

I Corinthians

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

1 Παῦλος (Paul), κλητός (a called) ἀπόστολος (apostle) Χριστοῦ (of Christ) Ἰησοῦ (Jesus) διὰ (by the) θελήματος (will) Θεοῦ (of God), καὶ (and) Σωσθένης (Sosthenes), ὁ (the) ἀδελφός (brother),

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

1:2 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

2 Τῇ (To the) ἐκκλησίᾳ (church) τοῦ (-) Θεοῦ (of God) «τῇ (-) οὐσίᾳ (being) ἐν (in) Κορίνθῳ» (Corinth), ⇔ «ἡγιασμένοις (having been sanctified) ἐν (in) Χριστῷ (Christ) Ἰησοῦ» (Jesus), κλητοῖς (called) ἁγίοις (holy), σὺν (together with) πᾶσιν (all) τοῖς (those) ἐπικαλουμένοις (calling on) τὸ (the) ὄνομα (name) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ) ἐν (in) παντὶ (every) τόπῳ (place), αὐτῶν (both theirs) καὶ (and) ἡμῶν (ours):

1:2 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:

1:3 Grace be unto you and peace from God our Father and from the Lord Jesus Christ.

3 Χάρις (Grace) ὑμῖν (to you) καὶ (and) εἰρήνη (peace) ἀπὸ (from) Θεοῦ (God) Πατρὸς (Father) ἡμῶν (of us) καὶ (and) Κυρίου (the Lord) Ἰησοῦ (Jesus) Χριστοῦ (Christ).

1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1:4 I thank my God, always on your behalf, for the grace of God which is given you **of** Jesus Christ;

4 Εὐχαριστῶ (I thank) τῷ (the) Θεῷ (God) «μου» (of me) πάντοτε (always) περὶ (concerning) ὑμῶν (you) ἐπὶ (for) τῇ (the) χάριτι (grace) τοῦ (-) Θεοῦ (of God) τῇ (-) δοθείσῃ (having been given) ὑμῖν (you) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus),

1:4 I thank my God always on your behalf, for the grace of God which is given you **by** Jesus Christ;

1:5 That in every thing ye are enriched **of** him, in all utterance and in all knowledge,

5 ὅτι (that) ἐν (in) παντὶ (everything) ἐπλουτίσθητε (you have been enriched) ἐν (in) αὐτῷ (Him), ἐν (in) παντὶ (all) λόγῳ (speech) καὶ (and) πάσῃ (all) γνώσει (knowledge),

1:5 That in every thing ye are enriched **by** him, in all utterance, and in all knowledge;

1:6 Even as the testimony of Christ

6 καθὼς (as) τὸ (the) μαρτύριον (testimony) τοῦ (about) Χριστοῦ (Christ) ἐβεβαιώθη (was confirmed) ἐν (in) ὑμῖν (you),

1:6 Even as the testimony of Christ

was confirmed in you,

1:7 So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ,

1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1:10 Now I beseech you, brethren, **in** 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.

1:11 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.

7 ὥστε (so as for) ὑμᾶς (you) μὴ (not) ὑστερεῖσθαι (to be lacking) ἐν (in) μηδενὶ (not one) χαρίσματι (gift), ἀπεκδεχομένους (eagerly awaiting) τὴν (the) ἀποκάλυψιν (revelation) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ),

8 ὃς (who) καὶ (also) βεβαιώσει (will sustain) ὑμᾶς (you) ἕως (to the) τέλους (end), ἀνεγκλήτους (blameless) ἐν (in) τῇ (the) ἡμέρᾳ (day) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ).

9 πιστὸς (Faithful is) ὁ (-) Θεὸς (God), δι' (by) οὗ (whom) ἐκλήθητε (you were called) εἰς (into) κοινωνίαν (fellowship) τοῦ (with the) Υἱοῦ (Son) αὐτοῦ (of Him), Ἰησοῦ (Jesus) Χριστοῦ (Christ), τοῦ (the) Κυρίου (Lord) ἡμῶν (of us).

