus, what would advantage or profit, benefit or help for me be? If or whether the dead and lifeless, inanimate and deceased are not raised or lifted up, awakened or restored back *from death*, "**Let us eat, devour and consume food, and let us drink and absorb wine, for the reason that tomorrow and very soon, we die and perish, having our soul separated from our body.**" \* Do not be deceived or mislead, led astray or caused to wander, be mistaken or deluded, seduced or coerced into error: "Bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten conversations, associations and company corrupts and destroys, depraves and spoils, ruins and vitiates, seduces and leads astray virtuous and pleasant, good and kind, benevolent and useful, gentle and gracious customs and character, dispositions and manners, habits and morals." Become sober and come back to your senses, return to a righteous and just, upright and virtuous, faultless and guiltless, fair and acceptable state of mind and stop being deluded, ignorant and foolish, and do not sin or err, miss the mark or make a mistake, violate the Torah of the Supreme One or wander from the Way and from the state of uprightness. For this reason "some certain people" have and hold, acquire and receive, own and possess no knowledge of God and therefore are ignorant and obscure, blind and uncivil, unaware and lack discernment, are deluded, want of perception and are mistaken in their conduct. I speak, chat and tell this to all of you to the advantage of making you feel ashamed and humiliated, reproached and embarrassed.

But nevertheless, notwithstanding and on the contrary, some certain people shall say, "How and in what manner or way are the dead and lifeless, inanimate and deceased raised or lifted up, awakened or restored back *from death*? And what kind, sort or nature of body and mortal flesh do they come, arise and appear in?" You foolish and senseless, silly and crazy, unwise and ignorant, thoughtless and reckless person! What it is that you sow, scatter and disperse does not come to life or continued existence unless and except when it may die and perish. And concerning what it is that you sow, scatter and disperse: you do not sow, scatter and disperse the body or external appearance which shall come to be and exist, arise, appear and originate in a future time, but nevertheless, notwithstanding and on the contrary, it is a naked, unclad and bare grain and seed, even if it is perhaps and probably, possibly and turns out to be a grain of

15:18a From the placeholder ΧΩ

15:19a From the placeholder ΧΡΩ

15:20a From the placeholder ΧΡΣ

15:22a Adam means Man

15:22b From the placeholder ΧΡΩ

15:23a From the placeholder ΧΡΣ

15:23b From the placeholder ΧΡΥ

15:24a From the placeholder ΘΩ

15:24b From the placeholder ΠΑΡ

15:25a From Psalm 110:1

15:27a From Psalm 8:6

15:28a From the placeholder ΥΣ

15:28b From the placeholder ΘΞ

15:31a From the placeholder ΚΩ

15:31b From the placeholder ΧΡΩ

15:31c From the placeholder ΙΗΥ

15:32a Ephesus was a city upon the border to the Icarian Sea situated between Smyrna and Miletus, and the city was the capital of Ionia and was famed for its temple to Diana/Artemis (Acts 19:35). Ephesus means Permitted  
15:32b From Yasha'Yah 22:13

