

Paul Fus Letta

Ta Dem Een Corinth

1 Corinthians

1 1 A Paul, wa God call fa be postle ob Jedus Christ cause dat wa God wahn, da write dis yah letta, long wid broda Sosthenes.

2 We da write ta oona, God choch dey een Corinth, oona wa Jedus Christ done clean op an call fa be God own people. An we da write too ta all dem people all oba wa pray een de name ob we Lawd Jedus Christ, cause e we Lawd an dey Lawd too.

3 We pray fa God we Fada an we Lawd Jedus Christ bless oona an gii oona peace een oona haat.

De Blessin Dem wa Jedus Christ Gii

4 A da tell me God tankya all de time fa e blessin pon oona wen oona come fa be one wid Jedus Christ, 5 cause een Christ e done mek oona rich een ebry way, een all oona say an all oona ondastan een oona haat. 6 De Good Nyews bout Christ done come fa tek a stan een oona haat. 7 Cause ob dat, oona ain gone dout none ob dem blessin ob de sperit, wiles oona da wait fa dat time wen de Lawd Jedus Christ gwine come back. 8 E gwine keep on da mek oona scrong all de way ta de end, so dat God ain gwine find nottin fa condemn oona fa, wen dat day come wen we Lawd Jedus Christ come back. 9 Oona kin trus

Chapter 1

1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

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

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

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

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

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

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

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

18 For the preaching of the cross is to them that perish foolishness;

God fa do all wa e promise. E done call oona fa folla longside e Son, we Lawd Jedus Christ.

Oona Mus Gree wid One Noda

10 Me Christian bredren, A da beg oona by de tority ob de name ob we Lawd Jedus Christ, oona all mus gree wid one noda een de way oona tink an een wa oona wahn fa do. Den dey ain gwine be nottin fa oona fa spute bout. 11 A da tell oona dis, me bredren, cause some ob de people fom Chloe house done bring me wod say, quarrellin gwine on mongst oona. 12 Leh me splain wa A mean! One ob oona da say, "A da do wa Paul say." Noda da say, "A da do wa Apollos say." Some oda one ob oona da say, "A da do wa Cephas say." An noda one da say, "A da do wa Christ say." 13 Christ ain teah op eenta diffunt paat, ainty? A, Paul, ain been de one wa dey done kill pon de cross fa oona, ainty? An wen oona git baptize, dey ain baptize oona een Paul name, ainty? 14 A tank de Lawd dat A ain baptize none ob oona, cep fa Crispus an Gaius. 15 So den, dey ain nobody kin say oona been baptize een me name. 16 (A done baptize Stephanas too, an all dem wa lib een e house. Oda den dat, A ain memba ef A baptize no oda poson.) 17 Christ ain sen me so A kin baptize people. E sen me so A kin go roun da tell people de Good Nyews. An A ain fa tell um wid purty wod. A da tell um plain, cause A ain wahn fa tek nottin way fom de powa ob Christ pon de cross.

God Show E Powa an E Sense Shru Christ

18 De trute bout de cross ain mek no sense tall ta dem wa pon dey way fa be loss

faeba. Bot ta we wa God da sabe, dat show de powa ob God. 19 Dey done write een God Book say,

“A gwine tek de wise wod
 ob de people dem wa nyuse
 jes dey own sense,
 an A gwine bring um ta nottin.
 All de laanin dem people git fom
 book, A gwine chunk um out.”

20 Weh dem people wa hab a heapa sense? Weh de Jew Law teacha dem? Weh dem wa kin aagy good een de wol today? God done show dat all de sense dat people got een dis wol plain foolish.

21 God mek um so dat de people ob dis wol ain know um by dey own sense. God nyuse a foolish story fa sabe dem wa da bleebe pon um. 22 De Jew people wahn fa see miracle, an dem wa ain Jew da try fa figga ting out by dey own sense. 23 Bot now we da tell people bout Christ an how e done dead pon de cross. Dat bumfumble de Jew dem, an dem wa ain Jew, dey say dat ain mek no sense tall. 24 Bot ta dem wa God call fa come ta um, Jew people an dem wa ain Jew all two, we preach bout Christ, God powa an God sense. 25 Cause wa God do dat look like e ain mek no sense een people eye, dat mek way mo sense fa true den people sense. An wen people tink God weak, eben den e got mo powa den all de scrent ob man.

26 Me Christian bredren, memba wa kind ob people oona been wen God call oona. Ain many ob oona hab sense, coddin ta de people ob de wol. Ain many ob oona hab powa. Ain many ob oona bon eenta portant fambly. 27 Bot God pick wa people een de wol tink ain mek no sense tall fa

but unto us which are saved it is the power of God.

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

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

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

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things

of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Chapter 2

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

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

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

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

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

shame dem wa got dis wol sense. E pick dem wa ain got no powa tall, fa shame dem wa scrong. 28 God pick dem wa people hole cheap an tink dey ain wot nottin. God do dat fa mek wa people ob de wol tink walyable mount ta nottin. 29 Cause ob dis, dey ain nobody kin brag bout nottin front ob God. 30 God de one wa mek oona come fa be one wid Jedus Christ. God gii we good sense. Christ mek all ting right tween we an God. E mek we come fa be God own people an set we free. 31 So den, like dey write een God Book say, "Ef people wahn fa brag, leh um brag bout wa de Lawd done."

Wa We Say bout Christ pon de Cross

2 1 Me Christian bredren, wen A come ta oona fa tell de true wod bout God, A ain neba nyuse no fine wod like A got a heapa laanin. 2 Cause A been mek op me mind fa taak bout nottin bot jes Jedus Christ an how dey done kill um pon de cross. 3 A come ta oona weak an scaid an A beena tremble. 4 Wen A beena laan oona bout Jedus, A ain taak wid no sweet purty wod wa come fom jes wa people know. Stead ob dat, wen A taak bout Jedus, oona come fa know fa sho dat de powa ob God Sperit da wok een me. 5 So den oona know fa sho dat oona ain trus een Jedus jes cause ob wa people know. Oona trus een Jedus cause ob God powa.

God Own Sense

6 Stillyet wen we mongst people wa trus een Christ, we da taak ta um wid wod wa hab plenty sense. We ain nyuse de kinda sense wa people ob dis wol teach, needa

ob de leada dem wa da rule een de wol. Dey all dem da come ta nottin. 7 Bot de kinda sense we da taak, dat God own wa e ain leh people know bout. Dat de kinda sense dat God done pick fa we glory fo e mek de wol. 8 Ain none ob dem rula ob dis wol wa been ondastan dat kinda sense, cause ef dey been ondastan dat, dem rula ain been fa nail de Lawd ob glory pon de cross. 9 Bot like dey write een God Book say,

“Wa nobody ain neba see,
wa nobody ain neba yeh,
wa nobody ain neba study
e head bout,

dat de ting fa true dat God been
git ready fa dem wa lob um.”

10 Bot God hab e Sperit show we dis yah wa e ain neba show people fo now. God Sperit find out ebryting, eben all de secret ting dem bout God. 11 Cause nobody ain know wa noda poson da tink bout eenside dat poson haat. Jes dat poson own sperit eenside um know dat. Same way so, nobody ain ondastan wa God da tink bout, cep God own Sperit. 12 We ain got de sperit ob de wol eenside we. We got de Holy Sperit wa God sen we, so dat we kin ondastan all dem ting wa God gii we.

13 So den, wen we tell dem ting yah, we ain taak wid de kinda sense people laan we. We da taak dem wod dat God Sperit show we. Wen we laan people wa leh God Sperit rule oba um, we splain bout dem true ting dat de Sperit da tell we. 14 De poson wa ain got God Sperit eenside um, e ain pay no mind ta dem ting dat God Sperit da gii we, cause dem ting ain mek no sense tall ta um. E ain able fa ondastan um,

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

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

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

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

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

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto

him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Chapter 3

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

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

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

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

cause e God Sperit wa able fa mek people ondastan dem ting. 15 Bot de poson wa leh God Sperit rule oba um, e able fa jedge all ting. Bot ain nobody kin jedge de poson wa hab God Sperit. 16 Cause like dey write een God Book say,

“Whodat kin ondastan wa de Lawd da study e head bout?

Ain nobody able fa tell um wa fa do, ainty?”

Bot we da tink same way Christ da tink.

De People wa da Do God Wok

3 1 Me Christian bredren, A ain been able fa taak ta oona same like A taak ta people dat leh God Sperit rule oba um. A been haffa taak ta oona same like A taak ta people wa leh ting een dis wol rule oba um, like leetle chullun wa ain ondastan Christ way yet. 2 E stan like A beena gii oona milk fa drink. A ain gii oona meat fa nyam, cause oona ain been ready fa dat yet. An oona ain ready fa um eben now. 3 Oona keep on da lib like oona leh ting ob dis wol rule oba oona. Oona wahn wa oda people got an aagy wid one noda an ain gree togeda. Dat show dat oona da lib like oona leh ting ob dis wol rule oba oona, ainty? Fa true oona da do jes like people een dis wol. 4 Some ob oona say, “A da do wa Paul say.” An noda say, “A da do wa Apollos say.” Dat show fa true dat oona da do jes like people ob dis wol, ainty?

5 Atta all, who Apollos? Who Paul? We jes God saabant dat beena taak bout God ta oona so dat oona come fa bleebe pon Jedus. Apollos an me, each one ob we jes da do de wok dat God gii we fa do. 6 A beena plant de seed een oona haat.

Apollos wata um. Bot God de one dat mek de plant grow. 7 So den, de one wa plant de seed an de one wa wata um, dey all two ain nottin. God de one wa count mo den all, cause e da mek de plant grow. 8 De one wa plant an de one wa wata, all two wok fa de same ting. An God gwine gii ebrybody e pay fa de wok e done. 9 Cause we paatna, fa do God wok togeda. An oona stan like fiel dat God da wok.