10 Παρακαλῶ (I exhort) δὲ (now) ὑμᾶς (you), ἀδελφοί (brothers), διὰ (by) τοῦ (the) ὀνόματος (name) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ), ἵνα (that) τὸ (the) αὐτὸ (same thing) λέγητε (you speak) πάντες (all), καὶ (and) μὴ (not) ἦ (there be) ἐν (among) ὑμῖν (you) σχίσματα (divisions); ἦτε (you may be) δὲ (however) κατηρτισμένοι (having been knit together) ἐν (in) τῷ (the) αὐτῷ (same) νοῖ (mind) καὶ (and) ἐν (in) τῇ (the) αὐτῇ (same) γνώμῃ (judgment).

11 ἐδηλώθη (It was shown) γὰρ (for) μοι (to me) περὶ (concerning) ὑμῶν (you), ἀδελφοί (brothers) μου (of me), ὑπὸ (by) τῶν (those) Χλόης (of Chloe), ὅτι (that) ἔριδες (quarrels) ἐν (among) ὑμῖν (you) εἰσιν (there are).

was confirmed in you:

1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1:10 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.

1:11 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.

1:12 Now this I say, that **many** of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

12 λέγω (I mean) δὲ (now) τοῦτο (this), ὅτι (that) ἕκαστος (each) ὑμῶν (of you) λέγει (says), “Εγὼ (I) μὲν (indeed) εἰμι (am) Παύλου (of Paul),” “Εγὼ (I) δὲ (and) Ἀπολλῶ (of Apollos),” “Εγὼ (I) δὲ (and) Κηφᾶ (of Cephas),” “Εγὼ (I) δὲ (and) Χριστοῦ (of Christ).”

1:12 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.

1:13 Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?

13 Μεμέρισται (Has been divided) ὁ (-) Χριστός (Christ)? μὴ (Not) Παῦλος (Paul) ἐσταυρώθη (was crucified) ὑπὲρ (for) ὑμῶν (you)? ἢ (Or) εἰς (into) τὸ (the) ὄνομα (name) Παύλου (of Paul) ἐβαπτίσθητε (were you baptized)?

1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1:14 I thank God that I baptized none of you but Crispus and Gaius,

14 εὐχαριστῶ (I thank) [τῷ (-) θεῷ] (God) ὅτι (that) οὐδένα (no one) ὑμῶν (of you) ἐβάπτισα (I baptized), εἰ (if) μὴ (not) Κρίσπον (Crispus) καὶ (and) Γάϊον (Gaius),

1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1:15 Lest any should say that I had baptized in mine own name.

15 ἵνα (so that) μὴ (not) τις (anyone) εἴπη (should say) ὅτι (that) εἰς (into) τὸ (-) ἐμὸν (my) ὄνομα (name) ἐβαπτίσθητε (you were baptized).

1:15 Lest any should say that I had baptized in mine own name.

1:16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

16 ἐβάπτισα (I baptized) δὲ (now) καὶ (also) τὸν (the) Στεφανᾶ (of Stephanas) οἶκον (household); λοιπὸν (as to the rest), οὐκ (not) οἶδα (I know) εἴ (whether) τίνα (any) ἄλλον (other) ἐβάπτισα (I baptized).

1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1:17 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.

17 οὐ (Not) γὰρ (for) ἀπέστειλέν (sent) με (me) Χριστός (Christ) βαπτίζειν (to baptize), ἀλλὰ (but) εὐαγγελίζεσθαι (to preach the gospel), οὐκ (not) ἐν (in) σοφίᾳ (wisdom) λόγου (of discourse), ἵνα (that) μὴ (not) κενωθῇ (be emptied of power) ὁ (the) σταυρὸς (cross) τοῦ (of the) Χριστοῦ (Christ).

1:17 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.

1:18 For the preaching of the cross is to them that perish, foolishness;

18 Ὁ (The) λόγος (message) γὰρ (for) ὁ (-) τοῦ (of the) σταυροῦ (cross), τοῖς (to those) μὲν (indeed) ἀπολλυμένοις (perishing) μωρία (foolishness) ἐστίν (is);

1:18 For the preaching of the cross is to them that perish

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

τοῖς (those) δὲ (however) σωζομένοις (being saved), ἡμῖν (to us), δύναμις (power) Θεοῦ (of God) ἐστίν (it is).

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

1:19 For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent.

19 γέγραπται (It has been written) γὰρ (for): “Ἀπολῶ (I will destroy) τὴν (the) σοφίαν (wisdom) τῶν (of the) σοφῶν (wise), καὶ (and) τὴν (the) σύνεσιν (intelligence) τῶν (of the) συνετῶν (intelligent) ἄθετήσω (I will frustrate).”

