

THE
DIXIE BIBLE
WITH SACRED NAMES
AND CLARIFICATIONS

CONTAINING THE
OLD AND NEW TESTAMENTS

THE DIXIE BIBLE WITH SACRED NAMES AND CLARIFICATIONS
COMPILED AND TRANSLATED BY DEWEY H. TUCKER

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1st CORINTHIANS

CHAPTER 1

PAUL, called *to be an* apostle of YAHWASUA the anointed through the will of YAHWAH, and Sosthenes *our* brother,

Unto the **ekklesia** of YAHWAH which is at Corinth, to them that are sanctified in the anointed YAHWASUA, called *to be* the sanctified, with all that in every place call upon the name of YAHWASUA the anointed our Lord, both theirs and ours:

Grace *be* unto you, and peace, from YAHWAH our Father, and *from* the Lord YAHWASUA the anointed.

I thank YAHWAH always on your behalf, for the grace of YAHWAH which is given you by YAHWASUA the anointed;

That in everything you all are enriched by him, in all utterance, and *in* all knowledge;

Even as the witness of the anointing was confirmed in you:

So that you all come behind in no gift; waiting for the coming of our Lord YAHWASUA the anointed:

Who shall also confirm you unto the end, *that you all may be* blameless in the day of our Lord YAHWASUA the anointed.

YAHWAH *is* faithful, by whom you all were called unto the fellowship of his Son YAHWASUA the anointed our Lord.

Now I beseech you, brethren, by the name of our Lord YAHWASUA the anointed, that you all speak the same thing, and *that* there be no divisions among you; but *that* you all be perfectly joined together in the same mind and in the same judgment.

For it has been declared to me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

But this I say, that every one of you said, Truly I am of Paul; and I of Apollos; and I of Cephas; and I of the anointed.

Is the anointed divided? was Paul crucified for you? or were you all baptized in the name of Paul?

I thank YAHWAH that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in my own name.

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For the anointed sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of the anointed should be made of none effect.

For they perishing, the preaching of the cross is truly foolishness; but unto us which are DELIVERED it is the power of YAHWAH.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the learned.

Where *is* the wise? where *is* the scribe? where *is* the disputer of this Age? has not YAHWAH made foolish the wisdom of this World?

For after that in the wisdom of YAHWAH the World by wisdom knew not YAHWAH, it pleased YAHWAH by the foolishness of preaching to DELIVER them that believe.

For the Judeans require *a* sign, and the Greeks seek after wisdom:

But we preach the anointed crucified, unto the Judeans truly *a* stumbling block, and unto the Greeks foolishness;

But unto them which are called, both Judeans and Greeks, the anointing *is* the power of YAHWAH, and the wisdom of YAHWAH.

Because the foolishness of YAHWAH is wiser than men; and the weakness of YAHWAH is stronger than men.

For you all see your calling, brethren, how that not many wise men after the flesh, not many powerful, not many

noble, *are called*:

But YAHWAH has chosen out the foolish things of the World to confound the wise; and YAHWAH has chosen out the weak things of the World to confound the things which are mighty;

And base things of the World, and things which are despised, has YAHWAH chosen out, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

But of him are you all in the anointed YAHWASUA, who of YAHWAH is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, He that glories, let him glory in YAHWAH.

CHAPTER 2

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the witness of YAHWAH.

For I determined not to know anything among you, except YAHWASUA the anointed, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of YAHWAH.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this Age, nor of the princes of this Age, that come to nought:

But we speak the wisdom of YAHWAH in *a* mystery, *even* the hidden *wisdom*, which YAHWAH ordained before the Ages unto our glory:

Which none of the princes of this Age knew: for had they known *it*, they would not have crucified the Lord of glory.

But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which YAHWAH has prepared for them that love him.

But YAHWAH has revealed *them* unto us by his Spirit: for the Spirit searches all things, yes, the deep things of YAHWAH.

For what man knows the things of *a* man, except the spirit of man which is in him? even so the things of YAHWAH knows no one, but the Spirit of YAHWAH.

Now we have received, not the spirit of the World, but the spirit which is of YAHWAH; that we might know the things that are freely given to us of YAHWAH.

Which things also we speak, not in the words which man's wisdom teaches, but which the Sanctifying Spirit teaches; comparing spiritual things with spiritual.

But the natural man receives not the things of the Spirit of YAHWAH: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

But truly the spiritual judges all, but himself is judged under no one.