Oona stan too like house dat God da build. 10 God mek um so dat A been able fa do de wok fa be de massa builda wa got sense. A done pit down de solid groun. Noda poson da build pontop um. Bot ebry poson mus tek cyah how e da build. 11 Jedus Christ de onliest solid groun. Ain nobody able fa pit down no oda solid groun. 12 Now den, wen people da build pontop dis yah solid groun, some ob um been nyuse gole, silba or fine stone. Oda people kin nyuse wood, hay or straw fa build. 13 Ebrybody gwine know de kind ob wok, good or bad, dat ebrybody done wen e beena build. Dey gwine know how people done, wen de day come wen God gwine jedge all people. Dat gwine show ebrybody bout um. Cause dat de day wen de fire gwine show jes wa kind ob wok ebry poson done. Dat fire gwine test um fa see ef e done good wok, or ef e wok bad. 14 Ef wa a poson done build pontop de solid groun ain bun op een de fire, God gwine gim e payback fa e wok. 15 Bot ef wa a poson done build git bun op een de fire, dat poson gwine loss out. E gwine be sabe, bot e gwine come out like somebody wa been fa bun eenside a fire bot jes haadly git out.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

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

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

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

13 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.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

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

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

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

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

23 And ye are Christ's; and Christ is God's.

16 Fa sho, oona know dat oona God own house an God Sperit da lib eenside oona, ainty dough? 17 Ef a poson stroy God own house, God gwine stroy dat poson. Cause dat God own house wa blongst ta um dat de poson stroy. An fa true, oona God own house.

18 Mus dohn none ob oona bleebe wa ain true. Ef one mongst oona tink e got sense, coddin ta people ob dis wol, e mus pit way e own sense an be like a fool wa ain mek no sense, so dat e kin git sense fa true. 19 Cause wa de people ob dis wol tink mek sense, dat ain mek no sense tall een God eye. Like dey write een God Book say, "De Lawd da ketch dem wa nyuse dey own sense een dis wol an trap um een dey foxy way." 20 An dey write gin say, "De people dat got sense jes coddin ta dis wol, de Lawd know dat wa dey da study bout ain wot nottin." 21 So den, ain nobody oughta brag bout wa people kin do. Ain nottin dat ain blongst ta oona. 22 Paul, Apollos, an Peter, dis wol, an life an det, dem ting wa dey yah now an dem wa gwine come fa be bye an bye, all dem blongst ta oona. 23 An oona blongst ta Christ, an Christ blongst ta God.

Chapter 4

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

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

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

De Postle Dem ob Christ

4 1 People oughta know dat we Christ saabant, an God gii we chaage fa mek people know dem ting bout God dat people ain neba know. 2 An fodamo, dem wa been pit een chaage mus show dat dey gwine do wasoneba dey massa tell um fa do. 3 Now A ain worry much tall ef oona or some oda people jedge me. Fa true, A ain eben jedge mesef. 4 Een me haat A tink A

ain guilty ob nottin. Bot dat ain mean A ain got no fault. De Lawd, e de one wa da jedge me. 5 So oona mus dohn jedge nobody fo de right time come. Oona mus wait til de Lawd come. E gwine bring ta light de ting dem wa dey een de daak now. E gwine mek ebrybody know wa people wahn een dey haat fa do. Wen de Lawd come, dat de time wen God gwine praise ebry poson coddin ta how dat poson oughta git praise.

6 Me Christian bredren, fa oona sake, A da taak bout Apollos an mesef fa laan oona dat oona oughta jes folla de ting dem wa been write down. Mus dohn do nottin mo. Den none ob oona ain gwine brag bout one poson, an ton ya back pon noda one. 7 Whodat mek oona mo betta den oda people? God gii oona wasoneba oona got, ainty? So den, ef dat so, hoccome oona da brag an mek like God ain gii oona wa oona got.

8 Oona tink now oona done git all oona need, ainty? Oona done git rich! Oona da lib like king, eben dough we ain been dey wid oona, ainty? A wish oona been king fa true, so we too kin rule longside oona. 9 Cause e seem ta me dat God pit we wa postle way down low een de las place ob all, jes like people dat been condemn fa dead een front ob all de oda people an de angel dem too. 10 We fool fa Christ, bot oona got sommuch sense fom Christ, ainty? We ain got no scrent, bot oona scrong fa true, ainty dough? People gii oona hona an pit oona way op high. Bot dey ain gii we no hona tall! 11 Right op ta now, we ain got nuff fa nyam an drink. We ain hab nottin bot rag fa weah. People

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

5 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 God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye 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.

7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

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

9 For I think that God hath 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.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked,

and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

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

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

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

19 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.

20 For the kingdom of God is not in word, but in power.

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

keep on da beat we an mek we suffa bad. An we jes keep on gwine fom place ta place. 12 We da wok haad wid we own han. Wen people hole we cheap, we bless um. Wen dey mek we suffa, we keep on pit op wid um. 13 Wen dey shrow slam pon we, we ansa um wid good wod. Eben right op ta now, we ain no mo den trash ta de people ob dis wol. Dey tink we ain wot nottin tall!

14 A ain write dis yah fa mek oona shame. A da write dis ta oona fa laan oona how oona oughta waak, cause oona jes like me own chullun dat A lob. 15 Eben ef oona got a whole heapa people fa watch out fa oona wiles oona da waak een Christ way, oona ain got bot jes one fada een Christ. A come fa be oona fada een Jedus Christ wen A tell oona de Good Nyews. 16 So den, A da beg oona fa waak wid Christ jes like A da waak wid um. 17 Dat wa mek me sen Timothy ta oona. E jes like me own son. A lob um, an e da do wa de Lawd tell um fa do. Timothy gwine memba oona bout how A da waak een de way ob life dat Jedus Christ gii me. Dat wa A laan dem een de choch ebryweh.

18 Some ob oona been git biggity, cause oona tink A ain been gwine come see oona. 19 Bot ef de Lawd say so, ain gwine be long tall fo A come ta oona. Den A gwine find out wa dem biggity people yah got powa fa do, an not jes wa dey da taak bout. 20 Wen God da rule een people haat, ain de wod dey da taak dat matta. E God powa dat matta. 21 Wa way oona wahn me fa come ta oona? Oona wahn me fa come ta oona wid a stick, or wid a haat ob lob an da taak soft ta oona.

**Mus Mek de One wa da Lib Loose Life
Lef de Choch**

5 ¹ Fa true, people da tote de nyews say some mongst oona een de choch da lib loose life. An dat so bad dat eben dem wa ain know God ain lib dat way. A yeh say one man da sleep wid e step-modda dey! ² Stillyet, oona biggity down! Stead ob dat, oona oughta be too saary, ainty? Oona oughta mek de man wa lib like dat lef fom mongst oona. ³ Eben dough A ain dey close ta oona een me body, me haat dey wid oona. Same like A been day wid oona, A done jedge de man ⁴ een de name ob de Lawd wa do dis. Wen oona geda togeda an me haat dey wid oona, wid de powa ob we Lawd Jedus, ⁵ den oona mus han dat man yah oba ta Satan fa stroy um so dat man sperit kin be sabe een de day wen de Lawd gwine come back.

⁶ Ain right fa oona brag so! Oona know wa dey say, ainty? “Jes a leeleetle bit ob yeast da mek all de bread dough rise.” ⁷ Oona mus git rid ob dat ole yeast. Den oona kin be all clean like a nyew lump ob bread dough wa ain got no yeast een um, an A know dat how oona stan fa true. Cause Christ de lamb dat dey done sacrifice fa we Passoba. ⁸ We ain oughta hab de Passoba feas wid sin an ebil een we life. Dat like de bread dat got ole yeast een um. We oughta hab de feas wid we clean an true life wa like bread dat ain got no yeast een um.

⁹ A done write een me letta ta oona, dat oona mus dohn hab nottin fa do wid people dat lib loose life. ¹⁰ A ain mean de people ob dis wol dat ain know God wa lib loose life, or wa got de big eye, or dem wa

Chapter 5

¹ It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

² And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

³ For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

⁴ In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

⁵ To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

⁶ Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

⁷ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

⁸ Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

⁹ I wrote unto you in an epistle not to company with fornicators:

¹⁰ Yet not altogether with the fornicators of this world, or with the

covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

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

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

da tief, or wa da woshup idol. Ef oona ain been wahn fa hab nottin fa do wid all dem people, oona haffa jes git outta dis wol fa sho. 11 Bot now A da write oona fa splain dat oona mus dohn hab nottin fa do wid nobody dat call esef Christian broda, stillyet e da lib loose life, or e got de big eye, or e da woshup idol, or e da taak bad bout people, or e a dronka, or e da tief. Oona ain oughta eben sit down fa nyam wid nobody wa do dem ting.

12 Ain none ob me bidness fa jedge people wa ain eenside de choch. Bot oona oughta jedge dem wa eenside de choch wid oona, ainty? 13 God gwine jedge dem outside de choch. Like dey write een God Book say, "Oona mus mek de ebil man lef fom mongst oona."

Chapter 6

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

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

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 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?

Mus Dohn Cyaa Ya Christian Broda ta Court

6 1 Ef one ob oona got aught ginst ya Christian broda, mus dohn cyaa um ta court ta de jedge wa ain know God. Stead ob dat, leh God people handle de case. 2 Ain oona know dat de time da come wen God people gwine jedge de whole wol? So den, ef oona gwine jedge de whole wol, fa sho, oona able fa jedge de leetle case yah. 3 Ain oona know dat we gwine jedge angel? Well den, ef we gwine jedge angel, we oughta be way mo able fa jedge dem case een dis life yah! 4 So ef oona haffa hab susha case, oona ain gwine tek um fa be jedge front ob people dat ain got no standin een de choch, ainty? 5 A say dis fa mek oona shame! Oona ain gwine tell me dat dey ain none mongst oona dat got sense fa jedge de case wen oona Christian

bredren got aught ginst one noda. **6** Stead ob leh God people handle de case, bredren da tek one noda an cyaa um ta court. E da leh dem wa ain bleebe God jedge de case fa um!

