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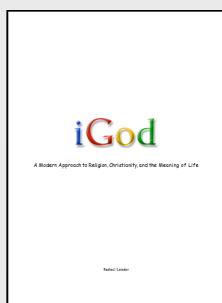
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George M. Lamsa

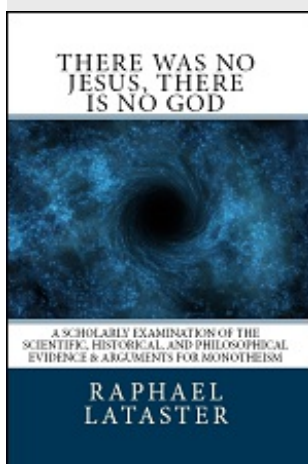
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Etheridge Translation - 1Corinthians

The First Epistle To The Kurinthoyee.

AGAIN, BY THE HELP 1 OF ALOHA, WE WRITE THE FIRST EPISTLE TO THE KURINTHOYEE.

I. 1:1

PAULOS the called, and the apostle of Jeshu Meshiha by the will of Aloha, and Sosthenis a brother, to the church of Aloha which is in Kurinthos, the called, and the saints who in Jeshu Meshiha are sanctified; and to all them who invoke the name of our Lord Jeshu Meshiha in every place, theirs and ours: Grace be with you and peace from Aloha our Father, and from our Lord Jeshu Meshiha.

I give thanks to Aloha at all times on your behalf for the grace of Aloha which is given to you through Jeshu Meshiha, because in every thing you are enriched in him in all utterance and in all knowledge, according to the testimony of the Meshiha, which is confirmed in you. That you may not be deficient in one of his gifts, but be expecting the revelation of our Lord Jeshu Meshiha, who will confirm you to the end, that you may be without fault in the day of our Lord Jeshu Meshiha. Faithful is Aloha, by whom you have been called to the fellowship of his Son Jeshu Meshiha our Lord.

But I beseech of you, my brethren, in the name of our Lord Jeshu Meshiha, that you have all one doctrine, and that there be no divisions among you, but that you be perfect in one mind and one sentiment. For they of the house of Kloë have sent to me concerning you, my brethren, that there are contentions among you. For this I say, that there are some of you who say, I am of Paulos; and some who say, I am of Apollo; and some who say, I am of Kipha; and some who say, I am of the Meshiha! Is the Meshiha divided? Or was Paulos crucified for you? Or in the name of Paulos were you baptized? I thank Aloha that no man of you I have baptized, but only Krispos and Gaios; lest any man should say, that in my name I have baptized. But I baptized also the house of Estepana; beyond (these) I know not that any other man I have baptized. For the Meshiha sent me not to baptize, but to preach; not with the wisdom of words, lest the cross of the Meshiha should be nullified.

1 The hand.

II. 1:18

FOR the doctrine of the cross to those who perish is foolishness, but to us who are saved it is the power of Aloha. For it is written,

I will destroy the wisdom of the wise,
And I will take away the understanding of the prudent.

Where is the wise? Where is the scribe? Or where is the disputer of this world? Hath not. Aloha made foolish the wisdom of this world? For inasmuch as in the wisdom of Aloha, the world by wisdom hath not known Aloha, it hath pleased Aloha, by the foolishness of preaching, to save them who believe. For the Jihudoyee demand signs, and the Aramoyee require wisdom; but we preach the Meshiha crucified, a scandal to the Jihudoyee, and to the Aramoyee foolishness; but to them who are called, Jihudoyee and Aramoyee, the Meshiha is the power

of Aloha, and the wisdom of Aloha. For the foolishness of Aloha is wiser than men, and the weakness of Aloha is stronger than men. For you see also your calling, my brethren, that not many among you are wise after the flesh, and not many among you are powerful, and not many among you are of noble birth; 2 but Aloha hath chosen the simple of the world, to shame the wise, and he hath chosen the weak of the world, to shame the mighty, and he hath chosen those of low birth 3 in the world, and the outcasts, and those who are nothing, to bring to nothing those who are; that no flesh may boast before him. But you are of him in Jeshu Meshiha, who hath been made unto us wisdom, of Aloha, and righteousness and sanctification and redemption; according as it is written,

He who boasteth, in the Lord let him boast.

And I, my brethren, when I came to you, not with grandeur of speech, nor with wisdom, did I evangelize to you the mystery of Aloha. And I considered myself among you as not knowing any thing unless Jeshu Meshiha, and him also as crucified. And I in much fear and trembling was with you. And my speech and my preaching were not with the persuasion of the words of wisdom, but with the demonstration of the Spirit and of power; that your faith might not be through the wisdom of men, but through the power of Aloha.

But we speak wisdom among the perfect: not the wisdom of this world, nor the authorities of this world, which are abolished; but we speak the wisdom of Aloha in the mystery which was hidden, and which Aloha predetermined from before the worlds unto our glorification; which not one of the authorities of this world hath known; for if they had known it, the Lord of glory they would not have crucified. But as it is written,

The eye hath not seen,
Nor the ear heard,
Nor the heart of man hath risen (to),
That which Aloha hath prepared for those who love him.

2 Or, sons of a great family. 3 Or, mean family.

III. 2:10

BUT unto us hath Aloha revealed, by his Spirit. For the Spirit all things searcheth, also the depths of Aloha. For what man knoweth what is in man, save the spirit of a man which is in him ? so also that which is in Aloha man knoweth not, but only the Spirit of Aloha. But we not the spirit of this world have received, but the Spirit who is from Aloha, that we might know that the gifts from Aloha are given unto us; which also we speak, not with the learning of words of wisdom of men, but with the learning of the Spirit; and with spirituals the spirituals we compare. For the man who is animal receiveth not spirituals, for they are foolishness to him, and he cannot know them, because they by the Spirit are judged of; but the spiritual judgeth of every thing, and he of man is not judged. For who hath known the mind of the Lord to teach him ? But we have the mind of the Meshiha.