15:33a From a play by the Greek poet Menander, entitled Thais

15:34a From the placeholder ΘΥ

wheat, or some of the other things that remain and are left over to choose from. But nevertheless, God gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents it with a body and external appearance, just as and exactly as He wants and wishes, prefers and aims, intends, wills and desires, that is, to each and every single one of the seeds and grains *He gives to them* their own individual body and external appearance. Not every individual and collective kinds of flesh are the exact same kinds of flesh, but nevertheless, notwithstanding and on the contrary, indeed, truly and surely, there is a different one that is for men and human beings, and another and different kind of flesh that is for land animals and beasts, and another and different kind of flesh that is for winged animals and birds, and another and different kind that is for fishes. And there are bodies and external appearances located in heaven, and bodies and external appearances on the earth and land, ground and inhabited regions, but nevertheless, notwithstanding and on the contrary, those that are on the earth and land, ground and inhabited regions are indeed, truly and surely of another and different kind. *There is* another and different kind of glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty for the sun; *there is* another and different glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty for the moon, and another and different glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty for the stars and asteroids, comets and luminous bodies. For this reason, *one* star or asteroid, comet or luminous body differs and are distinguished from *another* star or asteroid, comet or luminous body in glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty. And it is in this manner and way, thus and so with the resurrection, restoration and raising up of the dead and lifeless, inanimate and deceased. What is sown, scattered and dispersed in, by or with corruption and destruction, moral depravity and death, decay and ruin, perdition and seduction, it is raised and lifted up, awakened and restored in, by and with incorruptibility and immortality, perpetuity and purity, sincerity and eternity, imperishability, unceasing and undying life. It is sown, scattered and dispersed in, by and with dishonour and disgrace, shame and ignominy, disrespect, confusion and disappointment, it is raised and lifted up, awakened and restored in, by and with glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty. It is sown, scattered and dispersed in, by and with weakness and frailty, feebleness and inadequacy, powerlessness, poorness and neediness, it is raised and lifted up, awakened and restored in, by and with power and might, ability and capability, force and influence, authority and significance, competence and excellence. It is sown, scattered and dispersed in a soul-like and mortal, natural and worldly body and outward appearance, it is raised and lifted up, awakened and restored in, by and with a spiritual body and outward appearance. Since and because there is and exists a soul-like and mortal, natural and worldly body and outward appearance, there also is and exists a Spiritual one. Indeed, in this manner and way, thus and so, it has been written and recorded, inscribed and composed in Scripture, the first and chief, principle and former man - Adam, “**came to be and existed, arose, appeared and originated as a living and breathing soul**” \*, the last and final one came for the purpose of giving us Spiritual life and continued existence. But nevertheless, notwithstanding and on the contrary, the first and chief, principle and former one is not that which pertains to the Spiritual, but nevertheless, notwithstanding and on the contrary, that which pertains to the soul-like and mortal, natural and worldly, then, later and afterwards, that which pertains to the Spiritual. The first and chief, principle and former man and human being was from out of the earth and land, ground and soil, made of dust. The second Spiritual Man and Human being is from out of Heaven, the abode of the Supreme One. As such that is made of the dust and material things are of the kind and sort that are indeed of the dust and material things. And as such, those who are out of Heaven, the abode of the Supreme One, are of the kind and sort that are indeed going to be in Heaven, the abode of the Supreme One. And just as and exactly as we wore, bore and carried the image and representation, form and likeness of dust, the earthly and natural, then let us indeed, truly and certainly wear, bear and carry the image and representation, form and likeness of that which exists in Heaven, the abode of the Supreme One. Moreover, brothers and fellow brethren, I say and affirm, assert and declare this, that concerning this, mortal flesh and blood is not powerful or mighty, able or capable, forcible or influenceable, authorised or significant, competent or excellent enough to inherit or obtain, gain possession of, receive or acquire the kingdom and royal power, dominion and rule, kingship, reign and authority of God, and neither does corruption and destruction, moral depravity and death, decay and ruin, perdition and seduction inherit or obtain, gain possession of, receive or acquire that which is incorruptible and immortal, perpetual and pure, sincere and eternal, imperishable, unceasing and undying. Behold, look and see! I say and teach, maintain and affirm, direct and exhort, advise and point out this secret and mystery to all of you: not everyone, individually and collectively, shall be put to sleep, die or perish, but nevertheless, all of us, individually and collectively, shall be changed and transformed, altered and exchanged for something better - in, by and with an uncut and undivided, indivisible and undiminished moment of time, in, by and with the blinking of an eye, in, by and with the last, uttermost and final trumpet. For this reason, the trumpet will sound and make its call, and the dead and lifeless, inanimate and deceased shall be raised and lifted up, awakened and restored back *from death*, incorruptible and immortal, perpetual and pure, sincere and eternal, imperishable, unceasing and undying, and we shall be changed and transformed, altered and exchanged for something better. For this reason, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial that this corruptible and perishable, mutable and transitory mortal may put on and dress, wear and be clothed in clothes that are incorruptible and immortal, perpetual and pure, sincere and eternal, imperishable, unceasing and undying, and that this mortal who is subject to death and separation may put on and dress, wear and be clothed in clothes that are immortal and everlasting, endless and continuous, then, at that time, shall come to be and exist, arise, appear and originate the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that has been written and recorded, inscribed and composed in Scripture,