1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1:20 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?

20 Ποῦ (Where is the) σοφός (wise)? ποῦ (Where the) γραμματεὺς (scribe)? ποῦ (Where the) συζητητῆς (debater) τοῦ (the) αἰῶνος (age) τούτου (of this)? οὐχὶ (Not) ἐμώρανεν (has made foolish) ὁ (-) Θεὸς (God) τὴν (the) σοφίαν (wisdom) τοῦ (of the) κόσμου (world)?

1:20 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?

1:21 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.

21 ἐπειδὴ (Since) γὰρ (for) ἐν (in) τῇ (the) σοφίᾳ (wisdom) τοῦ (-) Θεοῦ (of God), οὐκ (not) ἔγνω (knew) ὁ (the) κόσμος (world) διὰ (through) τῆς (the) σοφίας (wisdom) τὸν (-) Θεόν (God), εὐδόκησεν (was pleased) ὁ (-) Θεὸς (God), διὰ (through) τῆς (the) μωρίας (foolishness) τοῦ (of the) κηρύγματος (proclamation), σῶσαι (to save) τοὺς (those) πιστεύοντας (believing).

1:21 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.

1:22 For the Jews require a sign, and the Greeks seek after wisdom;

22 Ἐπειδὴ (Seeing that) καὶ (both) Ἰουδαῖοι (Jews) σημεῖα (signs) αἰτοῦσιν (ask for), καὶ (and) Ἕλληνες (Greeks) σοφίαν (wisdom) ζητοῦσιν (seek),

1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1:23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

23 ἡμεῖς (we) δὲ (however) κηρύσσομεν (preach) Χριστὸν (Christ) ἐσταυρωμένον (having been crucified), Ἰουδαίοις (to the Jewish) μὲν (indeed) σκάνδαλον (a stumbling block), ἔθνεσιν (to Gentiles) δὲ (now) μωρίαν (foolishness);

1:23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

1:24 But unto them who believe, both

24 αὐτοῖς (to them) δὲ (however) τοῖς (the) κλητοῖς (called), Ἰουδαίοις (Jews) τε (both) καὶ (and)

1:24 But unto them which are

Jews and Greeks,
Christ the power of
God and the wisdom
of God,

Ἑλλησιν (Greeks), Χριστὸν (Christ) Θεοῦ (of God)
δύναμιν (the power) καὶ (and) Θεοῦ (of God)
σοφίαν (the wisdom).

called, both Jews
and Greeks, Christ
the power of God,
and the wisdom of
God.

1:25 Because the
foolishness of God is
wiser than men; and
the weakness of God
is stronger than men.

25 Ὅτι (For) τὸ (the) μωρὸν (foolishness) τοῦ (-)
Θεοῦ (of God) σοφώτερον (wiser) τῶν (-)
ἀνθρώπων (than men) ἐστίν (is), καὶ (and) τὸ (the)
ἀσθενὲς (weakness) τοῦ (-) Θεοῦ (of God)
ἰσχυρότερον (stronger) τῶν (-) ἀνθρώπων (than men).

1:25 Because the
foolishness of God
is wiser than men;
and the weakness
of God is stronger
than men.

1:26 For ye see your
calling, brethren,
how that not many
wise men after the
flesh, not many
mighty, not many
noble, are **chosen**;

26 Βλέπετε (Consider) γὰρ (for) τὴν (the) κλήσιν (calling)
ὑμῶν (of you), ἀδελφοί (brothers), ὅτι (that) οὐ (not)
πολλοὶ (many) σοφοὶ (wise) κατὰ (according to)
σάρκα (flesh were), οὐ (not) πολλοὶ (many)
δυνατοί (powerful), οὐ (not) πολλοὶ (many)
εὐγενεῖς (of noble birth).