7 Wen oona cyaa um ta court fa settle aught mongst oonasef, dat show oona ain da waak right wid God tall. Ain e betta fa leh oda people do ya bad? Ain e betta fa leh um tek ya propaty? **8** Stead ob dat, oona da do oona Christian broda bad. Oona da tek one noda propaty. Oona da do dis ting yah ta oona own Christian bredren!

9 Ain oona know dat none ob dem wa lib wickity life ain gwine lib weh God da rule. Mus dohn fool oonasef. People wa da lib loose life, dem wa da woshup idol dem, dem people wa ron roun on dey husban or dey wife, an dem man wa sleep wid oda man, dey ain gwine lib weh God da rule. **10** People wa got light han, dem wid de long eye, dem wa dronka, dem wa da ron dey mout da taak bad bout oda people, an dem wa da tief, ain none ob dem gwine lib weh God da rule needa. **11** Some ob oona nyuse fa be like dem people yah. Bot een de name ob de Lawd Jedus Christ an een de Sperit ob we God, oona sin done been wash way. Oona been set side fa be God own people. Ebryting done been mek right tween oona an God.

Nyuse Oona Body fa God Glory

12 People say, "A free fa do wasoneba A wahn. Ain no law fa stop me." Bot ain all ting wa ya kin do, ton out fa be good fa ya. A kin say, "A free fa do wasoneba A wahn. Ain no law fa stop me." Bot A ain gwine

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

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

8 Nay, ye do wrong, and defraud, and that *your* brethren.

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

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

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 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 power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

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

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Chapter 7

1 Now concerning the things whereof ye wrote unto me: *It is good* for a man not to touch a woman.

leh nottin wa A do mek me a slabe, so dat A cyahn stop do um. 13 Oda people kin say, "Food fa de stomach, an de stomach fa food." Dat true, bot God gwine stroy all two ob dem. De Lawd ain mek people body fa lib loose life. E mek people body so dat dey kin saab um. An de Lawd, e de one wa gii people ebryting wa good fa dey body. 14 Wid e powa God done mek de Lawd git op fom mongst de dead people an lib gin. An e powa gwine mek we lib gin too.

15 Fa true, oona know dat oona body dem ebry one a paat ob Christ body, ain dat so? A gwine tek one paat ob Christ body an mek um paat ob de body ob a loose ooman? Dat mus dohn happen! 16 Oona know dat wen a man jine e body ta a loose ooman, e an de ooman all one body, ainty? Dey write een God Book say, "De two ob um, wen dey lay down wid one noda, gwine be one body." 17 Bot wen people bleebe an jine deyself ta de Lawd, den dey one sperit wid de Lawd.

18 Oona mus dohn lib loose life. All de oda sin dat people do, dey ain go ginst dey own body. Bot wen people lib loose life, dey da sin ginst dey own body. 19 Ain oona know dat oona body God House, weh de Holy Sperit da lib dey dey eenside oona? Oona ain blongst ta oona own sef. Oona blongst ta God. 20 God done pay de price fa oona. So den, oona oughta nyuse oona body fa gii hona ta God.

Paul Wod bout Marry Bidness

7 1 Now den, A gwine deal wid dem ting oona done write bout een oona letta. Dis yah wa A da say.

Ef a man ain git marry, dat good. ² Bot cause dey sommuch loose life all roun, ebry man oughta hab e own wife an ebry ooman oughta hab e own husban. ³ De man wa marry oughta sattify e wife. Same fashion, de marry ooman oughta sattify e husban. ⁴ De wife ain hab no right fa say no ta e husban. E body blongst ta e husban. Same way so, de husban ain hab no right fa say no ta e wife. E body blongst ta e wife. ⁵ Mus dohn hole yasef back fom one noda, cep wen oona gree togeda fa do dat jes fa a wile so dat oona kin spen de time fa pray ta God. Soon as dat time oba, go back an be wid one noda de way husban an wife do. Dat way, oona ain gii Satan no room fa tempt oona cause oona ain able fa tek chaage ob oonasef.

⁶ A ain say oona haffa do dis. A jes da tell oona how A tink e good fa do um. ⁷ A wish all ob oona been jes like me. Bot ebrybody hab dey own special gif fom God. One got dis kind, an noda got sompin diffunt.

⁸ Now A da say dis yah ta oona wa ain marry, an ta de wida ooman dem. E good ef oona ain git marry, same like A ain marry. ⁹ Bot ef oona ain able fa do dout somebody, oona oughta git marry. E betta fa git marry den fa bun.

¹⁰ Now A say dis yah ta oona wa marry. Dis ain jes me da taak. Dis a chaage fom de Lawd. A marry ooman mus dohn lef e husban. ¹¹ Bot ef e do lef um, e mus dohn git marry gin. Odawise, e oughta go back ta e husban. An de husban mus dohn worce e wife.

¹² Now A say dis ta de oda res ob oona. Dis yah fom me, e ain fom de Lawd. Ef a

² Nevertheless, *to* avoid fornication, let every man have his own wife, and let every woman have her own husband.

³ Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

⁵ Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

⁶ But I speak this by permission, *and* not of commandment.

⁷ For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

⁸ I say therefore to the unmarried and widows, It is good for them if they abide even as I.

⁹ But if they cannot contain, let them marry: for it is better to marry than to burn.

¹⁰ And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

¹¹ But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

¹² But to the rest speak I, not the Lord: If any brother hath a wife that

believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 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 holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

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

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

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

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free

man wa bleebe hab wife wa ain bleebe pon de Lawd, an de wife gree fa keep on da lib wid um, de man mus dohn worce e wife.

13 Same way so, ef a ooman wa bleebe hab husban wa ain bleebe, an de husban gree fa keep on da lib wid um, de ooman mus dohn worce e husban. 14 Cause de husban wa ain bleebe done come fa be one wid e wife, so God gwine tek de husban like one ob e own. An cause de wife wa ain bleebe done come fa be one wid e husban, God gwine tek de wife like one ob e own. Ef dat ain been so, dey chullun ain gwine be fit fa God. Bot de way e stan, dey fit fa God. 15 Bot ef de husban or de wife wa ain bleebe wahn fa lef um, leh um lef um. Wen dat happen, de husban or wife wa bleebe, e free fa go e own way. God call we fa hab peace. 16 Wife, how ya gwine know ya ain gwine sabe ya husban? Husban, how ya gwine know ya ain gwine sabe ya wife?

De Way Oona Oughta Waak wid God

17 Ebrybody oughta lib e life de same way dat de Lawd mek fa um, like e been wen God call um. Dis de chaage A gii een all de choch dem. 18 Ef a man done been circumcise wen God call um, e ain oughta tek way de maak dat show e circumcise. Ef a man ain been circumcise wen God call um, e ain oughta hab um circumcise um. 19 Ef a man circumcise or ef e ain circumcise, dat ain mean nottin. Wen ya da do wa God say, dat wa count mo den all. 20 Ebrybody oughta keep on de same way e been wen God call um. 21 Ef ya been a slabe wen God call ya, mus dohn leh dat trouble ya. Bot ef ya git de chance fa be free, tek um. 22 Cause whosoneba been a

slabe wen de Lawd call um, e de Lawd free poson. Same way so, whosoneba been a free poson wen de Lawd call um, e Christ slabe. 23 God done buy oona. E done pay fa oona wen Christ dead pon de cross. So now oona e slabe. Mus dohn leh nottin ob dis wol mek oona come fa be slabe ob oda people. 24 Me Christian bredren, ebry one ob oona oughta waak wid God de same way ya been wen God call ya.

Wod fa Dem wa Ain Marry

25 Now A say dis yah bout dem wa ain marry yet. God ain gii me no rule bout um, bot A da tell oona wa A jedge fa be right. An God wa show mussy ta me gii me sense, so dat wen A da taak, people kin bleebe wa A tell um.

26 Cause ob de trouble time now, A tink e mo betta fa ebrybody fa stay same like e been. 27 Ef ya hab a wife, ya ain oughta try fa git rid ob um. Ef ya ain marry, oona ain oughta go da look fa a wife. 28 Bot ef a man wa ain marry git marry, dat ain no sin. An ef a ooman wa ain know no man git marry, dat ain no sin. Bot dem wa marry gwine hab a whole heapa trouble een dis life. A ain wahn oona fa haffa suffa dem trouble. 29 Me Christian bredren, A mean fa say dey ain much time lef. Fom now on, leh de man dem wa hab wife lib same like dem wa ain hab no wife. 30 Leh dem wa da weep an wail lib like dey ain sad. Leh dem wa da rejaice lib like dey ain da rejaice. An leh dem wa da buy ting lib like dey ain hab dem ting. 31 Dem wa hab bidness wid ting een dis wol ain oughta spen all dey time pon um. Cause dis wol like we shim, e da pass way.

man: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

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

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

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

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

30 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;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

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

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

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

35 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 ye may attend upon the Lord without distraction.

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

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

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

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

32 A ain wahn oona fa hab no worry. A man wa ain marry, e consaan wid de Lawd wok, how e kin please de Lawd. 33 Bot a marry man consaan esef wid ting ob dis wol, how e kin please e wife. 34 So e hab two ting dat consaan um all de time. A wida ooman or a ooman wa ain neba know no man, dey consaan wid de Lawd wok, cause dey wahn all wa dey da do wid dey body, an all wa dey tink, mek um fa God. Bot a marry ooman consaan wid ting ob dis wol, how e kin please e husban.