IV. 3:1

AND I, my brethren, could not speak with you as with the spiritual, but as with the carnal, and as with babes in the Meshiha. I have sustained you with milk,⁴

and have not given you meat; for as yet you could not, nor can you now, (bear it). For as yet you are in the flesh. For while there are among you envy and contentions and divisions, are you not carnal, and walking in the flesh ? For while some of you say, I am of Paulos, and another, I am of Apollo, are you not carnal ? For who is Paulos, or who Apollo, but ministers by whom you have believed and each as the Lord gave to him ? I have planted, and Apollo watered, but Aloha made to increase. He then who planteth is not any thing nor he who watereth; but Aloha who maketh to increase. But he who planteth and he who watereth are one, (and) each according to his labour his recompence receiveth. For with Aloha we work; and the work of Aloha and the edifice of Aloha are you. And according to the grace of Aloha which is given to me, I have laid the foundation as a wise architect; but another hath built upon it. But let every man beware how he buildeth upon it. For another foundation besides this which is laid no man can lay, (that, namely,) which is Jeshu the Meshiha. And if any man build upon this foundation gold, or silver, or precious stones; or wood, or hay, or stubble; the work of every one shall be revealed, for that day shall reveal it; for by the fire shall it be revealed, and the work of every man as it is the fire shall distinguish. And he whose work which he builded shall abide, will receive his recompense; and he whose work shall be burned, shall fail; but he (himself) shall be rescued, but so as from fire.

4 Or, have given you milk to drink.

V. 3:16

KNOW YOU not that you are the temple of Aloha, and (that) the Spirit of Aloha inhabiteth in you? Whoso destroyeth the temple of Aloha, him will Aloha destroy for the temple of Aloha is holy, which you are. Let no man deceive himself. Whoever among you supposeth himself wise in this world, let him become foolish, that he may be wise. For the wisdom of this world is folly with Aloha; for it is written, He hath taken the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. On this account let no one boast in men: for every thing is yours; whether Paulos, or Apolo, or Kipha, or the world, or life, or death, or things standing, or things to be; every thing is yours, and you are of the Meshiha, and the Meshiha of Aloha.

Thus let us be accounted of you as ministers of the Meshiha, and stewards of the mysteries of Aloha. So now is it required of a steward that he be one found faithful. But to me it is a little thing to be Judged by you, or by any man; neither do I judge myself, for of nothing in myself am I conscious; but not by this am I justified, but my judge is the Lord. Therefore, do not judge before the time, until the Lord come, who will bring to light the hidden things of darkness, and reveal the thoughts of hearts. Then will there be praise to each man from Aloha.

VI. 4:6

BUT these things, my brethren, for your sakes I have applied to the person of myself and of Apolo, that through us you may learn not to think of us beyond what is written; and that one above his neighbour may not be exalted on account of any thing. For who distinguisheth thee ? Or, what hast thou which thou hast not received ? And if thou hast received, why dost thou boast as if thou hadst not received ? Now you are satiated, and are rich, and without us have reigned. But I would that you did reign, that we might also reign with you ! But I consider that us, the apostles, Aloha hath set last, as unto death, to be a spectacle to the world,

to angels, and to men, We are fools for the sake of the Meshiha, but we are wise in the Meshiha; we are the weak, but you are the mighty; you are glorified, and we abased. Until this hour we hunger and thirst, we are naked and beaten and have no fixed dwelling; and we labour, working with our hands. They revile us, and we bless; they persecute us, and we endure; they maltreat us, and we pray for them; as the refuse of the world are we made and the execration 5 of all men until now. Not as to shame you write I these things, but as my beloved children I admonish (you). For if you have ten thousand teachers in the Meshiha, yet not many fathers; for in Jeshu Meshiha I have begotten you through the gospel. I entreat then of you that you be like me.

5 Kuphoro. Piaculum; flagitium expiatione dignum.

VII. 4:17

WHEREFORE I have sent to you Timotheos, who is my beloved son, and faithful in the Lord, that he may remind you of my ways in the Meshiha, according to that which I teach in all the churches. But as if I were not coming to you, some of you are inflated. But if the Lord will, quickly come I unto you; and I will know not the words of them who exalt themselves, but their power. For the kingdom of Aloha is not in word, but in power. How are you willing ? with a rod shall I come to you, or with love and with the spirit of kindliness ?

Fornication is commonly reported among you; and such fornication as is not heard among the Heathens, that the son should take the wife of his father. And you are inflated; but should you not rather sit in grief that he who hath wrought this work might be put away from you ?

But I, while distant from you in body, am near you in spirit, and now judge, as if near you, him who hath done this; that in the name of our Lord Jeshu Meshiha all of you be assembled, and I with you in spirit, with the power of our Lord Jeshu Meshiha, and you deliver this (man) to Satana for the destruction of his body, that in spirit he may be saved in the day of our Lord Jeshu Meshiha.

VIII. 5:6

MY brethren, your boasting is not seemly. Know you not that a little leaven the whole mass leaveneth ? Purge from you the old leaven, that you may be a new mass; so that you may be (as) unleavened bread. For our Pascha is the Meshiha, who hath been slain for us. Therefore, let us perform the festival, not with the old leaven, nor with the leaven of wickedness and animosity, but with the unleavened bread of purity and of holiness.