1:26 For ye see
your calling,
brethren, how that
not many wise
men after the
flesh, not many
mighty, not many
noble, are **called**:

1:27 **For** 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;

27 ἀλλὰ (But) τὰ (the) μωρὰ (foolish things) τοῦ (of the)
κόσμου (world) ἐξελέξατο (has chosen) ὁ (-) Θεός (God)
ἵνα (that) κατασχύνῃ (He might shame) τοὺς (the)
σοφούς (wise); καὶ (and) τὰ (the) ἀσθενῆ (weak things)
τοῦ (of the) κόσμου (world) ἐξελέξατο (chose) ὁ (-)
Θεός (God) ἵνα (that) κατασχύνῃ (He might shame)
τὰ (the) ἰσχυρὰ (strong);

1:27 **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;

1:28 And base things
of the world and
things which are
despised hath God
chosen, yea, and
things which are not,
to bring to **naught**
things that are
mighty,

28 καὶ (and) τὰ (the) ἀγενῆ (low-born) τοῦ (of the)
κόσμου (world), καὶ (and) τὰ (the things)
ἐξουθενημένα (being despised), ἐξελέξατο (chose) ὁ (-)
Θεός (God), (καὶ) (and) τὰ (the things) μὴ (not)
ὄντα (being), ἵνα (that) τὰ (the things) ὄντα (being)
καταργήσῃ (He might annul),

1:28 And base
things of the
world, and things
which are
despised, hath
God chosen, yea,
and things which
are not, to bring to
naught things that
are:

1:29 That no flesh
should glory in his
presence.

29 ὅπως (so that) μὴ (not) καυχῆσονται (might boast)
πᾶσα (all) σὰρξ (flesh) ἐνώπιον (before) τοῦ (-)
Θεοῦ (God).

1:29 That no flesh
should glory in his
presence.

1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,

30 Ἐξ (Out of) αὐτοῦ (Him) δὲ (however), ὑμεῖς (you) ἐστε (are) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus), ὃς (who) ἐγενήθη (has been made) σοφία (wisdom) ἡμῖν (unto us) ἀπὸ (from) Θεοῦ (God), δικαιοσύνη (righteousness) τε (and) καὶ (also) ἀγιασμός (sanctification) καὶ (and) ἀπολύτρωσις (redemption),

1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

31 ἵνα (in order that), καθὼς (as) γέγραπται (it has been written): “Ὁ (The one) καυχώμενος (boasting), ἐν (in the) Κυρίῳ (Lord) καυχάσθω (let him boast).”

1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

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.

1 Καγὼ (And I), ἐλθὼν (having come) πρὸς (to) ὑμᾶς (you), ἀδελφοί (brothers), ἦλθον (came) οὐ (not) καθ’ (according to) ὑπεροχὴν (excellency) λόγου (of speech), ἢ (or) σοφίας (wisdom), καταγγέλλων (proclaiming) ὑμῖν (to you) τὸ (the) μαρτύριον (testimony) τοῦ (-) Θεοῦ (of God).

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.

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

2 οὐ (Nothing) γὰρ (for) ἔκρινά (I decided) τι (anything) εἰδέναι (to know) ἐν (among) ὑμῖν (you), εἰ (if) μὴ (not) Ἰησοῦν (Jesus) Χριστὸν (Christ), καὶ (and) τοῦτον (Him) ἐσταυρωμένον (having been crucified).

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

2:3 And I was with you in weakness, and in fear, and in much trembling.

3 καγὼ (And I), ἐν (in) ἀσθενείᾳ (weakness), καὶ (and) ἐν (in) φόβῳ (fear), καὶ (and) ἐν (in) τρόμῳ (trembling) πολλῷ (much), ἐγενόμην (was) πρὸς (with) ὑμᾶς (you).

2:3 And I was with you in weakness, and in fear, and in much trembling.

2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power,

4 καὶ (And) ὁ (the) λόγος (message) μου (of me) καὶ (and) τὸ (the) κήρυγμά (preaching) μου (of me) οὐκ (were not) ἐν (in) πειθοῖς (persuasive) σοφίας (of wisdom) λόγοις (words), ἀλλ’ (but) ἐν (in) ἀποδείξει (demonstration) Πνεύματος (of the Spirit) καὶ (and) δυνάμεως (of power),

2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

2:5 That your faith should not stand in the wisdom of men, but in the power of God.

2:6 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 naught;

2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory,

2:8 Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

2:9 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.

2:10 But God hath revealed them unto us by his Spirit; for the Spirit searcheth

5 ἵνα (so that) ἢ (the) πίστις (faith) ὑμῶν (of you) μὴ (not) ἦ (might be) ἐν (in) σοφία (wisdom) ἀνθρώπων (of men), ἀλλ' (but) ἐν (in) δυνάμει (power) Θεοῦ (of God).