35 A da tell oona dis fa hep oona. A ain da try fa stop oona fom de ting oona wahn fa do. A wahn oona fa lib een de right way an dohn leh nottin stop oona da wok fa de Lawd wid all oona haat.

36 Now A say dis yah bout de man wa gage fa marry a ooman bot e ain know wa fa do. Ef de man tink e ain da do wa right fa e ooman, ef e ain haadly able fa tek chaage ob esef, den dey oughta git marry, like e wahn fa do. Dat ain no sin. 37 Bot ef e ain haffa, ef e able fa tek chaage ob esef an e done mek op e mind dat e ain gwine git marry ta de ooman, den dis man da do de right ting too. 38 So den, de man wa git marry ta e ooman, e da do right. Bot de man wa ain git marry, e gwine do mo betta.

39 A marry ooman ain free fom e husban long as e still da lib. Bot ef e husban done dead, de ooman free fa git marry ta wasoneba man e wahn, long as dat man blongst ta de Lawd. 40 Bot A tink dat ooman gwine be mo heppy ef e stay same like e da, mo den ef e git marry gin. An A bleebe dat God Sperit da hep me wen A say dis.

**Paul Wod bout Food dat People
Done Sacrifice ta Idol**

8 1 Now dis yah wa A da say bout food dat people done sacrifice ta idol. Dat true wa dey say, we all know a heapa ting. An wen people tink dey know sompin, dey git de big head. Bot wen we lob one noda, we hep one noda waak wid God mo betta. 2 Ef somebody tink e know sompin, dat show e ain know nottin yet. 3 Bot ef somebody lob God, God know dat poson.

4 Now den, we spose fa nyam food dat people done sacrifice ta idol? We know dat idol ain no god tall. We know dat dey ain no oda god cep de one God. 5 Eben ef dey sompin een heaben an een dis wol wa people da call "god," an eben dough dey plenty ob dem "god" an plenty ob dem "lawd," 6 stillyet, we know dat fa we dey jes one God, we Fada. All ting come fom God an we lib fa um. An we know dat dey jes one Lawd, Jedus Christ. God we Fada hab Christ mek all ting, an Christ da gii we life.

7 Bot ain all people know dis. Some people wa nyuse fa bleebe een idol, now wen dey da nyam food dat done been sacrifice ta idol, dey tink dat food stillyet blongst ta idol. Dey ain bleebe scrong nuff een Christ een dey haat yet. So dey tink dey da do wa ain right wen dey nyam dat food. 8 Bot food ain mek we no betta een God eye. We ain got nottin fa loss wid God ef we ain nyam um. An we ain got nottin fa gain ef we nyam um needa.

9 Bot oona mus tek cyah. Mus mek sho dat jes cause oona free, oona ain gwine mek oona Christian bredren sin ef dey ain know fa sho yet wa ting right. 10 Spose

Chapter 8

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

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

4 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.*

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

6 But to us *there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

7 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.*

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat 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;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

somebody wa ain know yet wa ting right bout dis, e see one ob oona wa know wa right, da nyam food eenside de house weh people woshup idol? Wen e see ya, e gwine tink e kin nyam de food wa done been sacrifice ta idol, ainty? 11 So den, dis ting ya know gwine stroy de oda broda Christ done dead fa, cause e ain know no betta yet. 12 Wen ya do dat, ya da sin ginst ya Christian broda, an ya da hut um cause ya courage um fa do wa e ain know right fa do. Dat mean ya da sin ginst Christ. 13 So den, ef wa A nyam gwine mek me Christian broda fall eenta sin, A ain neba gwine nyam no mo ob dat meat. Cause A ain wahn fa be sponsable fa mek me broda fall eenta sin.

Chapter 9

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

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

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

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

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or

De Right wa a Postle Hab

9 1 Ain A a free man? Ain A a postle? Ain A done see Jedus we Lawd wid me own eye? An fa true, cause ob me wok as a postle, oona come fa be one wid de Lawd, ainty dough? 2 Eben ef oda people ain tink A a postle fa sho, A a postle ta oona! Cause ob de way oona da waak wid de Lawd, oona show dat fa true A a postle.

3 Wen people quizzit me, da say A ain da do right, dis yah wa A kin ansa um. 4 Fa true, we got de right fa tek food an drink, ainty? 5 Ain we got de right fa hab a wife long wid we wen we da trabel, same like de oda postle dem an de Lawd broda dem an Peter da do? 6 Ya da say Barnabas an me, jes we two haffa keep on da wok fa we libin, same time we da wok fa de Lawd? 7 Ain no sodja wa haffa pay e own way, ainty? Ain no faama wa plant grape wine an den ain nyam none ob de grape ob dat

wine. An ain nobody wa mind sheep dat ain git none ob de sheep milk, ainty dough?

8 A ain tink dem ting outta me own head, cause de Law dat God gii Moses say de same ting. 9 Dey write een de Law dat God gii Moses say, “Mus dohn tie op de ox mout so e ain able fa nyam wiles e da tread out de grain.” Now den, ain fa sake ob dem ox dat God say dat, ainty? 10 Fa sho, God mean we wen e say dat, ainty dough? Dey done write dat fa we sake. Cause de plowman wa da plow de groun an de one wa da geda de haabis, all two dem oughta do dey wok wid de hope dat dey gwine git dey paat ob dat haabis. 11 We beena plant God seed een oona haat. Ef we git haabis fom oona ob dem ting dat we body need fa lib, dat ain tommuch, ainty? 12 Ef oda people got a right fa tink oona gwine gim dem ting dey body need, ain we got a right eben mo den dem?

Stillyet, we ain mek nyuse ob we right. Stead ob dat, we pit op wid all kind ob ting so dat nottin ain gwine stop de Good Nyews bout Christ. 13 Fa sho, oona know dat dem wa da wok een God House git dey ration fom dey wok een God House. An dem wa mek animal sacrifice pon de alta een God House git dey paat ob de meat wa dey da sacrifice. 14 Same way so, de Lawd chaage we, say dem wa da preach de Good Nyews bout Christ, dey oughta git wa dey need fa lib cause ob de wok dey da do.

15 Bot A ain neba aks nobody fa gii me none ob dem good ting wa A got a right fa hab. An A ain da write dis letta ta oona cause A da look fa dem ting fom oona now. A ain gwine leh nobody tek way me right

who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live of *the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 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.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 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.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain them the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 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 save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth

fa brag bout dis. Fo A do dat, leh me dead. 16 Stillyet, wen A da preach de Good Nyews bout Jedus Christ, A ain got no right fa brag. A haffa do dat. E gwine be too bad fa me ef A ain tell de Good Nyews ebryweh. 17 Ef A da do me wok cause A wahn fa do um, den A got me payback. Bot ef A do me wok cause A haffa do um, A jes do um cause God gii me dis wok fa do. 18 So den, wa me payback? Dis me payback: A able fa preach de Good Nyews dout pay. Wen A do dat, A ain aks fa all dem ting wa A got a right fa aks fa. 19 A a free man. A ain blongst ta no man. Stillyet, A mek mesef a slabe ta ebrybody, so dat A gwine bring all dem wa A kin bring ta Christ. 20 Wen A da wok wid Jew people, A da lib same fashion like dem Jew, so dat A kin bring um ta Christ. An eben dough A ain haffa lib coddin ta de Law dat God gii Moses, A lib coddin ta dat Law, so dat A kin bring dem ta Christ. 21 Same fashion, wen A da wok wid people wa ain lib coddin ta de Jew Law, A da lib like A ain onda de Jew Law, so dat A kin bring dem ta Christ. A ain mean fa say A ain do wa God Law say, cause fa true A da lib onda Christ Law. 22 Ta dem wa ain gone faa yet wid Christ, A kin mek like A too ain gone faa yet, so dat A kin hep dem go mo faa. So coddin ta how all people da lib, A change how A lib, fa find all kind ob way A kin fa sabe some ob dem people.

23 A da do all dis so dat de Good Nyews kin spread all oba, an A kin hab me paat ob de blessin dat de Good Nyews da bring. 24 Oona know fa true dat ob all de people wa da ron een a race, jes one ob um kin win de prize, ainty? Same way so, oona

too oughta ron een susha way dat oona gwine win de prize. 25 Ebrybody wa da ron een a race gwine do all dey kin do fa mek dey body fit, so dey able fa ron mo betta. Dey do all dat fa git a crown pon dey head dat ain gwine las long. Bot we gwine git a crown dat las faeba. 26 Well den, A da pit all me haat eenta de race. A ain da do like a boxa man wa ain neba hit de one e da fight ginst. 27 A treat me body rough, A da do all dem ting wa mek me able fa tek chaage ob me body. A da do dat so dat God ain neba gwine tell me dat atta A done preach de Good Nyews ta people all oba, A ain fit fa win de prize.

Paul Waan Dem een Corinth

10 1 Me Christian bredren, A wahn fa mek oona memba wa happen ta we ole people. De cloud been dey oba um fa protec um an dey all pass shru de sea. 2 Onda dat cloud an shru de wata ob de sea, dey all come fa be baptize one wid Moses. 3 Dey all beena nyam de same food wa come fom God. 4 An dey all beena drink de same drink wa God gim. Cause God own rock gone long wid um, an dey beena git dey drink fom dat. Dat rock dey been Christ. 5 Stillyet, mos all ob um ain please God, so de time come wen dey dead body been scatta een de desat.