For who has known the mind of YAHWAH, that he may instruct him? But we have the mind of the anointed.

CHAPTER 3

AND I, brethren, could not speak to you as unto spiritual, but as unto carnal, *even* as unto babes in the anointing.

I have fed you with milk, and not with eats: for so far you all were not able *to bear it*, neither yet now are you all able.

For you all are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are you all not carnal, and walk as men?

For while one said, Truly I am of Paul; and another, I *am* of Apollos; are you all not carnal? Who then is Paul, and who *is* Apollos, but ministers by whom you all believed, even as YAHWAH gave to every man?

I have planted, Apollos watered; but YAHWAH gave the increase.

So then neither is he that plants anything, neither he that waters; but YAHWAH that gives the increase.

Now he that plants and he that waters are one: and every man shall receive his own reward according to his own labor.

For we are laborers together with YAHWAH: you all are YAHWAH'S husbandry, *you all are* YAHWAH'S building.

According to the grace of YAHWAH which is given unto me, as *a* wise masterbuilder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereupon.

For other foundation can no one lay than that is laid, which is YAHWASUA the anointed.

Now if any man build upon this foundation gold, silver, precious stones, trees, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abides which he has built thereupon, he shall receive *a* reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be DELIVERED; yet so as by fire.

Know you all not that you all are the temple of YAHWAH, and the Spirit of YAHWAH dwells in you?

If any man defile the temple of YAHWAH, him shall YAHWAH destroy; for the temple of YAHWAH is sanctified, which you all are.

Let no one deceive himself. If any man among you seems to be wise in this Age, let him become *a* fool, that he may be wise.

For the wisdom of this Age is foolishness with YAHWAH. For it is written, He takes the wise in their own craftiness.

And again, YAHWAH knows the thoughts of the wise, that they are vain.

Therefore let no one glory in men. For all things are yours;

Whether Paul, or Apollos, or Cephas, or the World, or life, or death, or things present, or things to come; all are yours;

And you all are the anointed's; and the anointed *is* YAHWAH'S.

CHAPTER 4

LET *a* man so account of us, as of the ministers of the anointing, and stewards of the mysteries of YAHWAH.

Moreover it is required in stewards, that *a* man be found faithful.

But with me it is *a* very small thing that I should be judged of you, or of man's judgment: yes, I judge not my own self.

For I know nothing by myself; yet am I not hereby justified: but he that judges me is the Lord.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of YAHWAH.

And these things, brethren, I have in *a* figure transferred to myself and *to* Apollos for your sakes; that you all might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

For who makes you to differ *from another?* and what have you that you did not receive? now if you did receive *it*, why do you glory, as if you had not received *it*?

Now you all are full, now you all are rich, you all have reigned as kings without us: and I would to YAHWAH you all did reign, that we also might reign with you.

For I think that YAHWAH has set forth us the apostles last, as it were appointed to death: for we are made *a* spectacle unto the World, and to angels, and to men.

We *are* fools for the anointed's sake, but you all *are* wise in the anointing; we *are* weak, but you all *are* strong; you all *are* honourable, but we *are* despised.

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

And labor, working with our own hands: being reviled, we bless; being pursued, we suffer it:

Being blasphemed, we intreat: we are made as the filth of the World, *and are* the offscouring of all things unto this day.

I write not these things to shame you, but as my beloved children I warn *you*.

For though you all have countless instructors in the anointing, yet *have you all* not many fathers: for in the anointed YAHWASUA I have begotten you through the gospel.

Wherefore I beseech you, be you all followers of me.

For this cause have I dispatched unto you Timothy, who is my beloved child, and faithful in the Lord, who shall bring you into remembrance of my ways which be in the anointing, as I teach every where in every **ekklesia**.

Now some are puffed up, as though I would not come to you.

But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

For the kingdom of YAHWAH *is* not in word, but in power.

What will you all? shall I come unto you with *a* rod, or in love, and *in* the spirit of meekness?

CHAPTER 5

IT is reported commonly whoredoms are among you, and such whoredoms as is not so much as named among the nations, that one should have his father's wife.

And you all are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you.

For I truly, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that has so done this deed,

In the name of our Lord YAHWASUA the anointed, when you all are gathered together, and my spirit, with the power of our Lord YAHWASUA the anointed,

To deliver such *an* one unto Satan for the destruction of the flesh, that the spirit may be DELIVERED in the day of the Lord YAHWASUA.