I have written to you by epistle, not to be mixed with fornicators; but I do not say with fornicators who are in this world, nor speak I concerning the covetous,⁶ or the rapacious, or the servers of idols; otherwise you would be obligated from the world also to go forth. But this which I have written to you, Be not mixed, (is,) If any one who is called a brother be a fornicator, or covetous,⁷ or a worshipper of idols, or a reviler, or a drunkard, or rapacious, with one who is such as he not to eat bread. For what had I to judge those who are without? But you judge those who are within; but those who are without, Aloha judgeth: and put away the wicked one from among you.

6 Or, the oppressive. 7 An oppressor.

IX. 6:1

DARE any of you, having a suit with his brother, to litigate before the evil, and not before the saints ? Or know you not that the saints shall judge the world? And if the world by you is judged, are you not worthy to judge small matters ? 8 Know you not that you are to judge angels? How much more those (matters) which are of this world ? But if you have matters to be judged regarding the world, those who are little-esteemed 9 in the church make you to sit in judgment. But to your reproach am I to say to you, So there is not among you even one wise man, who is able to adjust between a brother and his brother ? But a brother with his brother litigates, and, moreover, before those who are unbelievers ! Now, therefore, you make yourselves guilty while you have litigation one with another. For why do you not bear injury ? and why do you not suffer fraud ? But you injure, and you defraud, [and that] also your brethren ! Or, know you not that the unjust the kingdom of Aloha cannot inherit? Do not err; neither fornicators, nor the servers of idols, nor adulterers, nor corrupters, nor liars with men, nor the oppressive, nor thieves, nor drunkards, nor revilers, nor the rapacious, the kingdom of Aloha can inherit. And these were some of you but you are washed, and sanctified, and justified in the name of our Lord Jeshu Meshiha, and by the Spirit of our God.

8 Or, judgments. 9 Or, contemptible.

X. 6:12

ALL (food) is lawful to me, but all is not expedient for me. All is lawful to me, but over me no one shall have power. Food is for the belly, and the belly for food; but Aloha will abolish them both. But the body was not for fornication, but for our Lord, and our Lord for the body. And Aloha hath raised up our Lord, and us will raise by his power. Know you not that your bodies are members of the Meshiha ? Shall one take a member of the Meshiha to make it a member of a harlot ? Never! Know you not that whosoever attacheth to a harlot is one body? For it is said, The two shall be one body. But, he who attacheth to our Lord is with him one spirit. Flee from fornication: for every sin which a man committeth is without his body; but he who committeth fornication against his own body sinneth. Or, know you not that your body is the temple of the Spirit of Holiness, who dwelleth in you, (even) Him whom you have received from Aloha ? And you are not your own, for you are bought with the price; therefore glorify Aloha in your body and in your spirit, which are of Aloha.

XI. 7:1

BUT concerning those (questions) of which you wrote to me, It is well for a man unto a woman not to come nigh; but, because of fornication, let a man take his wife, and let a woman take her husband. And let a man render the love that is due unto his wife; so also the wife to her husband. For the wife hath not authority over her body, but the husband; so also the man hath not authority over his body, but his wife. Defraud not then one the other, unless you both agree for a time, that you may humble yourselves by fasting and by prayer; and return again unto the same will, that Satana may not tempt you on account of the desire of your bodies.

But this I speak as to the infirm; (and) not from commandment. For I would that all men were as I am, in chastity. But every man hath the gift given to him from Aloha, this one thus, and the other thus. But I say to those who have no

wives, and to the widows, that it is expedient for them to remain as I do. Yet, if they persevere not, they should marry; for it is better to take a wife than to burn with concupiscence. But those who have wives I command, yet not I, but my Lord, that the wife from her husband separate not. Yet, if she separate, let her remain without a man, or unto her husband be reconciled. And let not a man put away his wife.

But to the rest I say, not my Lord, If a brother hath a wife who is not a believer, and she be willing to dwell with him, let him not put her away. And any woman who has an husband unbelieving, and he willeth to dwell with her, let her not put away her husband. For the man who believeth not is sanctified by the wife who believeth; and any wife who believeth not is sanctified by the husband who believeth; otherwise their children would be unclean; but now are they clean. But if he who believeth not separate, let him separate; a brother or a sister is not in servitude to these: unto peace Aloha hath called us. For how knowest thou, wife, whether thou mayest save thy husband ? Or knowest thou, man, if thy wife thou mayest save ? But (according as) the Lord hath distributed to every one, as Aloha hath called, so let him walk; and thus in all the churches, so I direct. If a man circumcised hath been called, let him not turn to uncircumcision; and if in uncircumcision he hath been called, let him not be circumcised. For circumcision is not any thing, nor uncircumcision, but the observances of the commandments of Aloha. Let every man in the calling in which he hath been called remain. If a servant thou wast called, be not careful, but, if also thou canst be made free, choose [it rather than] that thou shouldest serve. ¹ For he who a servant is called in the Lord, is the freeman of Aloha, so he who as a son of freedom is called, is a servant of the Meshiha. With a price are you bought; you will not be servants of men. Every one in that in which he was called, my brethren, in it let him remain unto ² Aloha.

¹ Gabi lok datephluch. ² Or, with.