6 Σοφίαν (Wisdom) δὲ (however) λαλοῦμεν (we speak) ἐν (among) τοῖς (the) τελείοις (mature); σοφίαν (wisdom) δὲ (however), οὐ (not) τοῦ (the) αἰῶνος (age) τούτου (of this), οὐδὲ (nor) τῶν (of the) ἀρχόντων (rulers) τοῦ (the) αἰῶνος (age) τούτου (of this), τῶν (who) καταρχουμένων (are coming to naught).

7 ἀλλὰ (But) λαλοῦμεν (we speak) Θεοῦ (of God) σοφίαν (wisdom) ἐν (in) μυστηρίῳ (a mystery), τὴν (-) ἀποκεκρυμμένην (having been hidden), ἣν (which) προὐρίσεν (foreordained) ὁ (-) Θεὸς (God) πρὸ (before) τῶν (the) αἰώνων (ages) εἰς (for) δόξαν (glory) ἡμῶν (of us),

8 ἣν (which) οὐδεὶς (none) τῶν (of the) ἀρχόντων (rulers) τοῦ (the) αἰῶνος (age) τούτου (of this) ἔγνωκεν (has understood); εἰ (if) γὰρ (for) ἔγνωσαν (they had understood it), οὐκ (not) ἂν (-) τὸν (the) Κύριον (Lord) τῆς (-) δόξης (of glory) ἐσταύρωσαν (they would have crucified),

9 ἀλλὰ (but) καθὼς (as) γέγραπται (it has been written): "Ἄ (What) ὀφθαλμὸς (eye) οὐκ (not) εἶδεν (has seen), καὶ (and) οὐς (ear) οὐκ (not) ἤκουσεν (has heard), καὶ (and) ἐπὶ (into) καρδίαν (heart) ἀνθρώπου (of man) οὐκ (not) ἀνέβη (has entered), ὅσα (what) ἠτοίμασεν (has prepared) ὁ (-) Θεὸς (God) τοῖς (for those) ἀγαπῶσιν (loving) αὐτόν (Him)."

10 Ἡμῖν (To us) γὰρ (for) ἀπεκάλυψεν (has revealed it) ὁ (-) Θεὸς (God) διὰ (through) τοῦ (the) Πνεύματος (Spirit). Τὸ (The) γὰρ (for) Πνεῦμα (Spirit) πάντα (all things) ἐραυνᾷ (searches), καὶ (even) τὰ (the) βάθη (depths) τοῦ (-) Θεοῦ (of God).

2:5 That your faith should not stand in the wisdom of men, but in the power of God.

2:6 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:

2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

2:9 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.

2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all

all things, yea, the deep things of God.

2:11 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, **except he has** the Spirit of God.

2:12 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.

2:13 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.

2:14 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.

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2:14 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.

11 τίς (Who) γὰρ (for) οἶδεν (knows) ἀνθρώπων (among men) τὰ (the things) τοῦ (of the) ἀνθρώπου (man), εἰ (if) μὴ (not) τὸ (the) πνεῦμα (spirit) τοῦ (of the) ἀνθρώπου (man) τὸ (that is) ἐν (within) αὐτῷ (him)? οὕτως (So) καὶ (also) τὰ (the things) τοῦ (-) Θεοῦ (of God) οὐδεὶς (no one) ἔγνωκεν (knows), εἰ (if) μὴ (not) τὸ (the) Πνεῦμα (Spirit) τοῦ (-) Θεοῦ (of God).

12 ἡμεῖς (We) δὲ (now), οὐ (not) τὸ (the) πνεῦμα (spirit) τοῦ (of the) κόσμου (world) ἐλάβομεν (have received), ἀλλὰ (but) τὸ (the) πνεῦμα (Spirit) τὸ (who is) ἐκ (from) τοῦ (-) Θεοῦ (God), ἵνα (that) εἰδῶμεν (we may know) τὰ (the things) ὑπὸ (by) τοῦ (-) Θεοῦ (God) χαρισθέντα (having been granted) ἡμῖν (to us),

13 ἃ (which) καὶ (also) λαλοῦμεν (we speak), οὐκ (not) ἐν (in) διδακτοῖς (taught) ἀνθρωπίνης (of human) σοφίας (wisdom) λόγοις (words), ἀλλ' (but) ἐν (in those) διδακτοῖς (taught) Πνεύματος (of the Spirit), πνευματικοῖς (by spiritual means) πνευματικὰ (spiritual things) συνκρίνοντες (communicating).