Your glorying *is* not honourable. Know you all not that *a* little leaven leavens the whole lump?

Purge out therefore the old leaven, that you all may be *a* new lump, as you all are unleavened. For even the anointed our Passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and of evil; but with the unleavened *bread* of sincerity and truth.

I wrote unto you in *an* epistle not to company with fornicators:

Yet not altogether with the fornicators of this World, or with the covetous, or extortioners, or with idolaters; for then must you all needs go out of the World.

But now I have written unto you not to keep company, if any man that is called *a* brother be *a* whoremonger, or covetous, or *an* idolater, or *a* railer, or *a* drunkard, or *an* extortioner; with such *an* one no not to eat.

For what have I to do to judge them also that are outside? Do not you all judge them that are inside?

But them that are outside, YAHWAH judges. Therefore put away from among yourselves that evil.

CHAPTER 6

DARE any of you, having *a* matter against another, go to law before the unjust, and not before the sanctified? Do you all not know that the sanctified shall judge the World? and if the World shall be judged by you, are you all unworthy to judge the smallest matters?

Know you all not that we shall judge angels? how much more things that pertain to this life?

Therefore truly if you all have judgments of things pertaining to this life, set them to judge who are least esteemed in the **ekklesia**.

I speak to your shame. Is it so, that there is not *a* wise man among you? no, not one that shall be able to judge between his brethren?

But brother goes to law with brother, and that before the unbelievers.

Now therefore there is utterly *a* fault among you, because you all go to law one with another. Why do you all not rather take wrong? why do you all not rather *suffer yourselves to* be defrauded?

Nay, you all do wrong, and defraud, and that *your* brethren.

Know you all not that the unrighteous shall not inherit the kingdom of YAHWAH? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of YAHWAH.

And such were some of you: but you all are washed, but you all are sanctified, but you all are justified in the name of the Lord YAHWASUA, and by the Spirit of YAHWAH.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the authority of any.

Eats for the belly, and the belly for eats: but YAHWAH shall destroy both it and them. Now the body *is* not for whoredoms, but for the Lord; and the Lord for the body.

And YAHWAH has both raised up the Lord, and will also raise up us by his own power.

Know you all not that your bodies are the members of the anointed? shall I then take the members of the anointing, and make *them* the members of *a* whore? Certainly not!

What? know you all not that he which is joined to *a* whore is one body? for two, said he, shall be into one flesh.

But he that is joined unto the Lord is one spirit.

Flee whoredoms. Every sin that *a* man does is outside the body; but he that commits whoredoms sins against his own body.

What? know you all not that your body is the temple of the Sanctifying Spirit *which is* in you, which you all have of YAHWAH, and you all are not your own?

For you all are bought with *a* price: therefore glorify YAHWAH in your body, and in your spirit, which are YAHWAH'S.

CHAPTER 7

NOW concerning the things whereof you all wrote unto me: *It is* honourable for *a* man not to grasp *a* woman.

Nevertheless, *to avoid* whoredoms, let every man have his own wife, and let every woman have her own husband.

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

The wife has not authority of her own body, but the husband: and likewise also the husband has not authority of his own body, but the wife.

Defraud you all not one the other, except *it be* with consent for *a* time, that you all may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

But I speak this by permission, *and* not of commandment.

For I would that all men were even as I myself. But every man has his proper gift of YAHWAH, truly one after this manner, and another after that.

I say therefore to the unmarried and widows, It is honourable for them if they dwell even as I.

But if they cannot contain, let them marry: for it is better to marry than to burn.

And unto the married I command, not I, but the Lord, Let not the wife separate from the husband:

But and if she separates, let her remain unmarried, or be reconciled to the husband: and leave not the husband to put away the wife.

But to the rest speak I, not the Lord: If any brother has *a* wife that believes not, and she be pleased to dwell with him, leave not her.

And the woman which has *a* husband that believes not, and if he be pleased to dwell with her, leave not him.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they sanctified.

But if the unbelieving separates, let him separate. *A* brother or *a* sister is not under bondage in such: but YAHWAH has called us to peace.

For what know you, O wife, whether you shall DELIVER *your* husband? or how know you, O man, whether you shall DELIVER *your* wife?

But as YAHWAH has distributed to every man, as YAHWAH has called every one, so let him walk. And so ordain I in all the **ekklesiaes**.

Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of YAHWAH.

Let every man dwell in the same calling wherein he was called.

Are you called *being a* servant? care not for it: but if you may be made free, use *it* rather.