XII. 7:25

BUT respecting virginity, a commandment from Aloha I have not received; but I give counsel as a man who hath had grace from Aloha to be faithful. And I consider that this is good [counsel], on account of the necessity of the time, that it is expedient for a man so to be. Art thou bound to a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife. Yet, if thou takest a wife, thou sinnest not; and if a virgin shall be to a husband, she sinneth not. Yet affliction in the body will be to them who are such; but I am sparing over you. And this I say, my brethren, that the time now becomes contracted; and they who have wives should be as not having them; and they who weep, as not weeping; and they who rejoice, as not rejoicing; and they who buy, as not possessing; and they who use this world should not exceed the just use [thereof]; for the fashion of this world passeth away. Wherefore I would that you be without anxiety; for he who hath not a wife thinketh of the things of his Lord, that so he may please his Lord; and he who hath a wife is anxious for the world, that so he may please his wife.

But there is a distinction between the wife and the virgin. She who hath no man is thoughtful of the things of her Lord, that she may be holy in her body and in her spirit; and she who hath a husband is thoughtful of the world, that so she may please her husband. But this for your own profit speak I; not to throw a snare over you, but that you may be constant towards your Lord in a comely manner, while not thoughtful of the world.

But if a man consider it to be dishonourable toward his virgin, who hath passed

her time, that he hath not given her to the man, (and) that it is proper that he should give her; as he willeth let him act, he sinneth not: let them marry. But he who hath firmly decided in his own mind, and nothing constraineth him, and (who hath) power in his will, and thus judgeth in his heart, that he will keep his virgin, doeth well. And he then who giveth his virgin doeth well, and he who giveth not his virgin doeth better. The wife, so long as her husband liveth, is bound by the law; but if her husband shall die, she is free, that she may do what she willeth, only in our Lord. But it is good if thus she remain, according to my own mind. But I think also that the Spirit of Aloha is in me.

XIII. 8:1

RESPECTING the sacrifices of idols, we know that in all of us there is knowledge; and knowledge inflateth, but love buildeth up. But if a man think that he knows any thing, he knows nothing yet as it behoves him to know: but if a man love Aloha, this (one) is acknowledged of him. Concerning the meat of the sacrifices of idols, then, we know that an idol is nothing in the world, and that there is no other God but one. For there are also who are called gods, whether in heaven or in earth, as that there are gods many and lords many: but to us our One is Aloha the Father, of whom are all, and we in him; and one Lord Jeshu Meshiha, by whom are all, and we by him. But not in every man is this knowledge; for there are some who in their conscience until now (believe) that, with respect to idols, as of that which hath been sacrificed we eat. And because of weakness their conscience is defiled. But meat doth not bring us nigh to Aloha. For if we eat, we excel not; nor if we eat not, are we deficient. But beware that this your power become not a stumbling-block to the infirm ones. For if a man shall see thee in whom is knowledge reclining in the house of idols, will not his conscience, because he is weak, be confirmed to eat that which is sacrificed, and he will perish through thy knowledge ? he who is weak, and on account of whom the Meshiha died. And if so you transgress against your brethren, and wound their weak consciences, do you not transgress against the Meshiha? On this account, if meat cause my brother to stumble, I will never (more) eat flesh, that I may not cause my brother to stumble.

Am I not a son of freedom ? am I not an apostle ? or have I not seen Jeshu Meshiha our Lord ? or are not you my work in my Lord? And if to others I be not an apostle, yet am I (such) to you; and the seal of my apostleship are you. My apology to them who judge me [for not receiving maintenance] is this: Have we not authority to eat and to drink ? or have we not authority a sister, a wife, to lead about with us, as the rest of the apostles, and as the brethren of our Lord, and as Kipha ? Or have I only, and Bar Naba, not authority to forbear from labour? Who serveth at service at the expenses of himself? or who planteth the vinery, and from the fruits thereof eateth not ? or who pastureth sheep, and from the milk of the flock eateth not? Do I as a man speak these things ?

Behold, the law also saith these things. For it is written in the law of Musha, Thou shalt not muzzle the ox that treadeth out (the corn). But of oxen is Aloha careful? But it is evident that on our account this is said; for on our account it is written, because that in hope it behoveth the ploughman to plough, and him who thresheth, in hope of provision (to thresh). If we of the spirit have sown among you, is it a great thing if we from you of the body shall reap ? And if others have this power over you, much more have we. But we are not used in this power; but we bear all, lest in any thing we should hinder the gospel of the Meshiha.

XIV. 9:13

KNOW you not that they who serve in the sanctuary ³ from the sanctuary are sustained ? And they who at the altar serve share with the altar ? So also our Lord hath commanded, that they who his gospel preach, by his gospel shall live.

But I am not used in one of these; nor on this account have I thus written, that so it should be done unto me: for it were better for me that dying I should die, than that any man my glorying should make void. Yet also in preaching I have no cause to glory: for necessity lieth upon me; for woe to me unless I preach ! For if with my will I do this, I have a reward. But if without my will, (yet) a stewardship is confided to me. What, then, is my reward ? That while preaching without expenses I may perform the annunciation of the Meshiha, and not abuse the power that is given to me in the gospel. For while free of all men, to all men I subject myself, that the many I may gain. And I become with the Jihudoyee as a Jihudoya, that the Jihudoyee I may gain; and with them who are under the law, I become as one under the law, that them who are under the law I may gain; and to those who have not the law I become as one without law, while I am not unto Aloha without law, but in the law of the Meshiha, that them also who have not law I may gain. I become with the weak as weak, that the weak I may gain. To all men all become I, that every man I may save. But this I do that I may be a participator in the gospel. Know you not, that they who run in the course, run all, but one taketh to him the victory ? So run, that you may take hold. For every man who contendeth from every thing (besides with) holdeth his mind; and they who run (do it) that they may receive a crown that is corruptible, but we one that is incorruptible. I therefore so run, not as about a thing unknown; and so smite I, as not smiting the air; but my body I subdue and make subservient, lest when to others I shall have preached, I my very self shall be rejected.