6 Now den, dem ting yah happen fa waan we dat we ain oughta pit we haat pon ebil ting, like we ole people done. 7 We mus dohn woshup idol like some dem beena do. Like dey write een God Book say, "De people been seddown fa nyam an drink, an dey git op fa dance." 8 We mus dohn lib loose life, like some

the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 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

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

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

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

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

19 What say I then? that the idol is any thing,

dem people done. An twenty-shree tousan ob um done dead een one day. 9 We mus dohn try de Lawd, like some ob dem done, an snake bite um an dey dead. 10 An we mus dohn grumble, like some ob dem people beena do, an de Det Angel kill um.

11 All dem ting yah happen ta um fa mek we know wa gwine happen ta we ef we do like dat. Dey done write um down fa waan we, cause we da lib een a time wa close ta de end.

12 So ef one ob oona tink e da stanop scrong, e oughta tek cyah dat e ain gwine faddown. 13 Ebry kinda test oona hab, dat de same kinda test oda people hab. Bot all de time God do wa e promise fa do. E gwine gii ya scrent so dat ya ain haffa do nottin bad. Jes wen ya wahn fa do dat ebil ting, dat same time dey, God gwine mek ya able fa stan scrong, an e gwine show ya de way fa keep fom do dat wrong ting dat ya been wahn fa do.

14 So den, me deah Christian bredren, mus dohn woshup idol tall. 15 A da taak ta oona like people wa got sense. Ya kin mek op ya own mind bout wa A da tell ya. 16 Een de Lawd Suppa wen we drink wa dey een de cup, we tank God dat we all hab we paat een de blood dat Christ done shed fa we, ainty? An wen we broke de bread, we all hab we paat een Christ body, ainty? 17 Dey one bread dey. Eben dough dey plenty ob we, we all one body, cause we all da nyam dat one bread.

18 Leh we look at de Jew people. Dem wa nyam de ting dey done sacrifice ta God, dey all hab dey paat een dat sacrifice pon de alta, ainty? 19 Wa dat mean? Dem idol an de food wa people sacrifice ta idol ain

mount ta nottin tall, ainty? 20 A da tell oona, de food wa people wa ain know God da sacrifice ta idol pon dey alta, dey da gim ta ebil sperit. Dey ain gii dat sacrifice ta God. An A ain wahn oona fa hab no paat wid ebil sperit. 21 Ya cyahn drink bof de wine fom de cup dat de Lawd gii an drink fom de cup people done nyuse fa woshup ebil sperit. Same way so, ya cyahn nyam an hab paat een bof de Lawd table an een de table ob sacrifice ta ebil sperit dem. 22 Fa true, we ain wahn fa mek God bex wid we, ainty? Fa sho, we ain tink we mo stronga den God!

23 Some people say, "We free fa do wasoneba we wahn. Ain no law fa stop we." Bot ain all ting wa people kin do wa ton out fa be good fa um. Dey say, "We free fa do wasoneba we wahn. Ain no law fa stop we." Bot ain all ting build we op. 24 Leh all people do wa good fa oda people, steada wa good fa dey own sef.

25 Ya free fa nyam anyting dey sell een de meat maakut. Ain haffa trouble ya mind an quizzit bout weh de food come fom. 26 Cause dey write een God Book say, "Dis wol an all ting een um blongst ta de Lawd."

27 Ef somebody wa ain bleebe eenbite ya fa come nyam wid um an ya wahn fa go, ya oughta nyam wasoneba dey gii ya. Ain haffa trouble ya mind an quizzit bout weh de food come fom. 28 Bot ef somebody tell ya say, "Dey done sacrifice dat food dey ta idol," ya mus dohn nyam dat food. Ya ain oughta nyam um fa sake ob de one wa done tell ya dat, cause ef ya nyam um, dat gwine trouble e mind. 29 A ain mean fa say, ef ya nyam de food, dat gwine trouble

or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

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

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

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

26 For the earth is the Lord's, and the fulness thereof.

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

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the

other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Chapter 11

1 Be ye followers of me, even as I also am of Christ.

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

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 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.

ya mind. Bot dat gwine trouble de mind ob de one wa tell ya bout um.

Now den, ya aks jes cause dat gwine trouble de mind ob somebody else, wa dat haffa do wid me? 30 Ef A tank God fa me food fo A nyam um, fa sho ain nobody oughta shrow slam pon me, say A da do bad cause A nyam de food wa A done tank God fa, ainty?

31 Ebryting oona do, ef ya da nyam or ya da drink or ya da do oda ting, ya oughta do ebryting een susha way dat God git de praise fa um. 32 Ya oughta lib ya life so dat ya ain gwine mek no trouble fa Jew people, or fa people wa ain Jew, or fa de people ob God choch. 33 Oona oughta do like A do. Een ebryting wa A do, A da try fa please all people. A ain try fa git nottin fa mesef, bot A da wok fa hep oda people so dey kin git sabe.

11 1 So oona oughta do like A da do, een de same way A da do like Christ.

How fa Do Wen Oona da Woshup Togeda

2 Oona da do good, cause een ebryting oona da memba me an da folla ebryting de same way A laan oona. 3 Bot A wahn oona fa ondestan dat Christ de head oba ebry man, de husban de head oba e wife, an God de head ob Christ. 4 So de man wa kiba e head wen e da pray or wen e da tell people God wod, e ain hona Christ. 5 An de ooman wa ain kiba e head wen e da pray or wen e da tell God wod, e ain hona e husban. E like dat ooman head shabe. 6 Ef a ooman ain kiba e head, den e oughta git e hair cut off. Bot wen de ooman shabe e head or cut e hair, e bring shame pon esef,

so e oughta kiba e head. 7 A man ain oughta kiba e head, cause God mek man like esef, an man da gii hona ta God. Bot de ooman da gii hona ta man. 8 Cause God ain mek man fom paat ob ooman. God mek ooman fom paat ob man. 9 An God ain mek man fa sake ob ooman. God mek ooman fa sake ob man. 10 Cause ob dat, an cause ob de angel dem, ooman oughta kiba e head, fa show dat e dey onda e husban tority. 11 Stillyet, wen we lib een de Lawd way, ooman cyahn do dout man, an man cyahn do dout ooman. 12 Fa true, God done tek a paat fom man an mek ooman. Same way so, e true dat man bon fom ooman. Bot all ting come fom God.

13 A wahn oona fa mek op oona own mind. E right fa ooman pray ta God wen e head ain kiba? 14 Fa true, de way God mek ting een dis wol laan we dat wen man hab long hair, people ain gwine spec um, ainty? 15 Bot long hair fa a ooman e glory. God gim long hair fa kiba e head. 16 Bot ef somebody wahn fa aagy bout dat, leh we tell um say dis de way we beena do, an we an de choch ob God dem ain neba do um no oda way.

De Suppa We da Nyam fa Memba de Lawd

Matthew 26:26-29; Mark 14:22-25; Luke 22:14-20

17 Bot A ain gwine say oona da do good bout de ting dem dat A da come now fa chaage oona fa do. Cause wen oona gEDA togeda, dat do mo bad den good. 18 Now dis yah de fus ting A wahn fa taak bout. A yeh say een oona choch meetin, oona cyahn gree wid one noda, an oona wide op eenta group ginst one noda. An A bleebe dey some trute een wa A yeh. 19 A spouse

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

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

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 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.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

dey haffa be group mongst oona dat cyahn gree wid one noda, fa show dem mongst oona wa da waak een God way fa true.

20 Wen oona geda togeda, oona kin tink oona da nyam de Lawd Suppa, bot e ain so.

21 Cause wen oona nyam, ebry one ob oona go head an nyam e own food an dohn wait fa nobody else. So some people stay hongry, an some people git dronk. 22 Fa sho, wen oona wahn fa nyam an drink, oona got oona own house fa do dat een, ainty? Oona treat God choch like dort an mek shame de people wa ain got nottin, ainty? Wa A gwine say ta oona? A gwine tell oona say oona do good bout dis? Fa sho, A ain gwine do dat!

23 So den, de Lawd gii me dis wa A pass on ta oona. De same night wen dey han oba de Lawd Jedus ta dem wa been wahn fa kill um, E pick op a bread. 24 E tell God tankya fa um, an e broke um op. Den e say, "Dis me body A broke fa oona. Oona mus do same like dis fa memba me." 25 Same way so, wen dey done nyam suppa, e pick op de cup. E say, "Dis cup de nyew cobnant seal wid me blood. Oona mus do dis fa memba me wensoneba oona drink um like dis."

26 Cause til de Lawd come back, wensoneba oona nyam dis bread an drink fom dis cup, oona da mek people know dat de Lawd done dead fa all people. 27 So den, wensoneba somebody da nyam de Lawd bread or drink fom e cup een a way dat ain show hona, dat poson dey, e guilty ob sin, cause e ain gii hona ta de Lawd body an e blood. 28 Ebrybody oughta look eenside e haat good fa see ef e right wid God, fo e nyam de bread an drink fom de

cup. 29 Cause wen somebody da nyam de bread an drink fom de cup an e ain memba dat e da nyam de Lawd body an wa dat mean, dat one dey done bring de Lawd jedgiment pon esef. 30 Cause ob dat jedgiment, plenty ob oona ain got no screment, plenty ob oona sick, an some done dead. 31 Ef we look eenside we haat good fa see ef we right wid God fus, fo we nyam de bread an drink fom de cup, de Lawd ain gwine jedge we. 32 Bot wen de Lawd da jedge we, e da punish we so dat een de end e ain gwine haffa condemn we, long wid de people ob de wol.

33 So, me Christian bredren, wen oona geda togeda fa nyam de Lawd Suppa, oona mus wait fa one noda. 34 Ef one ob oona hongry, leh um nyam een e own house, so dat wen oona geda togeda, oona ain gwine bring de Lawd jedgiment pon oonasef. Now bout dem oda bidness, A gwine chaage oona bout um wen A come ta oona.