14 Ψυχικός (The natural) δὲ (however) ἄνθρωπος (man) οὐ (not) δέχεται (accepts) τὰ (the things) τοῦ (of the) Πνεύματος (Spirit) τοῦ (-) Θεοῦ (of God); μωρία (foolishness) γὰρ (for) αὐτῷ (to him) ἐστίν (they are), καὶ (and) οὐ (not) δύναται (he is able) γνῶναι (to understand them), ὅτι (because) πνευματικῶς (spiritually) ἀνακρίνεται (they are discerned).

2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

15 ὁ (He who is) δὲ (however) πνευματικὸς (spiritual) ἀνακρίνει (judges) τὰ* (-) πάντα (all things) αὐτὸς (he himself), δὲ (however) ὑπ' (by) οὐδενὸς (no one) ἀνακρίνεται (is judged).

2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

16 "Τίς (Who) γὰρ (for) ἔγνω (has known) νοῦν (the mind) Κυρίου (of the Lord)? ὅς (Who) συμβιβάσει (will instruct) αὐτόν (Him)?" ἡμεῖς (We) δὲ (however) νοῦν (the mind) Χριστοῦ (of Christ) ἔχομεν (have).

2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

1 Καγὼ (And I) ἀδελφοί (brothers) οὐκ (not) ἠδυνήθην (was able) λαλῆσαι (to speak) ὑμῖν (to you) ὡς (as) πνευματικοῖς (to spiritual), ἀλλ' (but) ὡς (as) σαρκίνοις (to fleshly), ὡς (as) νηπίοις (to infants) ἐν (in) Χριστῷ (Christ).

3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

3:2 I have fed you with milk and not with meat; for hitherto ye were not able to **receive** it, neither yet now are ye able.

2 γάλα (Milk) ὑμᾶς (you) ἐπότισα (I gave to drink), οὐ (not) βρωμα (solid food), οὐπω (not yet) γὰρ (for) ἐδύνασθε (were you able). Ἀλλ' (In fact), οὐδὲ (not) ἔτι (still) νῦν (now) δύνασθε (are you able);

3:2 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.

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

3 ἔτι (still) γὰρ (for) σαρκικοί (fleshly) ἐστε (you are). ὅπου (Where) γὰρ (for) ἐν (are among) ὑμῖν (you) ζῆλος (jealousy) καὶ (and) ἔρις (strife), οὐχὶ (not) σαρκικοί (fleshly) ἐστε (are you), καὶ (and) κατὰ (according to) ἄνθρωπον (man) περιπατεῖτε (are walking)?

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

3:4 For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?

4 ὅταν (When) γὰρ (for) λέγῃ (might say) τις (one), "Ἐγὼ (I) μὲν (indeed) εἰμι (am) Παύλου (of Paul)," ἕτερος (another) δὲ (however), "Ἐγὼ (I) Ἀπολλῶ (of Apollos)," οὐκ (not) ἄνθρωποι (fleshly) ἐστε (are you)?

3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

3:5 Who then is Paul, and who is Apollos, but ministers by

5 Τί (Who) οὖν (then) ἐστίν (is) Ἀπολλῶς (Apollos)? τί (Who) δὲ (now) ἐστίν (is) Παῦλος (Paul)? διάκονοι (Servants) δι' (through) ὧν (whom)

3:5 Who then is Paul, and who is Apollos, but

whom ye believed,
even as the Lord gave
to every man?

ἐπιστεύσατε (you believed), καὶ (also) ἐκάστῳ (to each)
ὡς (as) ὁ (the) Κύριος (Lord) ἔδωκεν (has given)?

ministers by whom
ye believed, even
as the Lord gave to
every man?

3:6 I have planted;
Apollos watered; but
God gave the
increase.

6 ἐγὼ (I) ἐφύτευσα (planted), Ἀπολλῶς (Apollos)
ἐπότισεν (watered), ἀλλὰ (but) ὁ (-) Θεός (God)
ἠΰξανε (kept it growing).

3:6 I have planted,
Apollos watered;
but God gave the
increase.

3:7 So then neither is
he that planteth
anything, neither he
that watereth, but
God that giveth the
increase.