³ Or, the holy house.

XV. 10:1

BUT I would that you know, my brethren, that all our fathers were under the cloud, and all of them in the sea were baptized, and all by ⁴ Musha were baptized in the cloud and in the sea, and all of them ate one spiritual food,⁵ and all of them drank one spiritual drink; ⁶ for they drank of that spiritual Rock ⁷ which went with them,-but that Rock was the Meshiha himself.

But not with many of them was Aloha pleased; for they fell in the desert. But these became an example for us; that we should not desire evils, as they desired; nor also be servers of idols, as some of them served; as it is written, The people sat down to eat and to drink, and rose up to play; nor commit fornication, as some of them committed, and fell, in one day, twenty and three thousand; nor tempt the Meshiha, as also (some) of them tempted, and perished by serpents. Neither murmur you, as some of them murmured, and perished by the hand of the destroyer. For all these which happened to them were unto us an example, and were written for our instruction, upon whom come the ends of the world. ⁸ Whoever then thinketh he standeth, let him beware that he fall not. Temptation cometh not (upon) you but what cometh on mankind; but faithful is Aloha, who will not permit you to be tempted more than you are able, but will make to your temptation a departure, that you may be able to endure.

⁴ By the hand of. ⁵ Food of the Spirit. ⁶ Drink of the Spirit. ⁷ That Rock of the Spirit.

⁸ Trostius and Gutbir read, " The end of the worlds, or ages."

WHEREFORE, my beloved, flee from the worship 9 of idols. As to the wise I speak; judge what I say. The cup of thanksgiving which we bless, is it not the participation of the blood of the Meshiha ? And the bread that we break, is it not the participation of the body of the Meshiha? As, then, one is that bread, so are we one body: for all we that one bread receive.

Consider Israel who are in the flesh: are not they who eat of the sacrifices participators of the altar ? What then do I say ? that an idol is any thing, or (that) the sacrifice of an idol is any thing? No: but that which the Heathens sacrifice, unto demons they sacrifice, and not unto Aloha. But I would not that you be participators with demons! You cannot drink the cup of our Lord, and the cup of demons; and you cannot participate in the table of our Lord, and in the table of demons. Or, do we provoke the Lord ? are we stronger than he ? Every thing is lawful for me, but every thing is not expedient; every thing is lawful, but every thing doth not edify. Let no man seek his own (only), but every man also (the profit) of his neighbour. Whatsoever is sold in the shambles eat, without inquiry on account of conscience: for the earth is the Lord's, and its fulness. But if a man of the Heathens invite you, and you be willing to go, whatever is set before you eat, without inquiry on account of conscience. But, if one tell you, This is of a sacrifice, eat not, for his sake who hath told you, and on account of conscience; but I say, the conscience, not yours, but his who told you. But why is my liberty to be ruled by the conscience of others ? But if I use (these things) by grace, why am I calumniated concerning that for which I give thanks? Whether therefore you eat or drink, or whatsoever you do, do all to the glory of Aloha. Give no offence to Jihudoyee, or to Aramoyee, or to the church of Aloha. As also I in every thing please all men, not seeking what is expedient for myself, but what is expedient for the many, that they may be saved. Be imitators of me, as I am of the Meshiha. But I commend you, my brethren, that in every thing you remember me; and that as I have delivered to you precepts, you hold them.

But I would that you know that the Meshiha is the head of every man; and the head of the woman is the man, and the head of the Meshiha is Aloha. Every man who prayeth or prophesieth having his head covered, dishonoureth his head. And every woman who prayeth or prophesieth having her head uncovered, dishonoureth her head, for she is similar to one whose head is shaven. For if a woman be not covered, let her be shorn; but if it be shameful for a woman to be shorn or shaven, let her be covered. For a man is not obligated to cover his head, because he is the likeness and the glory of Aloha; but woman is the glory of man. For the man is not from woman, but the woman is from man. Neither was the man created for the sake of woman, but woman for the sake of man. Because of this the woman is a debtor,¹ that the power ² shall be upon her head, on account of the angels. Nevertheless man is not without woman, neither is woman without man, in our Lord. For as a woman is from man, so is man by woman; but every thing is from Aloha. Judge among yourselves, Is it comely for a woman with her head revealed to pray to Aloha? Does not nature itself teach you, that when a man's hair standeth,³ it is a disgrace to him ? But when a woman increaseth her hair, it is a glory to her; because her hair for a covering was given to her. But if any man contendeth about these things, we have no such usage as this, neither the church of Aloha.

But this I prescribe not as praising you, because you go not forward, but to the less ⁴ you descend. For, first, when you are assembled in the church, there are divisions, (as) I hear, among you, and in some measure I believe. For it is to be

that contentions be among you, that they who are approved with you may be known. When then you are assembled, not as befitteth the day of the Lord you eat and drink, but each man his own supper before eateth, and one is hungry, and one drunken. What ? have you not houses (in) which to eat and drink ? Or do you despise the church of Aloha, and shame those who have nothing to eat ? What do I say to you ? Do I praise you in this ? I praise you not.

9 Or, service. 1 Chaiobo. 2 Shultono. 3 Koyem. 4 Labtsirutha.

XVII. 11:23

FOR I received from our Lord that which I have delivered unto you: that our Lord Jeshu in that night when he was betrayed took bread; and he blessed and brake, and said, Take, eat, this (is) my body which for you is broken: so do to my remembrance. Likewise after they had supped he gave also the cup, and said, This cup is the new covenant in my blood; so do, whensoever you shall drink (it) to my remembrance. For whensoever you eat this bread, and drink this cup, the death of our Lord you commemorate until his advent. Whoever then eateth of the bread of the Lord, and drinketh of his cup, and is not worthy of it, is guilty of the blood of the Lord and of his body. On this account a man should prove himself, and then eat of this bread, and drink of this cup. For whoever eateth and drinketh of it while not worthy, condemnation to himself he eateth and drinketh, because he hath not distinguished the body of the Lord. On this account many among you are sick and infirm, and many who sleep. For if we judge ourselves, we shall not be judged. But when we are judged of our Lord, we are chastised,⁵ that not with the world we might be condemned.