Dem Diffunt Gif wa de Holy Sperit da Gii

12 1 Now den, me Christian bredren, A wahn oona fa ondestan de trute bout de gif dem de Holy Sperit da gii. 2 Oona know dat wen oona ain know God yet, oona git ton way fom de right road an woshup idol wa ain got no life. 3 So den, A wahn oona fa ondestan dat ef de Holy Sperit tek chaage ob a poson, e ain gwine say, "Leh dey be a cuss pon Jedus." An nobody ain able fa say, "Jedus de Lawd," cep de Holy Sperit da tek chaage ob um.

4 Dey plenty diffunt kind ob ting dat God Sperit da gii we, bot de same Holy Sperit da gii we um all. 5 Dey plenty

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Chapter 12

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

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

14 For the body is not one member, but many.

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

16 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?

diffunt way fa saab de Lawd, bot all we da saab de same Lawd. 6 People wa know how fa do plenty diffunt kinda wok, bot de same God da mek all people know how fa do all dem wok. 7 God da gii ebrybody sompin fa show dat e Sperit powa da wok eenside um fa de good ob all de people. 8 God Sperit da mek one poson able fa taak wid sense. Same time, de same Sperit da mek noda one able fa laan people. 9 De same Sperit da gii one poson fait. E da gii oda one powa fa heal sick people. 10 An de same Sperit da gii one poson powa fa do miracle. Same time, e da gii noda one powa fa taak God wod. De Sperit da mek oda one able fa know ef God Sperit or oda sperit da mek people taak wa dey da taak. God Sperit da mek oda poson able fa taak oda language. An e da mek noda one able fa tapetate dem oda language. 11 Dat de same Holy Sperit wa da gii ebrybody dey gif fa do wa e wahn um fa do.

One Body wa Got Plenty Paat

12 Same way a body hab all kinda paat, an all dem ting paat ob de same body, e de same say so wid Christ. 13 De same Holy Sperit done baptize we all, an we come fa be one body. Some ob we Jew people, an oda people ain Jew. Some slabe an oda people free. An de same Sperit done come eenside all ob we.

14 De body ain got jes one paat. De body got plenty paat. 15 Ef de foot say, "A ain a han, so A ain blongst ta de body," dat ain mean fa say de foot ain still paat ob de body. 16 An ef de yea say, "A ain a eye, so A ain blongst ta de body," dat ain mean fa say de yea ain still paat ob de body. 17 Ef

de one whole body been jes a eye, how e gwine yeh? Ef de one whole body been jes a yea, how e gwine be able fa smell ting? 18 Bot fa true, God pit ebry paat yah een de body jes de way e wahn um. 19 Ef all dem diffunt paat yah been jes one paat, de body ain gwine be a body tall. 20 Bot fa true dey plenty paat, stillyet dey mek op jes one body.

21 So den, de eye cyahn tell de han say, "A kin do dout ya!" De head cyahn tell de foot say, "A kin do dout ya." 22 No, we cyahn do dout dem body paat wa we tink ain got much scrent. 23 An dem paat ob de body wa we tink ain wot nottin, dey de one we tek cyah ob mo betta. An dem paat wa ain so fine fa see, we kiba dem op. 24 Bot we ain haffa kiba op dem paat wa fine fa see. God done pit all de paat togeda een de body een susha way so dat dem paat wa we tink ain wot sommuch git hona mo den dem oda one. 25 God done dis so dat dey ain gwine be no quarrellin een de body. Bot de diffunt paat fa lib een susha way dat dey hab de same cyah fa one noda. 26 Ef one paat da suffa, all de oda paat suffa wid um. Ef one paat git praise, all de oda paat rejaice wid um.

27 Now den, oona mek op Christ body. Ebry one ob oona a paat ob dat body. 28 Dat so e stan een de choch. God been pit all de paat dem een place. Fus, de postle dem, secon, de prophet dem, tird, de teacha dem. Den God pit dem wa da do miracle. Atta dem, e pit dem wa e gii powa fa heal, an den dem wa able fa hep oda people, den dem wa able fa lead oda people. An den, dem wa e gii de gif fa taak oda language. 29 Fa sho, all de people ain

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

18 But now hath God set the members every one of them in the body, as it hath pleased him.

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

20 But now *are they* many members, yet but one body.

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

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

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

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

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

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps

governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

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

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

Chapter 13

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

postle, ainty? Dey ain all prophet, an dey ain all teacha. Dey ain all got powa fa do miracle, ainty? 30 All ob um ain got powa fa heal. Dey ain all able fa taak oda language, an dey ain all got powa fa tapetate dem oda language. 31 So den, set oona haat pon dem gif wa mo betta den all de res.

An now A gwine show oona de bes way ob all.

Lob

13 1 Eben ef A kin taak een all de language dem wa people da taak an wa de angel dem da taak, ef A ain lob oda people, all wa A da say ain mount ta nottin. E jes like de nise wen somebody da beat a bucket or wen a cymbal da soun too loud. 2 Eben ef A got powa fa tell people wod wa God tell me fa say, an ef A kin ondastan all God plan wa e ain tell oda people an A know all ting, an ef A bleebe God sommuch dat e da gii me powa fa moob mountain, eben ef A able fa do all dem ting yah, ef A ain lob oda people, A ain wot nottin. 3 Eben ef A gii way ebyrting A got an A gree fa leh um bun me body, ef A ain lob oda people, all dat ain do me no good.

4 Ef oona lob oda people, oona gwine beah wid um. Oona gwine be kind ta um. Oona ain gwine all de time wahn wa dey got, an oona ain gwine brag on oonasef an be oppity. 5 Ef oona lob people, oona gwine be manisable all de time an oona ain gwine wahn ya own way. Oona ain gwine git bex, an oona ain gwine keep ting een oona haat ginst oda people wa do oona wrong. 6 Ef oona lob oda people, oona ain

gwine rejaice oba no ebil ting, bot oona gwine rejaice oba wa true. 7 Ef oona lob people, oona gwine beah op onda ebryting wa people do ta oona. Oona gwine be ready fa bleebe good ting bout people. Oona gwine hope fa de betta bout um, an oona gwine pit op wid people an lob um eben wen oona da suffa.

8 Lob ain neba gwine end. De wod wa God tell e people fa taak, time da come wen dem people ain gwine taak um no mo. De oda language dem wa people da taak, time da come wen people ain gwine taak dem no mo. An all de ting wa people know, time da come wen dey ain gwine know um no mo. 9 Cause we ain know ebryting. We jes know paat. An eben dough God gii we de wod fa taak ta oda people, we ain able fa tell ebryting. 10 Bot wen de time come wen all ting gwine be how dey spose fa be, we ain gwine jes haf know ting, an we ain gwine jes haf do ting no mo.

11 Wen A been a chile, A beena taak same like chullun da taak. A beena tink like chullun da tink, an A beena ondestan same like chullun da ondestan. Bot now dat A a man, A done do way wid dem chilish ting. 12 Wa ting we da see now, dey like wa we kin see een a mirror wa ain cleah. Bot den wen dat time come, we gwine see too good, eye ta eye. Dey plenty ting A ain know now, bot dat time dey, A gwine know all too good, jes like God da know all ting bout me too good.

13 Now den, dey shree ting dat gwine las. People gwine bleebe. Dey gwine look fowaad wid hope, an dey gwine lob. Bot lob de ting dat great de mos.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

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

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

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

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Chapter 14

1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 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 prophesying, or by doctrine?

Mo Bout de Gif dem fom de Holy Sperit

14 1 So mo den all, oona mus try fa lob oda people. Wid all oona haat oona oughta keep on da look fa git dem gif wa de Holy Sperit da gii. An de gif dat oona oughta try fa mo den all, dat God Sperit gwine mek oona able fa tell people God wod dat e gii oona fa say. 2 Cause de one wa got de gif fa taak een diffunt kind ob language, e ain da taak ta people. E da taak ta God, cause fa true, ain nobody ondastan um. Wid de powa wa God Sperit gim, e da say ting dat oda people ain know. 3 Bot de one wa da tell people de wod wa God tell um fa say, dat one da taak ta people, an wa e da say kin hep um git mo scronga een de Lawd an courage um an gim comfot. 4 De one wa da taak diffunt kind ob language, e da hep jes esef fa git mo scronga, bot de one wa da taak wod wa God tell um fa say, e da hep all de people ob de choch git mo scronga.

5 So den, A like fa all ob oona fa taak diffunt kind ob language. Bot mo den dat A wahn oona fa tell people de wod dat God gii oona fa say. Cause de one wa da tell people de wod wa God tell um, dat one mo greata den de one wa da taak diffunt kind ob language, cep ef dey somebody dey wa kin splain wa e da say, so dat de wod e da say kin hep all de people ob de choch git mo scronga. 6 So, me Christian bredren, wen A come ta oona, ef A staat fa taak diffunt kind ob language dem wa oona ain ondastan, how dat gwine hep oona? A ain gwine hep oona no way, cep ef A tell oona ting wa God show me, or ting wa e mek me know, or ting wa e da tell me, or ting wa oona oughta laan bout.

7 Ef a poson da play sompin like flute or haap wa ain got no life een um, ain nobody gwine know wa tune e da play ef e ain play dem note good an cleah, ainty? 8 An ef de one wa da play bugle wa ain blow um good an cleah, fa true ain nobody gwine git ready fa go fight, ainty? 9 Same way so wid oona. Ain nobody gwine ondestan wa oona da taak bout ef oona da taak diffunt kind ob language wa people cyahn ondestan. Oona wod jes gwine blow way een de breeze. 10 Fa sho, dey plenty diffunt language een de wol, stillyet ain none ob um wa ain hab meanin. 11 Bot ef A ain ondestan de language wa somebody da taak, de one wa da taak um gwine be a scanja ta me an A gwine be a scanja ta um. 12 Now oona wahn tommuch fa God Sperit fa gii oona dem ting wa e da gii. So den, oona oughta try mo an mo fa nyuse wa God Sperit da gii oona dat mek oona able fa hep de choch.