“**Death and separation, the separation of the soul from the Supreme One,  
has been swallowed and absorbed, overpowered and devoured,  
overcome and destroyed within victory and conquest, triumph and superiority.** \*  
**O death and separation, the separation of the soul from the Supreme One,  
where and in what place is your victory and conquest, triumph and superiority.**

**O death and separation, the separation of the soul from the Supreme One,  
where and in what place is your sting, your power to  
hurt and damage, ruin and destroy?” \***

15:40a Later manuscripts add between those....that are on the earth, ‘in heaven are of a different glory, and’, which is missed out from P46

37 (cont)  
- 54

15:45a From Genesis 2:7  
15:45b From the placeholder ΠΝΑ  
15:46a From the placeholder ΠΝΚΩΝ  
15:46b From the placeholder ΠΝΚΩΝ  
15:47a From the placeholder ΠΝΚΩΣ

15:50a From the placeholder ΘΥ

55

15:55a From Yasha'Yah 25:8

56 - 57

15:55b From Hoshea (Hosea) 13:14

But nevertheless, the sting of death and separation, the separation of the soul from the Supreme, it's power to hurt and damage, ruin and destroy is sin and error, the miss of the mark and a mistake, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, but nevertheless, the power and might, ability and capability, force and influence, authority and significance, strength and capacity of sin and error, the miss of the mark and a mistake, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness comes

57 (cont)

- 58

from the Law, the teachings and precepts, instructions and commandments of the Torah. But nevertheless, let there be favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure, mercy and loving kindness to God, to He Who has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented us with this victory and conquest, triumph and superiority through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of our Sovereign Master, Yahushua the Anointed Messiah. So that and therefore, for this reason and as a result of this, my brothers and fellow brethren, my beloved and esteemed, dearly loved and highly regarded ones, come to be and exist, arise, appear and originate as established and founded, grounded and firm, immovable and steadfast, solid and permanent, convicted and settled, unshaken and steady, persistent and unmoved, always and at all times abounding and exceeding, increasing and excelling, overflowing and surpassing in, by and with the work and business, employment and undertaking, act and deed, task and labour of the Sovereign Master, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and looking at, considering and paying attention to the fact that concerning this, in, by a with Yahuweh, all of your labour and work, trouble, toil and effort is not and does not exist as untrue or a lie, empty or foolish, useless, valueless or purposeless, meritless or senseless, trivial or vain.