Wherefore, my brethren, when you assemble to eat, wait for one another. But whoever hungereth, in his (own) house let him feed; that you may not assemble unto condemnation. Concerning the rest, when I come I will direct you.

5 Lit. " To be chastised we are chastised."

XVIII. 12:1

BUT concerning spirituals, my brethren, I wish you to know that you were Heathens, and unto idols which have no voice you were led without discernment . I therefore make known to you, that there is no man who by the Spirit of Aloha speaketh, and saith that Jeshu is accursed; ⁶ and no man also can say that Jeshu is THE LORD unless by the Spirit of Holiness.

Now, there are distributions of gifts, but one is the Spirit; and there are distributions of ministries, but one is the Lord; and distributions of powers, but one is Aloha, who worketh all in every man. But to each is given (such) a revelation of the Spirit as is profitable to him. To one is given by the Spirit the word of wisdom, but to another the word of knowledge by the same Spirit; and to another, faith by the same Spirit; and to another, the gifts of healing by the same Spirit; but to another, powers; to another, prophecy; to another, the discernment of spirits; but to another, kinds of tongues; and to another, the interpretation of tongues. But all these one Spirit effecteth, and divideth unto every man as he willeth. For, as the body is one, and in it are many members, but all the members of the body, though many, are one body; so also is the Meshiha. For we all by one Spirit into one body are baptized; whether Jihudoyee or Aramoyee; whether servants or sons of freedom; and all of us have imbibed one Spirit. For the body also is not one member, but many. For if the foot should say,

Because I am not the hand, I am not of the body itself, would it therefore not be of the body itself? And if the ear should say, Because I am not the eye, I am not of the body itself, would it therefore not be of the body itself? For if the whole body were the eye, where would be the hearing? And if the whole were hearing, where would be the smelling? But now hath Aloha set all the members severally in the body as he willed. But if all were one member, where would be the body? But now the members are many, but the body one. The eye is not able to say to the hand, Thou art not needful to me; nor is the hand able to say to the feet, You are not needful to me. But those members which are considered to be feeble, of them is the more especial need; and those which we consider contemptible in the body, to these the more we increase the honour; and on those which are of shame we bestow the greater decoration. But those members that are honourable in us have no need of adornment: 7 but Aloha hath contempered the body, and given the more honour to the member which is inconsiderable; that there should be no divisions in the body, but all the members equally one of the other should have care: as that when one member shall be diseased, all may suffer; and if one member be glorified, all the members may be glorified. But you are the body of the Meshiha, and members in your place.

6 Cherem. 7 Or, honour.

XIX. 12:28

FOR Aloha hath placed in the church, first, apostles; after them, prophets; after them, teachers; after them, workers of miracles;⁸ after them, gifts of healing, and helpers, and leaders, and kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues, or do all interpret? But if you are emulous of great gifts, I will yet show you a way more admirable.

Though in every tongue of men and of angels I spoke, and had not love, I should be as brass which soundeth, or a cymbal which giveth voice. And though there were in me prophecy, and I knew all mysteries, and all knowledge, and though there were in me all faith, as that I could remove the mountain,⁹ and love were not in me, I should be nothing. And if all I have I make to feed the poor, and I deliver my body to burn, and love be not in me, I profit nothing.

8 Powers. 9 Mountains.-WALTON'S edit.

XX. 13:4

LOVE is patient and benign; love envieth not; love is not tumultuous, nor inflated; it acteth not with unseemliness, nor seeketh its own; it is not angry, nor thoughtful of evil; it rejoiceth not in iniquity, but rejoiceth in the truth. It endureth every thing, believeth every thing; it hopeth all, endureth all. Love never falleth;¹ for prophecies shall be abolished, and tongues be silent, and knowledge be abolished: for it is a little of much that we know, and a little of much we prophesy; but when the perfection shall have come, then shall be abolished that which is little. When I was a child, as a child I spake, and as a child I thought, and as a child I reasoned; but when I had become a man I abolished these things of childhood. But now as in a mirror we see in a figure;² but then- the face before the face. Now I know a little of much; but then shall I know even as I am known. For these are the three that remain, faith and hope and love; but the greatest of these is love.

Follow (then) after love, and be emulous of the gifts of the Spirit, but especially that you may prophesy. For whoever speaketh in a tongue speaketh not to men but to Aloha; for man heareth nothing that he speaketh but in the Spirit he speaketh mysteries. But he who prophesieth speaketh to men, edification and encouragement and consolation. He who speaketh in a tongue himself edifieth, and he who prophesieth the church edifieth. But I would that all of you could speak with tongues, but especially that you could prophesy. For greater is he who prophesieth than he who speaketh with tongues, unless he interpret. But if he interpret, he edifieth the church.