13 Cause ob dat, de one wa da taak diffunt kind ob language wa people ain ondestan, e mus pray ta God fa mek um able fa splain wa e da say. 14 Cause ef A pray een dat diffunt language yah, me sperit da pray fa true, bot me mind ain git no good fom um, cause A ain ondestan wa A da say. 15 So wa A fa do? A gwine pray wid me sperit, bot A gwine pray too wid me mind. A gwine sing wid me sperit, bot same way so, A gwine pray wid me mind. 16 Wen oona da tell God tankya wid jes oona sperit, how kin somebody wa come ta meetin bot ain ondestan bout dem ting yah, how kin e say, "Amen" wen oona git done? E ain ondestan nottin dat oona da say ainty? 17 Eben dough oona da pray

7 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?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

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

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

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

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

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

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

15 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.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 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, saith the Lord.

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

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come

good fa true, wen oona tell God tankya, oona ain da hep de oda one wa da listen ta oona, tall.

18 A da tell God tankya cause A da taak dem diffunt kind ob language mo den all ob oona. 19 Stillyet, wen we people ob de choch da meet togeda, A tink e mo betta dat A say fibe wod wa people gwine ondastan an wa gwine laan um sompin, den fa say ten tousan wod een diffunt kind ob language dat people ain ondastan.

20 Me Christian bredren, oona mus dohn tink like chullun. Fa true, oona oughta be like leetle chullun wen e come ta ebil, bot oona mus tink like grownop people. 21 Dey write een God Book dat de Lawd say,

“A gwine bring people
wa come outta oda country
wa taak oda language dem dat
dis people ain ondastan.

A gwine bring dem come-
yah people fa taak
ta dis people.

Bot eben den, dis people ain
gwine pay no tention ta Me.”

22 So den, wen God mek somebody able fa taak diffunt kind ob language wa people ain ondastan, dat fa show de people wa ain bleebe dat God hab powa. Dat ain fa dem wa bleebe God. Bot wen God mek somebody able fa tell de wod wa e tell um fa say, dat fa people wa bleebe. Dat ain fa dem wa ain bleebe God.

23 So ef all de people ob de choch geda togeda an den dey all staat fa taak diffunt kind ob language dem wa people ain ondastan, wen de people wa ain know bout dem kinda ting an ain bleebe pon

God come eenta de choch meetin, dey gwine say oona outta oona head, ainty? 24 Bot ef all de choch people da tell de wod wa God gim fa say, wen somebody wa ain ondastan bout dem kind ob ting an ain bleebe God come eenta de choch meetin, wen e yeh wa dey da say, e gwine come fa know fa true dat e a sinna. An wa e yeh fom all dem gwine mek um jedge esef. 25 All de ting wa hide eenside e haat gwine come out fa all fa know. So e gwine kneel down an woshup God an tell de people say, "Fa true, God dey dey wid oona!"

God Ain Wahn Ting Mix Op een de Choch Meetin Dem

26 So den, me Christian bredren, dis wa A mean. Wensoneba oona geda togeda fa woshup, some ob oona gwine hab a song fa praise God. Noda one gwine hab sompin fa laan de oda res ob de people. Noda one hab sompin fa tell dat God da show um. Noda one gwine taak diffunt kind ob language wa people ain ondastan. Noda one gwine splain wa dat one done say. All dem ting yah wa oona do, dey haffa be fa hep de choch people waak mo betta een God way. 27 Ef some people gwine taak dem diffunt kind ob language wa people ain ondastan, den no mo den two or shree oughta taak. Dey oughta taak one atta noda, an somebody mus splain wa dey da say. 28 Bot ef dey ain nobody dey wa kin splain, den dem people yah wa da taak een diffunt kind ob language mus dohn say nottin een de choch meetin. Dey mus taak jes een dey own haat an ta God. 29 Two or shree people wa God gii wod fa tell, dey

in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

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

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

27 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.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

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

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

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

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

33 For God is *not the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 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 the Lord.

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

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

40 Let all things be done decently and in order.

oughta taak. An de oda res mus pay tention fa know ef dey da tell God wod fa true. 30 Bot ef God gii wod ta some oda one wa da sit dey een de meetin, de one wa beena taak fus oughta stop. 31 Oona all kin tell de wod wa God gii oona, one by one, so dat ebrybody kin laan an git courage fa waak God way. 32 Dem wa God gii de powa fa tell e wod, dey kin trol wa dey say. 33 Cause God ain wahn fa hab we mix op. E wahn fa hab ebryting go good an peaceable.

Same like een all de choch dem ob God people, 34 de ooman dem mus dohn say nottin een de choch meetin. Dey ain got no right fa taak dey an dey ain oughta be leada dey, jes like de Jew Law tell we. 35 Ef de ooman dem wahn fa know bout sompin, leh um aks dey husban bout um een dey own house. Ef ooman taak een de choch meetin, dat a shameful ting.

36 Fa true, de wod ob God ain fus come fom oona, ainty? An ain jes oona wa done yeh dat wod, ainty dough? 37 Ef one ob oona tink e got de gif fa taak de wod wa God gim or ef e tink God Sperit da mek um able fa do some oda ob dem ting, dat one dey oughta know fa sho dat wa A da write yah, dat wa de Lawd chaage we fa do. 38 Ef e ain pay no tention ta dis wa A say, oona mus dohn pay no tention ta dat poson.

39 So den, me Christian bredren, wid all oona haat oona oughta wahn de powa fa tell God wod. An mus dohn tell people dat dey cyahn taak dem diffunt kind ob language wa people ain ondestan. 40 Bot oona mus do all ting een de right way an een good fashion.

Christ da Lib Gin

15 ¹ Me Christian bredren, A wahn oona fa memba bout de Good Nyews wa A beena tell oona. Oona done tek um eenta oona haat. An dat mek oona keep on da bleebe an da stan strong fa God. ² De wod wa A tell oona, dat de Good Nyews. An dat Good Nyews yah da sabe oona, ef oona stillyet keep on da memba um een oona haat, cep ef oona bleebe oda ting dat ain wot nottin.

³ A come da tell oona dat wod wa dey done laan me. Dat wod wa betta faa mo den all oda ting, tell we dat Christ done dead fa sabe we fom we sin, jes like dey write een God Book. ⁴ Dey bury um, an God mek um git op fom mongst de dead pon de tird day an lib gin, jes like dey write een God Book. ⁵ Christ come an appeah ta Peter, an den noda time e appeah ta de tweb postle. ⁶ Den e appeah ta mo den fibe hundud ob we Christian bredren, all at de same time. Mos ob dem people ain dead yet, bot some done dead. ⁷ Atta dat, e appeah ta James. Den e appeah ta all de postle dem.

⁸ Las ob all, e appeah ta me too, eben dough A been like somebody wa been bon at de wrong time. ⁹ Cause dem oda postle mo betta den me, an A ain fit fa hab um eben call me postle, cause A beena mek de people ob God choch suffa. ¹⁰ Bot God bless me, fa dat mek me wa A da. An dat blessin dat God gii me ain been fa nottin, cause A beena wok mo den all de oda postle dem. Bot fa true, A ain beena wok jes by mesef. Cause ob God blessin, e powa een me beena hep me wok. ¹¹ So den, whosoneba beena do de wok, weza A or

Chapter 15

¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

⁴ And that he was buried, and that he rose again the third day according to the scriptures:

⁵ And that he was seen of Cephas, then of the twelve:

⁶ 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.

⁷ After that, he was seen of James; then of all the apostles.

⁸ And last of all he was seen of me also, as of one born out of due time.

⁹ For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

¹⁰ But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

¹¹ Therefore whether *it were* I or they, so we

preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

dem oda postle tell oona bout de Good Nyews, we all da tell de same Good Nyews, an dis wa oona bleebe.

We Christian Gwine Lib Gin

12 Now den, we beena tell oona say, God done mek Christ git op fom mongst de dead an lib gin. So hocomme some ob oona da say, God ain gwine mek dem wa done dead lib gin? 13 Ef dat so, dat mean fa say God ain eben mek Christ lib gin. 14 An ef God ain mek Christ lib gin, den de Good Nyews we da tell people ain mean nottin, an oona trus een Christ ain mean nottin needa. 15 An eben mo den dat, oona da say we da lie bout God, cause we beena say e done mek Christ git op fom mongst de dead an lib gin. Bot ef dat true wa oona da say, dat God ain mek people wa done dead lib gin, dat mean fa say God ain mek Christ lib gin. 16 Cause ef God ain mek de people wa done dead lib gin, dat mean fa say e ain mek Christ lib gin needa. 17 An ef God ain mek Christ lib gin, oona trus een Christ ain mount ta nottin, an oona sin still yet da rule oba oona. 18 Ef God ain mek Christ lib gin, dat mean fa say too, dat dem wa done dead, wa beena bleebe pon Christ, dey done loss faeba. 19 Ef de hope we hab een Christ good jes fa dis wol, people oughta be saary fa we mo den fa all de oda people een all de wol.