7 ὥστε (So) οὔτε (neither) ὁ (the one) φυτεύων (planting)
ἐστίν (is) τι (anything), οὔτε (nor) ὁ (the one)
ποτίζων (watering), ἀλλ' (but only) ὁ (the One)
αὐξάνων (giving growth) — Θεός (God).

3:7 So then
neither is he that
planteth **any**
thing, neither he
that watereth; but
God that giveth
the increase.

3:8 Now he that
planteth and he that
watereth are one;
and every man shall
receive his own
reward according to
his own labor.

8 ὁ (The one) φυτεύων (planting) δὲ (now) καὶ (and)
ὁ (the one) ποτίζων (watering), ἓν (one) εἰσιν (are);
ἕκαστος (each) δὲ (now) τὸν (the) ἴδιον (own)
μισθὸν (reward) λήμψεται (will receive),
κατὰ (according to) τὸν (the) ἴδιον (own) κόπον (labor).

3:8 Now he that
planteth and he
that watereth are
one: and every
man shall receive
his own reward
according to his
own labor.

3:9 For we are
laborers together
with God; ye are
God's husbandry; ye
are God's building.

9 Θεοῦ (Of God) γάρ (for) ἐσμεν (we are)
συνεργοί (fellow workers); Θεοῦ (God's) γεώργιον (field),
Θεοῦ (God's) οἰκοδομή (building) ἐστε (you are).

3:9 For we are
laborers together
with God: ye are
God's husbandry,
ye are God's
building.

3:10 According to the
grace of God which is
given unto me, as a
wise master builder, I
have laid the
foundation, and
another buildeth
thereon. But let
every man take heed
how he buildeth
thereupon.

10 Κατὰ (According to) τὴν (the) χάριν (grace) τοῦ (-)
Θεοῦ (of God) τὴν (-) δοθεῖσάν (having been given)
μοι (to me), ὡς (as) σοφός (a wise)
ἀρχιτέκτων (master builder) θεμέλιον (the foundation)
ἔθηκα (I have laid); ἄλλος (another) δὲ (however)
ἐποικοδομεῖ (is building upon it). ἕκαστος (Each one)
δὲ (however) βλέπετω (let take heed) πῶς (how)
ἐποικοδομεῖ (he builds upon it).

3:10 According to
the grace of God
which is given
unto me, as a wise
master builder, I
have laid the
foundation, and
another buildeth
thereon. But let
every man take
heed how he
buildeth
thereupon.

3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

11 θεμέλιον (Foundation) γὰρ (for) ἄλλον (another), οὐδεὶς (no one) δύναται (is able) θεῖναι (to lay), παρὰ (besides) τὸν (the one) κείμενον (being already laid), ὅς (which) ἐστὶν (is) Ἰησοῦς (Jesus) Χριστός (Christ).

3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,

12 Εἰ (If) δέ (now) τις (anyone) ἐποικοδομεῖ (builds) ἐπὶ (upon) τὸν (the) θεμέλιον (foundation) χρυσόν* (gold), ἄργυρον (silver), λίθους (stones) τιμίους (precious), ξύλα (wood), χόρτον (hay), καλάμην (straw),

3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

3:13 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.

13 ἐκάστου (of each) τὸ (the) ἔργον (work) φανερόν (manifest) γενήσεται (will become); ἢ (the) γὰρ (for) ἡμέρα (day) δηλώσει (will disclose it), ὅτι (because) ἐν (in) πυρὶ (fire) ἀποκαλύπτεται (it is revealed); καὶ (and) ἐκάστου (of each) τὸ (the) ἔργον (work), ὁποῖόν (what sort) ἐστὶν (it is), τὸ (the) πῦρ (fire) αὐτὸ (itself) δοκιμάσει (will prove).

3:13 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.

3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

14 εἴ (If) τις (of anyone) τὸ (the) ἔργον (work) μενεῖ (will remain) ὃ (which) ἐποικοδόμησεν (he built up), μισθὸν (a reward) λήμψεται (he will receive).

3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

3:15 If any man's work shall be burned, he shall suffer loss; but he himself **may** be saved, yet so as by fire.

15 εἴ (If) τις (of anyone) τὸ (the) ἔργον (work) κατακαήσεται (will be burned up), ζημιωθήσεται (he will suffer loss); αὐτὸς (he himself) δὲ (however) σωθήσεται (will be saved), οὕτως (so) δὲ (however) ὡς (as) διὰ (through) πυρός (fire).