For he that is called in the Lord, *being a* servant, is the Lord's freeman: likewise also he that is called, *being* free, is the anointed's servant.

You all are bought with *a* price; be not you all the servants of men.

Brethren, let every man, wherein he is called, therein dwell with YAHWAH.

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that has obtained mercy of the Lord to be faithful.

I suppose therefore that this is honourable for the present distress, *I say*, that *it is* honourable for *a* man so to be.

Are you bound unto *a* wife? seek not to be loosed. Are you loosed from *a* wife? seek not *a* wife.

But and if you marry, you have not sinned; and if *a* virgin marry, she has not sinned. Nevertheless such shall have afflictions in the flesh: but I spare you.

But this I say, brethren, the time *is* short: it remains, that both they that have wives be as though they had none;

And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

And they that use this World, as not abusing *it*: for the fashion of this World passes away.

But I would have you without carefulness. He that is unmarried cares for the things that belong to the Lord, how he may please the Lord:

But he that is married cares for the things that are of the World, how he may please *his* wife.

There is difference *also* between *a* wife and *a* virgin. The unmarried woman cares for the things of the Lord, that she may be sanctified both in body and in spirit: but she that is married cares for the things of the World, how she may please *her* husband.

And this I speak for your own profit; not that I may cast *a* snare upon you, but for that which is comely, and that you all may attend upon the Lord without distraction.

But if any man think that he behaves himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sins not: let them marry.

Nevertheless he that stands steadfast in his heart, having no necessity, but has authority over his own will, and

has so decreed in his heart that he will keep his virgin, does well.

So then he that gives *her* in marriage does well; but he that gives *her* not in marriage does better.

The wife is bound by the law as long as her husband lives; but if her husband has died, she is at liberty to be married to whom she will; only in the Lord.

But she is happier if she so dwell, after my judgment: and I think also that I have the Spirit of YAHWAH.

CHAPTER 8

NOW about things offered unto idols, we know that we all have knowledge. Knowledge puffs up, but love edifies.

And if any man think that he knows anything, he knows nothing yet as he ought to know.

But if any man love YAHWAH, the same is known of him.

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that *an idol is nothing in the World*, and that *there is none other God but one*.

For though there be that are called gods, whether in heaven or in earth, (*as there be many gods, and many lords,*)

But to us *there is YAHWAH*, the Father, of whom *are* all things, and we in him; and one Lord YAHWASUA the anointed, by whom *are* all things, and we by him.

Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto *an idol*; and their conscience being weak is defiled.

But eats commends us not to YAHWAH: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

But take heed lest by any means this liberty of yours become *a stumbling block* to them that are weak.

For if someone sees you which has knowledge recline in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

And through your knowledge shall the weak brother perish, for whom the anointed died?

But when you all sin so against the brethren, and beat their weak conscience, you all sin against the anointing.

Wherefore, if eats make my brother to offend, I will eat no flesh while this Age stands, lest I make my brother to offend.

CHAPTER 9

AM I not *an* apostle? am I not free? have I not seen YAHWASUA the anointed our Lord? are not you all my work in the Lord?

If I be not *an* apostle unto others, yet doubtless I am to you: for the seal of my apostleship are you all in the Lord.

My answer to them that do examine me is this,

Have we not authority to eat and to drink?

Have we not authority to go about *a sister*, *a wife*, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

Or I only and Barnabas, have not we authority to forbear working?

Who goes to war any time at his own charges? who plants *a vineyard*, and eats not of the fruit thereof? or who feeds *a flock*, and eats not of the milk of the flock?

Say I these things as *a man*? or said not the law the same also?

For it is written in the law of Moses, You shall not muzzle the mouth of the ox that treads out the grain. Does YAHWAH take care for oxen?

Or said he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plows should plow in confidence; and that he that threshes in confidence should be partaker of his confidence.