And now, my brethren, if I come to you and speak with you in tongues, what do I profit you, unless I speak with you, or by revelation, or by knowledge, or by prophecy, or by doctrine ? For those [things] also which have no life in them, and give voice, whether pipe or harp, if distinction be not made between a tone and its fellow, how can it be known what is sung, or what is played ? 3 And if the trumpet call a voice which is not distinguished, who will prepare for the battle ? So you also, if you speak the word in a tongue, and there be no interpretation, how will it be known what you say ? Will you not be as if speaking with the air ? For, behold, there are many kinds of tongues in the world, and not one of them hath not signification; 4 but if I do not know the power of the voice, I become as a barbarian to him who speaks, and he also who speaks is a barbarian to me. So also you, while you are emulous of the gifts of the Spirit for the edification of the church, seek that you may excel. And let him who speaketh with tongues pray that he may interpret. For if I am praying in a tongue, my spirit prayeth, but my mind is without fruit. What shall I do then ? I will pray with my spirit, and I will pray with my mind; and I will sing with my spirit, and I will sing with my mind. Otherwise, if thou bless with the spirit, how shall he who filleth the place of the unlearned 5 say Amen to thy thanksgiving ? for he knoweth not what thou sayest. For thou blessest well, but thy neighbour is not edified. I praise Aloha that more than all of you I speak with tongues; but in the church I would rather speak five words with my mind, that others also may learn, than ten thousand words in a tongue.

1 Lo nophel. 2 Or, parable. 3 Or, stricken. 4 Voice. 5 Hediuto.

XXI. 14:20

MY brethren, be not children in your minds, but in evils be you babes, and in your minds be perfect. In the law it is written,

In a strange language and in another tongue
Will I speak with this people;
Yet so will they not hear me, saith the Lord.

Hence, tongues are appointed for a sign, not to the believing, but to those who believe not: but prophecy, not for those who believe not, but for those who believe. If then all the church be assembled, and all of you speak with tongues, and the ignorant, or those who believe not enter, will they not say you are insane ? And if all should prophesy, and there come in to you the ignorant, or of those who believe not, he is convicted 6 by you all, and reprov'd by you all; and the secrets of his heart are revealed; and then will he fall upon his face and worship Aloha, and say, Truly Aloha is in you.

I say then, my brethren, that when you are assembled, if any one of you hath a psalm, let him speak; and (so too) he who hath doctrine, and he who hath a

revelation, and he who hath a tongue, and he who hath the interpretation: let all be done unto edification. And if with a tongue any one speak, two shall speak, or at most three, and each shall (separately) speak, and one interpret. And if there be no one who interpreteth, let him who speaketh with a tongue be silent in the church, and between himself and Aloha let him speak. Let the prophets speak, two or three, and let the rest discern. And if [somewhat] to another be revealed while sitting, let the first be silent. For one by one you can all prophesy, that each may learn, and each be edified. For the spirit of the prophets to the prophets is subject. Because Aloha is not of tumult, but of peace, as in all the churches of the saints.

6 Or, searched.

XXII. 14:34

LET your women in the church be silent; for it is not permitted to them to speak, but to be subject, as also saith the law. But if any wish to learn, in their houses let them ask their husbands; for it is a shame for a woman to speak in the church.

Was it from you that the word of Aloha went forth ? Or did it come only to you ? But if any man of you think that he is a prophet, or that he is spiritual,⁷ let him acknowledge these which I write to you to be the commandments of our Lord. But if any man know not, let him not know.

Be emulous, therefore, my brethren, to prophesy, and to speak with tongues forbid not; but let every thing be done with decency and in order.

7 Or, of the Spirit.

XXIII. 15:1

BUT I make known to you, my brethren, the gospel which I have announced to you, and you have received, and in which you stand, and by which you are saved; of which, the word I have preached to you, you are mindful, unless you have vainly believed. For I delivered to you from the first, according as I had received: That the Meshiha died for our sins, as it is written; and that he was buried, and arose the third day, as it is written. And he was seen of Kipha, and after him, of the twelve, and after them, he was seen of more than five hundred brethren together, many of whom survive ⁸ till now, and some of them have slept. And afterward he was seen of Jakub, and after him of all the apostles: but last of them all, as of an abortion, he was seen also of me. I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the church of Aloha: but by the grace of Aloha I am what I am; and his grace in me was not in vain; but more than all have I laboured, (yet) not I, but his grace which is with me. Whether I then, or they, so we have proclaimed, and so have you believed.

But if the Meshiha is proclaimed that he rose from the dead, how are there among you some who say that there is no life for the dead ? And if there be no life for the dead, (then) neither hath the Meshiha risen. And if the Meshiha hath not risen, vain is our proclamation, and vain also your faith. But we are also found false witnesses of Aloha; for we have testified of Aloha that he hath raised the Meshiha, while he hath not raised (him). For if the dead rise not, Meshiha also hath not risen and if Meshiha hath not risen, your faith is made void and you are still in your sins. And already have they too who have slept in Meshiha

perished. And if in this life only we hope in the Meshiha, more miserable are we than all men.

8 Or, are standing.

XXIV. 15:20M

BUT now hath the Meshiha risen from among the dead, and become the first-fruits of those who sleep. And as by man was death, so also by man is the life of the dead. For as in Adam all men die, so also in the Meshiha are all made alive: every one in his order: the first-fruits was the Meshiha; afterward they who are of the Meshiha at his coming. And then will be the end, when he delivereth the kingdom unto Aloha the Father; when he abolisheth every head, and all authority and all powers. For it is to be that he shall reign until he hath set all his adversaries beneath his feet, and the last enemy be abolished, (which is) death. For every thing he subjecteth beneath his feet. But when he saith that every thing is subjected to him, it is evident that (it is) with the exception of him who hath subjected to him all. And when all shall have been subjected to him, then the Son himself will be subjected to him who had made subject to him all, that Aloha may be all in all.