## Chapter 16

### Plans

1 - 11

Now, about and concerning, regarding and on account of, because of and with respect to the voluntary monetary collection that is for and on behalf of the set-apart and cleansed ones: just as and exactly as I arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed the called out Ekklesia's, assemblies and congregations of Galatia, all of you are to do and perform, accomplish and execute, practise and bring about, create and undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute in this manner and way, thus and so as well. On each and every first day of the week, let each and every one of you set and place, stand and establish, appoint and ordain, fix and provide, designate and assign beside and alongside himself or herself some sort of money to store and gather, save up and reserve, whatever can be afforded or spared, is possible or as each may fare, so that and in order that at the time when I may come, arise and appear, no voluntary monetary collection may come to be or exist, arise, appear or originate then, at that time. But nevertheless, at the time when I arrive and make my public appearance, come and appear, whom you have tested and examined, scrutinised, distinguished and discerned and have proved their genuineness, excellence, trustworthiness and importance, through the means of and via letters of approval, I shall send and dismiss, dispatch, order and commission them to carry and take, transport and bring your gracious and joyous, delightful and thankful, favourable and charming, goodwill and sweet, pleasing and merciful, loving and kind gift to Yarushalaim<sup>16:3a</sup>. Moreover, if it may be and exist as worthy and deserving, befitting, fitting and suitable for me to also pursue the journey and travel, proceed and go that way, they shall pursue the journey and travel, proceed and go that way together in association with me. Moreover, I shall come, arise and appear to all of you for your advantage at the time when I may go and pass, travel and journey through and via Macedonia<sup>16:5a</sup>, for the reason that I plan to pass by, travel and come through Macedonia. Perhaps and probably, possibly and it may turn out that I shall continue to remain and stay with all of you for your advantage, or I shall spend the winter, so that and in order that all of you may send and help me on my way and journey, wherever I may pursue a journey and travel, proceed and go. For this reason, I do not want or wish, prefer or aim, intend, will or desire to see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate all you now, at this present time, in, by or with a mere passing and lapsed time, for the reason that I hope and expect, am confident and trust that I will remain and continue, keep on and endure, last and stay with all of you for your advantage for some certain amount of time, if and whether the Sovereign Master may allow, let and permit me to do so. But nevertheless, I shall remain and continue, keep on and endure, last and stay within and inside Ephesus up until Pentecost, the Feast of Weeks<sup>16:7a</sup>, for the reason that a great and large, massive and extraordinary, important and mighty, spacious and wide, long and splendid, grand and vast, high and strong, big and extensive, and effective, powerful and active, strong and energetically functioning door, entrance and gate has opened for me, and there are many numerous and a large amount of enemies and hostilities, opposition and adversaries. Whenever Timotheos<sup>16:10a</sup> may come, arise and appear, perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of and take note of it so that and in order that he may come to be and exist, arise and appear as fearless and bold, secure and peaceful among all of you for your advantage, for the reason that he accomplishes and executes, brings about and constructs, establishes and works, produces and performs, practises and carries out, acquires and enforces the work and business, employment and undertaking, act and deed, task and labour of Yahuweh, as, like and similar to the way I do. Then and therefore, accordingly, consequently and these things being so, do not let some certain person despise or disregarded, reject or disdain him, view him to be of no esteem or contemptible, of no merit or consider him to be worthless. But nevertheless, help him when you send him on his way in, by and with peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, so that and in order that he may come, arise and appear to me for my advantage, for the reason that I wait for and expect, look forward to and watch out for him together with the other brothers and fellow brethren.

### Final Instructions

12 - 17

Now, about and concerning, regarding and on account of, because of and with respect to Apollos, the brother and fellow brethren, I exhorted and encouraged, admonished and consoled, comforted and given him a great and large amount of solace, so that and in order that he would come, arise and appear to all of you for your advantage together with the other brothers and fellow brethren, but it was not and did not exist as all of or his entire will or purpose, desire or choice, mind or wish, purposeful intent or decision, gracious disposition or good pleasure, decree or law, precept or inclination so that and in order that he would come, arise and appear now, at this present time. But nevertheless, he shall come, arise and appear if or whether it may be a convenient time or an opportune occasion or season. Be watchful and vigilant, alert and cautious, active, zealous and stay awake; stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in, by and with the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Supreme One; be courageous, resolute and wise; be strong and healthy, vigorous and powerful, forceful and determined. Let each and every individual and collective thing that all of you do come to be and exist, arise, appear and originate in, by and with brotherly love and affection, good will, esteem and benevolence. Moreover, I also exhort and encourage, admonish and console, comfort and give solace to all of you, brothers and fellow brethren: all of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the household and home, dwelling, abode and family of Stephanas, that concerning this, they are and exist as the Firstfruits of Asia<sup>16:15a</sup>, and that they had ordered and stationed, appointed and ordained, arranged and assigned, established and instituted, posted and prescribed, placed and settled, imposed and determined themselves to the service and ministry, provision, contribution and support of the

15:57a From the placeholder ΘΩ

15:57b From the placeholder KY

15:57c From the placeholder IHY

15:57d From the placeholder XPY

15:58a From the placeholder KY

15:58b From the placeholder KO

16:1a Galatia was a province of Asia named after Celts/Gauls moved there 300 years before the Messiah was born. The Ekklesia of Galatia here is in reference to those in the province of Galatia, the only ones Paul visited in the southern half of the province. Galatia means Land Of The Gauls