If we have sown unto you spiritual things, *is it a* great thing if we shall reap your carnal things?
If others be partakers of *this* authority over you, *are* not we rather? Nevertheless we have not used this authority; but suffer all things, lest we should hinder the gospel of the anointing.
Do you all not know that they which minister about sacred things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?
Even so has YAHWAH ordained that they which preach the gospel should live of the gospel.
But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.
For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yes, woe is unto me, if I preach not the gospel!
For if I do this thing willingly, I have *a* reward: but if against my will, *a dispensation of the gospel* is committed unto me.
What is my reward then? That, when I preach the gospel, I may make the gospel of the anointing without charge, that I abuse not my authority in the gospel.
For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.
And unto the Judeans I became as *a* Judean, that I might gain the Judeans; to them that are under the law, as under the law, that I might gain them that are under the law;
To them that are without law, as without law, (*being not without law to YAHWAH, but under the law to the anointing,*) that I might gain them that are without law.
To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means DELIVER some.
And this I do for the gospel's sake, that I might be partaker thereof with *you*.
Know you all not that they which run in *a* race truly all run, but one receives the prize? So run, that you all may obtain.
But every man that strives for the mastery is temperate in truly all things. Now they *do it* to obtain *a* corruptible crown; but we *an* incorruptible.
I therefore so run, not as uncertainly; so fight I, not as one that beats the air:
But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be *a* castaway.

CHAPTER 10

MOREOVER, brethren, I would not that you all should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
And were all baptized unto Moses in the cloud and in the sea;
And did all eat the same spiritual eats;
And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was the anointed.
But with many of them YAHWAH was not well pleased: for they were overthrown in the wilderness.
Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
Neither be you all idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.
Neither let us commit whoredoms, as some of them committed, and fell in one day three and twenty thousand.
Neither let us tempt the anointed, as some of them also tempted, and were destroyed of serpents.
Neither grumble you all, as some of them also grumbled, and were destroyed of the destroyer.
Now all these things happened unto them for examples: and they are written for our admonition, upon whom the end of the Age is come.

Wherefore let him that thinks he stands take heed lest he fall.

There has no temptation taken you but such as is common to man: but YAHWAH *is* faithful, who will not allow you to be tempted above that you all are able; but will with the temptation also make *a way* to escape, that you all may be able to bear *it*.

Wherefore, my dearly beloved, flee from idolatry.

I speak as to wise men; judge you all what I say.

The cup of blessing which we bless, is it not the communion of the blood of the anointed? The bread which we break, is it not the communion of the body of the anointing?

For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

Behold Israel after the flesh: are not they which eat of the sacrifices partners of the altar?

What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything?

But *I say*, that the things which the nations sacrifice, they sacrifice to devils, and not to YAHWAH: and I would not that you all should be partners with devils.

You all cannot drink the cup of YAHWAH, and the cup of devils: you all cannot be partakers of YAHWAH'S table, and of the table of devils.

Do we provoke YAHWAH to zeal? are we stronger than he?

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

Let no one seek his own, but every man another's *wealth*.

Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

For the earth *is* YAHWAH'S, and the fulness thereof.

If any of them that believe not bid you *to a feast*, and you all be disposed to go; whatsoever is committed to you, eat, asking no question for conscience sake.

But if any man say to you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth *is* YAHWAH'S, and the fulness thereof:

Conscience, I say, not your own, but of the other: for why is my liberty judged of another *man's* conscience?

For if I by grace be *a* partaker, why am I blasphemed for that for which I give thanks?

Whether therefore you all eat, or drink, or whatsoever you all do, do all to the glory of YAHWAH.

Give none offence, neither to the Judeans, nor to the Greeks, nor to the **ekklesia** of YAHWAH:

Even as I please all *men* in all *things*, not seeking my own profit, but the *profit* of many, that they may be DELIVERED.

CHAPTER 11

BE you all followers of me, even as I also *am* of the anointing.

Now I praise you, brethren, that you all remember me in all things, and keep the ordinances, as I delivered *them* to you.

But I would have you know, that the head of every man is the anointed; and the head of the woman *is* the man; and the head of the anointed *is* YAHWAH.

Every man praying or prophesying, having *his* head covered, dishonors his head.

But every woman that prays or prophesies with *her* head uncovered dishonors her head: for that is even all one as if she were shaven.

For if the woman be not covered, let her also be shorn: but if it be *a* shame for *a* woman to be shorn or shaven, let her be covered.

For *a* man truly ought not to cover *his* head, forasmuch as he is the image and glory of YAHWAH: but the woman is the glory of the man.

For the man is not of the woman; but the woman of the man.