20 Bot fa true, God done mek Christ git op fom mongst de dead an lib gin. E de fus mongst a whole heapa people God gwine mek git op fom mongst de dead an lib gin. 21 Cause jes one man done bring det eenta de wol. Same way so, one man mek dem wa done dead lib gin an git op outta dey

grabe. 22 All people dead cause dey one wid Adam. Same way so, God gwine mek all dem wa come fa be one wid Christ lib gin. 23 Bot ebrybody gwine lib gin coddin ta e own time. Christ fus, den wen e come back, dem wa blongst ta Christ gwine git op fom mongst de dead an lib gin. 24 Den de end gwine come. Christ gwine win out oba all dem wa da rule an all dem wa hab tority an powa. Den Christ gwine han oba all e da rule ta God so dat God e Fada gwine be King oba all. 25 Christ haffa rule til God done win out oba all e enemy an pit um down onda e foot. 26 De las enemy God gwine stroy gwine be det. 27 Cause dey write een God Book say, "God done pit all ting onda e foot." Now wen e say "all ting" done been pit onda um, fa sho, dat ain mean God esef been pit onda um, cause God de one wa da pit all ting onda Christ. 28 Bot wen all ting done been pit onda Christ rule, den Christ, de Son, e gwine be onda God, wa done pit all ting onda Christ. So den, God gwine be great mo den all, an rule oba all.

29 Now den, leh we taak bout de people wa dey da baptize fa sake ob dem wa done dead. Ef, like some people da say, God ain mek dem wa done dead lib gin fa true, hoccome people go git baptize fa sake ob dem wa done dead? 30 An wa bout we? Hoccome we da pit wesef een danja all de time? 31 Me Christian bredren, ebry day A da look det een de eye! A da tell oona dis fa true, cause ob me praise ta God fa oona een Jedus Christ we Lawd. 32 Right yah een Ephesus A done fight fa me life jes like A beena fight wid wile beast dem. Ef A done dat jes fa sattify mesef, wa good dat

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

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

26 The last enemy *that* shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the

dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

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

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but *there* is one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars:

gwine do me? Ef God ain mek dem people wa done dead lib gin, den jes like dey say, "Leh we nyam an drink an hab a good time, cause demarra we gwine dead."

33 Oona mus dohn leh nobody fool oona. "Ef good people keep on da waak longside ebil people, den de good one dem gwine be ruint." 34 Oona oughta git oona sense back. Mus dohn waak een ebil way no mo. Cause some ob oona ain know God. Oona oughta be too shame wen A say dat ta oona.

De Body We Gwine Git Wen We Lib Gin

35 Somebody gwine aks say, "How God gwine mek people wa done dead git op fom mongst de dead an lib gin? Wa kinda body dey gwine hab?" 36 Ya a fool man! Wen ya plant seed een de groun, de seed ain gwine staat fa sprout an grow cep e done dead fus. 37 Wa ya da plant een de groun, dat jes a seed no mo, like a grain ob wheat or oda seed. Wa ya da plant ain de big plant wa gwine grow op atta a wile fom de seed. 38 God da mek de seed ton eenta de body ob a plant, jes like e wahn um fa be. E da mek ebry kind ob seed ton eenta e own kind ob plant.

39 All ting wa hab life ain hab de same kind ob body. People hab one kind ob body, animal hab noda kind. Bod hab noda kind ob body, an fish hab noda kind.

40 Same way so, dey some body wa dey een heaben an oda body wa dey een dis wol. Bot dey one kind ob beauty wa blongst ta de body dem een heaben. Dey noda kind ob beauty wa blongst ta de body dem een dis wol. 41 An de sun hab e own kind ob beauty. De moon hab noda. De staa dem hab noda, an eben mongst de

staa dem, one hab one kind ob beauty an noda hab diffunt kind.

42 Dat so e gwine be wen God mek dem wa done dead git op fom mongst de dead an lib gin. Wen dey bury de body yah, dat body da perish. Bot de body wa God gwine mek lib gin, dat body ain neba gwine perish. 43 Wen dey bury de body, e ain hab no hona tall. Bot wen God mek um git op, e gwine be too purty. Wen dey bury de body, e ain hab no scrent tall. Bot wen God mek um git op, e gwine be scrong. 44 De body dey bury, dat a body wa come fom de dort. Bot de body wa God gwine mek git op, dat de body wa come fom de Sperit. Fa sho, dey a body fom de dort, an dey haffa be a body fom de Sperit. 45 Dey write een God Book say, "God mek de fus man, Adam, fa be a poson wa git life." Bot de las Adam, e come fa be a sperit wa da gii life. 46 De body de Sperit da gii ain come fus. De body wa come fom de dort come fus, an atta dat de body dat de Sperit da gii. 47 God done tek de dort ob de groun een dis wol fa mek de fus man. De secon man come fom heaben. 48 De people wa blongst ta dis wol, dey jes like de man wa God mek fom de dort ob dis wol. Dem wa blongst ta heaben, dey jes like de man wa come fom heaben. 49 We beena hab body wa like de body ob de man wa God done mek fom de dort ob dis wol. Same way so, we gwine be like de man wa come fom heaben.

50 Me Christian bredren, dis wa A mean fa say ta oona. De body ob dis wol wa God mek flesh an blood, dat cyahn hab no paat dey weh God da rule. An nottin dat dead gwine hab no powa fa ton eenta ting wa cyahn neba dead. 51 Leh me tell oona

for *one* star differeth from *another* star in glory.

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

43 It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power:

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

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

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

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

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

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

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

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

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Chapter 16

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

sompin wa been secret. Listen ta dis! We ain all gwine dead, bot God gwine change we all. 52 Dat gwine happen too quick, like wen somebody wink e eye, wen dey blow de las trumpet. Wen dey blow dat trumpet, God gwine mek dem wa done dead lib gin an git op wid nyew body wa cyahn neba dead. An God gwine change we all. 53 We body wa da dead mus ton eenta body wa cyahn neba dead. Dat wa dead haffa ton eenta dat wa cyahn neba dead. 54 So wen wa been dead done ton eenta dat wa cyahn neba dead, den wa dey write een God Book gwine come true. Dey say, "Fa true, de Lawd done stroy det! E done win de victory fa eba!"

55 "Det, tell me weh dat victory
ya beena say ya done win?
Det, tell me weh ya got powa
fa do me bad?"

56 Sin mek det able fa do people bad, an de law mek sin hab powa. 57 Bot leh we tell God tankya! God da gii we de victory shru we Lawd Jedus Christ!

58 So den, me deah Christian bredren, oona mus stan strong een de Lawd. Mus dohn leh nottin mek oona doubt. Oona mus keep on da do de Lawd wok all de time. Cause oona know dat fa true, all ting wa oona da do fa de Lawd ain gwine be fa nottin.

De Collection fa God People

16 1 Leh we taak now bout de money oona gwine geda fa hep God people. Oona mus do jes like A been chaage de Christian dem een de choch dem een Galatia fa do. 2 Pon de fus day ob ebry week, ebry one ob oona oughta pit

some money ta one side, coddin ta de money e done git. Sabe op dat money yah, so dat atta A come, oona ain gwine haffa gEDA op no mo money fa dat. 3 Den, wen A git ta oona, A gwine sen de bredren dat oona say oona trus fa cyaa oona collection money ta Jerusalem. Fo dey go, A gwine gim letta fa leh God people een Jerusalem know dat we sen um. 4 Bot ef e look like e betta fa me fa go too, den dey gwine go long wid me.

Wa Paul Mek Op E Mind fa Do

5 Wen A come fom Macedonia, A gwine come ta oona. Cause A done mek op me mind fa pass shru Macedonia. 6 A gwine stay wid oona fa some time ef A kin, or eben stay all de winta. Den oona kin hep me so dat A kin trabel on ta wehsoneba A gwine atta dat. 7 Wen A come fa see oona, A ain wahn fa stay jes a leetle time, as A da pass by. Ef de Lawd leh me, A hope fa stay dey some wile wid oona.

8 Bot A gwine stay yah een Ephesus til de day ob Pentecost. 9 Cause dey a chance yah, fa true, fa do a big wok fa God, eben dough dey heapa enemy wa ain wahn de wok fa go on.

10 Wen Timothy git ta oona, mus mek um know dat fa sho oona da gim hearty welcome, cause e da wok fa de Lawd jes like me. 11 Ain nobody oughta hole um cheap. Oona mus hep um so e kin trabel on e way peaceable, so e kin come back ta me. Cause me an de Christian broda da wait fa um fa come back ta we.

12 Now leh we taak bout we bredren Apollos. Plenty time A done beena tell um e oughta go fa see oona, long wid de oda

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

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

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

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

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

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

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

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

12 As touching *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.

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

14 Let all your things be done with charity.

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

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

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

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

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

bredren. Bot e ain sho dat e oughta go jes now. Wen e git de chance, e gwine come see oona.

De Las Wod ob Paul een Dis Letta

13 Oona mus keep oona eye open. Stanop fa true fa de fait oona hab een de Lawd. Mus hab courage an be scrong fa God. 14 Een ebryting oona da do, oona mus lob de people.

15 Oona done yeh bout Stephanas an e fambly. Dey been de fus fa bleebe pon Christ een Achaia. An dey beena gii dey life da wok fa God people. 16 Me Christian bredren, A da beg oona fa folla dem kind ob leada yah an all de oda people wa da jine um, da wok haad wid um.

17 A heppy dat Stephanas, Fortunatus, an Achaicus done come. Wen oona ain been able fa come, dey done mek op fa wen A ain hab oona wid me. 18 Dey beena mek me haat glad, jes like dey mek oona haat glad. People like dem kind yah, dey fit fa git hona fom oona.

19 Dem choch een Asia province da tell oona hey. Aquila an Priscilla an de people ob de choch wa da geda een dey house, da tell oona hey een de Lawd wid all dey haat. 20 An all de Christian bredren yah say hey.

Tell one noda hey een de name ob de Lawd.

21 Now A wid me own han da write dis paat: A Paul da tell oona hey.

22 Ef dey somebody wa ain got no lob fa de Lawd, leh dey be a cuss pon um. We Lawd da come!

23 A pray dat de Lawd Jedus bless oona.

24 A lob oona all een Jedus Christ.

Amen.