16:3a Yarushalaim, incorrectly known as Jerusalem and means The Place Of Peace

16:5a Macedonia was an area of northern Greece between the mountainous border region on Illyria and the Nestos River, an important area for commercial traffic and after 148BCE was a Roman Province

16:7a From the placeholder KΣ

16:8a Feast of Weeks, one of the 7 Feasts of Yahuweh outlined in Exodus 34:22; Leviticus 23:15-22; Deuteronomy 16:9-12

16:10a Timotheos, incorrectly known as Timothy and means Honour God

16:10b From the placeholder KY

16:15a Asia is the name given to the western part of the Roman Province of Asia Minor. Asia means Orient

set-apart and cleansed ones, so that and in order that all of you should be submissive to and become ordered, arranged and governed, set and placed under the control of people such as these, and to all the individual and collective people who work and labour, cooperate and are in unison and joined together, and those who labour and toil, work hard and strive, struggle and become weary. Moreover, I rejoice and am glad, delight and pleased because of, on the basis of and upon Stephanas, and Fortunatus , and Achaicus , for concerning this, these persons have completed and fulfilled, perfected and supplied, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished the things that all of you are lacking and destitute of, come short of and are deficient in, for the reason that they gave rest to my Spirit as well as yours, causing us to be still, giving us the permission to cease from movement and labour, be calm and regain our strength, recover, be relieved and be refreshed. Then and therefore, accordingly, consequently and these things being so, know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise people such as these. [[*The called out Ekklesia's, assemblies and congregations of Asia greet and salute, embrace and welcome, pay respect to and wish well to all of you.*] Aquila and Prisca , together with the called out Ekklesia, assembly and congregation in accordance with and with regards to, in relation to and with respect to their house and home, dwelling and abode give you a great, large and extensive greeting and salute, embrace and welcome, respect and well-wishing to all of you in, by and with Yahuweh . All the other individual and collective brothers and fellow brethren greet and salute, embrace and welcome, pay respect to and wish well to all of you. Greet and salute, embrace and welcome, pay respect to and wish well to each one and one another in, by and with a set-apart and cleansed kiss. This greeting and salutation is in my own hand - PAUL If or whether some certain person does not love or regard, enjoy or approve of, like or sanction, have a personal interest in or have affection for, is not fond of or is not attached to the Sovereign Master , let them be and exist as accursed. Marana Tha! The favour and joy, delight and thanks, favour and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of the Sovereign Master , Yahushua the Anointed Messiah , be together with all of you. My brotherly love and affection, good will, esteem and benevolence be together with all of you in, by and with Messiah Yahushua .

- 16:17a *Fortunatus* is only mentioned here in Scripture. Anything else regarding his life is not known.
- Fortunatus* means *Fortunate*
- 16:17b *Achaicus* is only mentioned here in Scripture. Anything else regarding his life is not known.
- Achaicus* means *Belongs to Achaia*
- 16:18a From the placeholder *ΓΝΑ*
- 16:19a This section is completely missing from P46, the oldest known manuscripts of 1 Corinthians, but it could have been missed due to the fact that both sentences start *Ἄστραζονται υμας*. It could also easily have been added due to the fact that Paul had mentioned *Asia* before
- 16:19b *Aquila* was the husband of *Prisca* and were originally from Italy but had to leave due to an edict of Claudius which expelled all Yahudians from Rome. Paul met them both and the Ekklesia in Corinth, and from there they went and settled in Ephesus. *Aquila* means *Eagle*
- 16:19c *Prisca* means *Ancient*
- 16:19d From the placeholder *ΚΩ*
- 16:22a From the placeholder *ΚΝ*
- 16:22b *Marana Tha* is a transliteration of an Aramaic phrase that means *Master, come!*
- 16:23a From the placeholder *ΚΥ*
- 16:23b From the placeholder *ΙΥ*
- 16:23c From the placeholder *ΧΥ*
- 16:24a From the placeholder *ΧΩ*
- 16:24b From the placeholder *ΙΥ*

# The End Of Paul's First Letter To The Corinthians

As Translated By: Stephen Walch