Neither was the man created for the woman; but the woman for the man.
For this cause ought the woman to have authority on *her* head because of the angels.
Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
For as the woman *is* of the man, even so *is* the man also by the woman; but all things of YAHWAH.
Judge in yourselves: is it comely that *a* woman pray unto YAHWAH uncovered?
Does not even nature itself teach you, that, truly if *a* man have long hair, it is *a* shame unto him?
But if *a* woman have long hair, it is *a* glory to her: for *her* hair is given her for *a* covering.
But if any man seem to be contentious, we have no such custom, neither the **ekklesiaes** of YAHWAH.
Now in this that I declare *to you* I praise *you* not, that you all come together not for the better, but for the worse.
For truly first, when you all come together in the **ekklesia**, I hear that there be divisions among you; and I partly believe it.
For there also must be sects among you, that they which are approved may be made manifest among you.
When you all come together therefore into one place, *this* is not to eat the Lord's supper.
For in eating every one takes before his own supper: and truly one is hungry, but another drunken.
What? have you all not houses to eat and to drink in? or despise you all the **ekklesia** of YAHWAH, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.
For I have received of the Lord that which also I delivered unto you, That the Lord YAHWASUA that night in which he was betrayed took bread:
And when he had given thanks, he break *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
And likewise the cup, accordingly he having supped, said, This cup is the new covenant in my blood: this do you all, as often as you all drink, in remembrance of me.
For as often as you all eat this bread, and drink this cup, you all do show the Lord's death till he come.
Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
But let *a* man examine himself, and so let him eat of *that* bread, and drink of *that* cup.
For he that eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the Lord's body.
For this cause many *are* weak and sickly among you, and many sleep.
For if we would judge ourselves, we should not be judged.
But when we are judged, we are instructed of YAHWAH, that we should not be condemned with the World.
Wherefore, my brethren, when you all come together to eat, wait one for another.
And if any man hunger, let him eat at home; that you all come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER 12

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.
You all know that you all were nations, carried away unto these dumb idols, even as you all were led.
Wherefore I give you to understand, that no one speaking by the Spirit of YAHWAH calls YAHWASUA accursed: and *that* no one can say that YAHWASUA is the Lord, but by the Sanctifying Spirit.
Now there are diversities of gifts, but the same Spirit.
And there are differences of administrations, but the same Lord.
And there are diversities of operations, but it is only YAHWAH which works all in all.
But the manifestation of the Spirit is given to every man to profit withal.
For truly one is given through the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of powers; to another prophecy; to another discerning of spirits; to another kindred of tongues; to another the interpretation of tongues:

But all these works that one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also *is* the anointed.

For by one Spirit are we all baptized into one body, whether *we be* Judeans or Greeks, whether *we be* bond or free; and have been all made to drink into one Spirit.

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body *were an eye*, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

But now has YAHWAH set the members every one of them in the body, as it has pleased him.

And if they were all one member, where *were* the body?

But now truly many members, but one body.

And the eye cannot say to the hand, I have no need of you: nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary:

And those of the body, which we think to be less honourable, setting about these abundant honor; and our uncomely have abundant comeliness.

For our comely *parts* have no need: but YAHWAH has tempered the body together, having given more abundant honor to that *part* which lacked:

That there should be no schism in the body; but *that* the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now you all are the body of the anointed, and members in particular.

And truly YAHWAH has set in the **ekklesia**, first apostles, secondarily prophets, thirdly teachers, after that powers, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? *are* all prophets? *are* all teachers? *are* all workers of powers?

Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts: and yet show I unto you *a* more excellent way.

CHAPTER 13

THOUGH I speak with the tongues of men and of angels, and have not love, I am become *a* sounding brass, or *a* tinkling cymbal.

And though I have prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could move mountains, and have not love, I am nothing.

And though I bestow all my goods to feed *the poor*, and though I deliver my body to be burned, and have not love, it profits me nothing.

Love suffers long, is kind; love envies not; love vaunts not itself, is not puffed up,

Does not behave itself unseemly, seeks not its own, is not easily provoked, thinks not evil,

Rejoices not in iniquity, but rejoices in the Truth;

Bears all things, believes all things, is confident in all things, endures all things.

Love never fails: but whether prophecies, they shall fail; whether tongues, they shall cease; whether knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall cease.

When I was *a* child, I spoke as *a* child, I understood as *a* child, I thought as *a* child: but when I became *a* man,

childish things ceased.

For now we see through *a* glass in *an* enigma; but then face to face: now I know in part; but then shall I know even as also I am known.

And now dwells faith, confidence, love, these three; but the greatest of these *is* love.

CHAPTER 14

PURSUE love, but it spiritually desire, but by far that you all prophesy.

For he that speaks in *an unknown* tongue speaks not unto men, but unto YAHWAH: for no one understands *him*; howbeit in the spirit he speaks mysteries.