Else what shall they do who are baptized for the dead, if the dead arise not ? Why are they baptized for the dead ? And why also every hour are we standing in peril ? I asseverate, by your glorying, my brethren, which is mine in our Lord Jeshu Meshiha, that daily I die ! If as among men I have been thrown to beasts at Ephesus, what have I profited if the dead do not arise ? Let us eat and drink, for to-morrow we die.....Mistake not; for

Evil narrations corrupt well-disposed 9 minds.

9 Reyonee basimee.

XXV. 15:34

AWAKEN your hearts rightly, and sin not; for there are some who have not the knowledge of Aloha; to your shame I say it. Some one of you will say, How arise the dead, and with what body come they ? Fool, the seed which thou sowest, unless it die, lives not: and that thing which thou sowest is not the body that is to be, but thou sowest naked grain, of wheat, or of barley, or of the rest of seeds; but Aloha giveth it a body as he willeth, and to each of the seeds a body of its own nature. For every body is not alike:1 for there is one body of man, and another of the beast, and another of the fowl, and another of fishes. There are heavenly bodies, and there are earthly bodies; but one is the glory of the heavenly, and another of the earthly. There is one glory of the sun, and another glory of the moon, and another glory of the stars; and star excelleth star in glory. So also is the life of the dead. They are sown in corruption, they arise without corruption. They are sown in baseness, they arise in glory. They are sown in weakness, they arise in power. It is sown an animal body, it ariseth a body spiritual. For there is a body of the animal,2 and there is a body of the spirit; as also it is written, Adam the first man became a living soul, and the last Adam a life-giving spirit. But the spiritual was not first, but the animal; and then the spiritual. The first man who is of the earth is dust, the second man the Lord from heaven. As was he who was dust, so also are they who are dust: as is he who is from heaven, so also are the heavenly ones. And as we have worn the likeness of

him who was dust, so shall we wear the likeness of him who is from heaven.

But this I say, my brethren, that flesh and blood cannot inherit the kingdom of heaven; nor doth corruption inherit incorruption. Behold, I tell you the mystery; We shall not all sleep, but we all shall be changed: suddenly, as in the twinkling of the eye, at the last trumpet, while it calleth; and the dead will arise without corruption, and we shall be changed. For this which is corruptible shall put on incorruption, and likewise (this) which dieth shall put on immortality. But when this which is corruptible shall put on incorruptibleness, and this which dieth, immortality, then shall be done that word which is written,

Death is swallowed up in victory !

Where is thy sting, Death ? and where is thy victory Shiul ? But the sting of death is sin, and the strength of sin is the law. But thanks be to Aloha, who giveth us the victory by the hand of our Lord Jeshu Meshiha. Wherefore, my brethren, my beloved, be steadfast, be not moved, but be abounding in all time in the work of the Lord, while you know that your labour is not in vain in the Lord.

1 Or, equal. 2 Phagro da-nephesh, body of the animal life.

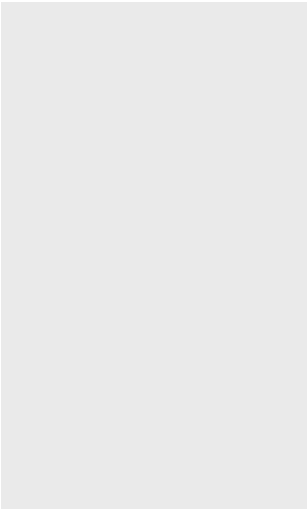
XXVI. 16:1

BUT concerning what is [to be] collected for the saints, as I have instructed the churches of Galatia, so also do you. On each first day of the week let every one of you at his own house lay by and keep something of that which cometh unto his hands, lest when I come there be then collections. 3 And when I come, those whom you shall choose, them will I send with an epistle, that they may take your bounty to Urishlem. But if it be a fit work that I too go (thither), they also shall go with me. But I will come to you when I shall have passed (round) from Makedunia: for I pass unto it, unto Makedunia. And perhaps also I may remain with you, or I may winter with you, that you may lead me on to the place to which I shall go. For I will not now see you as I pass the way; for I hope to abide a time with you, if my Lord permit me. For I remain at Ephesos until the Pentecost. For a great door is opened to me, which is full of labours, and the opposers are many. But if Timotheos come among you, see that he may be with you without fear; for he doeth the work of the Lord, as I [do]. Wherefore let no man despise him, but conduct him in peace, that he may come to me; for I wait for him with the brethren. But of Apolo, my brethren, I begged much to come to you with the brethren; nevertheless it was not his will to come to you; but when there shall be opportunity he will come to you.

3 Or, choosings, selections.

XXVII. 16:13

WATCH, and stand in the faith; be manful and be strong. And let all your affairs be done in love. But I entreat of you, my brethren, for the house of Stephano, because you know they are the first-fruits of Akaia, and have disposed themselves for the service of the saints, that you be submissive to such as they, and to every one who laboureth with us and helpeth. But I am glad of the coming of Stephano, and of Fortunatos, and of Akaiakos, because your deficiency with me they have fulfilled. For they have refreshed my spirit and yours. Wherefore acknowledge those who are such. All the churches of Asia ask



for your peace; Akilos and Priskila, with the church which is in their house, ask for your peace greatly in our Lord. All the brethren ask for your peace. Ask the peace of one another with the holy kiss. Peace, by the writing of my hand, of PAULOS.

Whosoever loveth not our Lord Jeshu Meshiha, let him be accursed. Our Lord cometh.

The grace of our Lord Jeshu Meshiha be with you. And my love be with you all in the Meshiha Jeshu Amen.

Finished is the first epistle to the Kurinthoyee; which was written in Philipos of Makedunia, and sent by the hand of Timotheos.