But he that prophesies speaks to men edification, and exhortation, and comfort.

He that speaks in *an unknown* tongue edifies himself; but he that prophesies edifies the **ekklesia**.

Will you all speak with tongues? But more that you all prophesied: for greater *is* he that prophesies or he that speaks with tongues, except he interprets, that the **ekklesia** may receive edifying.

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesy, or by doctrine?

And even things without life giving sound, whether pipe or harp, except they give *a* distinction in the sounds, how shall it be known what is piped or harped?

For if the trumpet give *an* uncertain sound, who shall prepare himself to the war?

So likewise you all, except you all utter by the tongue words easy to be understood, how shall it be known what is spoken? for you all shall speak into the air.

There are, it may be, so many kindred of voices in the World, and none of them *is* without signification.

Therefore if I know not the meaning of the voice, I shall be unto him that speaks *a* barbarian, and he that speaks *shall be a* barbarian unto me.

Even so you all, forasmuch as you all are zealous of spiritual *gifts*, seek that you all may excel to the edifying of the **ekklesia**.

Wherefore let him that speaks in *an unknown* tongue pray that he may interpret.

For if I pray in *an unknown* tongue, my spirit prays, but my understanding is unfruitful.

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Else when you shall bless with the spirit, how shall he that occupies the room of the unlearned say Truly, at your giving of thanks, seeing he understands not what you say?

For you truly give thanks well, but the other is not edified.

I thank YAHWAH, I speak with tongues more than you all:

Yet in the **ekklesia** I had rather speak five words with my understanding, that I might teach others also, than countless words in *a* tongue.

Brethren, be not children in understanding: howbeit in malice be you all children, but in understanding be men.

In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, said YAHWAH.

Wherefore tongues are for *a* sign, not to them that believe, but to them that believe not: but prophesying *serves* not for them that believe not, but for them which believe.

If therefore the whole **ekklesia** be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that you all are mad?

But if all prophesy, and there come in one that believes not, or unlearned, he is reprov'd of all, he is judged of all:

And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship YAHWAH, and report that certainly YAHWAH is in you.

How is it then brethren when you all come together, every one of you has *a* psalm, has *a* doctrine, has *a* tongue, has *a* revelation, has *an* interpretation? Let all things be done unto edifying.

If any man speak in *an unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

But if there be no interpreter, let him keep silence in the **ekklesia**; and let him speak to himself, and to YAHWAH.

Let the prophets speak two or three, and let the others judge.

If it be revealed to another that sits by, let the first hold his peace.

For you all may all prophesy one by one, that all may learn, and all may be comforted.

And the spirits of the prophets are subject to the prophets.

For YAHWAH is not of confusion, but of peace, as in all the **ekklesiaes** of the sanctified.

Let your women keep silence in the **ekklesiaes**: for it is not permitted unto them to speak; but to be under obedience, as also said the law.

And if they will learn anything, let them ask their husbands at home: for it is *a* shame for women to speak in the **ekklesia**.

What, came the word of YAHWAH out from you, or came it unto you only?

If any man think himself to be *a* prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of YAHWAH.

But if any man be ignorant, let him be ignorant.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Let all things be done decently and in order.

CHAPTER 15

MOREOVER, brethren, I declare to you the gospel which I preached to you, which also you all have received, and wherein you all stand;

By which also you all are DELIVERED, if you all keep in memory what I preached to you, unless you all have believed in vain.

For I delivered to you first of all that which I also received, how that the anointed died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called *an* apostle, because I pursued the **ekklesia** of YAHWAH.

But by the grace of YAHWAH I am what I am: and his grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of YAHWAH which was with me.

Therefore whether I or they, so he is preached, and so you all believed.

Now if the anointed be preached that he rose again out of being dead, how say some among you that there is no resurrection of those being dead?

But if there be no resurrection of those being dead, then is the anointed not risen again:

And if the anointed be not risen again, then is our preaching vain, and your faith is also vain.

Yes, and we are found false witnesses of YAHWAH; because we have witnessed of YAHWAH that he raised again the anointed: whom he raised not again, if so be that those being dead rise not again.

For if the dead rise not again, then is not the anointed raised again:

And if the anointed be not raised again, your faith is vain; you all are yet in your sins.

Then they also which are fallen asleep in the anointed are perished.

If in this life only we have confidence in the anointing, we are of all men most miserable.

But now is the anointed risen again out of being dead to become the firstfruit of them that slept.

For since through man *came* death, through man *came* also the resurrection of those dead.

For as in Adam all die, even so in the anointing shall all be made alive.

But every man in his own order: the anointed from the beginning; afterwards they that are in the presence of the anointed.

Then the end, when he shall have delivered the kingdom to YAHWAH, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he has put all enemies under his feet.

The last enemy destroyed is death.

For he has put all things under his feet. But when he said, all things are put under him, it is manifest that he who puts all things under him is not included.

And when all things shall be put under him, then shall the Son also himself be put under him that put all things under him, that YAHWAH may be all in all.

Else what are they doing which are baptized over being dead, if all being dead rise not? And why are they baptized over being dead?

And why stand we in jeopardy every hour?

Truly your boasting is your which you have in the anointed YAHWASUA our Lord, accordingly I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantages it me, if being dead rise not?

Let us eat and drink; for tomorrow we die.

Be not deceived: evil communications corrupt good manners.

Awake to righteousness, and sin not; for some have not the knowledge of YAHWAH: I speak unto your shame.

But some will say, How are those being dead raised again, and with what body do they come?

Fools, that which you sow is not made alive, except it die:

And that which you sow, you sow not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

But YAHWAH gives it *a* body as it has pleased him, and to every seed his own body.

All flesh is not the same flesh: nevertheless truly one flesh of men, but another flesh of animals, but another of fish, but another of birds.

And celestial bodies, and bodies terrestrial: nevertheless truly the glory of the celestial is one, but of the terrestrial is another.

One glory of the sun, and another glory of the moon, and another glory of the stars: for star differs from star in glory.

So also is the resurrection of being dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown *a* natural body; it is raised *a* spiritual body. There is *a* natural body, and there is *a* spiritual body.

And so it is written, First, the man, Adam, became into *a* living person; last the Adam into *a* made alive spirit.

Howbeit that was not first which was spiritual, but that which was natural; and afterwards that which was spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of YAHWAH; neither does corruption

inherit incorruption.

Behold, I show you *a* mystery; We shall not all truly sleep, but we shall all be changed,

In *a* moment, in the twinkling of *an* eye, at the last trumpet: for the trumpets shall sound, and they shall be raised incorruptible being dead, and they shall be changed.

For this corruptible must put on incorruption, and this mortal puts on immortality.

So when this corruptible puts on incorruption, and this mortal puts on immortality, then is brought to pass the saying that is written, Death is swallowed up in victory.

Death, where is your sting? Grave [*hades*], where is your victory?

The sting of death is sin; and the power of sin is the law.

But the grace of YAHWAH, which gives us the victory through our Lord YAHWASUA the anointed.

Therefore, my beloved brethren, be you all steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you all know that your labor is not in vain in the Lord.

CHAPTER 16

NOW concerning the collection for the sanctified, as I have given order to the **ekklesiaes** in Galatia, even so do you all.

Upon the first *day* of the week let every one of you lay by him in store, as *God* has prospered him, that there be no gatherings when I come.

And when I come, whomsoever you all shall approve by letters, them will I dispatch to bring your liberality unto Jerusalem.

And if it be meet that I go also, they shall go with me.

Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

And it may be that I will dwell, yes, and winter with you, that you all may bring me on my journey wheresoever I go.

For I will not see you now by the way; but I trust to wait *a* while with you, if YAHWAH permit.

But I will wait at Ephesus until Pentecost.

For *a* great door and energized is opened unto me, and *there are* many adversaries.

Now if Timothy come, see that he may be with you without fear: for he works the work of the Lord, as I also *do*.

Let no one therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

But about *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Watch you all, stand fast in the faith, quit you like men, be strong.

Let all your things be done with love.

I beseech you, brethren, (*you all know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the sanctified,*)

That you all submit yourselves unto such, and to every one that helps with *us*, and labors.

I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

For they have refreshed my spirit and yours: therefore acknowledge you all them that are such.

The **ekklesiaes** of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the **ekklesia** that is in their house.

All the brethren greet you. Greet you all one another with *a* sanctified kiss.

The salutation of *me* Paul with my own hand.

If any man desire not the Lord YAHWASUA the anointed, let him be Anathema Maranatha.

The grace of our Lord YAHWASUA the anointed *be* with you.

My love *be* with you all in the anointed YAHWASUA. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timothy.

This concludes the book of 1st Corinthians.