3:15 If any man's work shall be burned, he shall suffer loss: but he himself **shall** be saved; yet so as by fire.

3:16 Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?

16 Οὐκ (Not) οἴδατε (know you) ὅτι (that) ναὸς (temple) Θεοῦ (of God) ἐστε (you yourselves are), καὶ (and) τὸ (the) Πνεῦμα (Spirit) τοῦ (-) Θεοῦ (of God) «ἐν (in) ὑμῖν» (you) ⇔ οἰκεῖ (dwells)?

3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

3:18 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.

3:19 For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.

3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

3:21 Therefore, let no man glory in men, for all things are yours--

3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come--all are yours;

17 εἴ (If) τις (anyone) τὸν (the) ναὸν (temple) τοῦ (-) Θεοῦ (of God) φθείρει (destroys), φθερεῖ (will destroy) τοῦτον (him) ὁ (-) Θεός (God); ὁ (-) γὰρ (for) ναὸς (the temple) τοῦ (-) Θεοῦ (of God) ἅγιός (holy) ἐστίν (is), οἵτινες (which) ἐστε (are) ὑμεῖς (you).

18 Μηδεὶς (No one) ἑαυτὸν (himself) ἐξαπατάτω (let deceive); εἴ (if) τις (anyone) δοκεῖ (thinks himself) σοφὸς (wise) εἶναι (to be) ἐν (among) ὑμῖν (you) ἐν (in) τῷ (the) αἰῶνι (age) τούτῳ (this), μωρὸς (foolish) γενέσθω (let him become), ἵνα (so that) γένηται (he may become) σοφός (wise).

19 ἡ (The) γὰρ (for) σοφία (wisdom) τοῦ (of the) κόσμου (world) τούτου (this), μωρία (foolishness) παρὰ (with) τῷ (-) Θεῷ (God) ἐστίν (is). γέγραπται (It has been written) γὰρ (for): "Ὁ (He is the One) δρασσόμενος (catching) τοὺς (the) σοφοὺς (wise) ἐν (in) τῇ (the) πανουργίᾳ (craftiness) αὐτῶν (of them)."

20 καὶ (And) πάλιν (again), "Κύριος (The Lord) γινώσκει (knows) τοὺς (the) διαλογισμοὺς (thoughts) τῶν (of the) σοφῶν (wise), ὅτι (that) εἰσὶν (they are) μάταιοι (futile)."

21 Ὡστε (Therefore) μηδεὶς (no one) καυχάσθω (let boast) ἐν (in) ἀνθρώποις (men). πάντα (All things) γὰρ (for) ὑμῶν (of you) ἐστίν (are),

22 εἴτε (whether) Παῦλος (Paul), εἴτε (or) Ἀπολλῶς (Apollos), εἴτε (or) Κηφᾶς (Cephas), εἴτε (or the) κόσμος (world), εἴτε (or) ζωὴ (life), εἴτε (or) θάνατος (death), εἴτε (or) ἐνεστώτα (things present), εἴτε (or) μέλλοντα (things to come)— πάντα (all) ὑμῶν (yours),

3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

3:18 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.

3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

3:21 Therefore let no man glory in men. For all things are yours;

3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

3:23 And ye are Christ's; and Christ is God's.

23 ὑμεῖς (you) δὲ (now) Χριστοῦ (of Christ), Χριστός (Christ) δὲ (now) Θεοῦ (of God).

3:23 And ye are Christ's; and Christ is God's.

4:1 Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God.

1 Οὕτως (So) ἡμᾶς (us), λογιζέσθω (let regard) ἄνθρωπος (a man) ὡς (as) ὑπηρέτας (servants) Χριστοῦ (of Christ) καὶ (and) οἰκονόμους (stewards) μυστηρίων (of the mysteries) Θεοῦ (of God).

4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

4:2 Moreover, it is required **of** stewards, that a man be found faithful.

2 ὧδε (In this case) λοιπὸν (moreover), ζητεῖται (it is required) ἐν (in) τοῖς (the) οἰκονόμοις (stewards), ἵνα (that) πιστός (faithful) τις (one) εὔρεθῆ (shall be found).

4:2 Moreover it is required **in** stewards, that a man be found faithful.

4:3 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.

3 Ἐμοὶ (Me) δὲ (however) εἰς (to) ἐλάχιστόν (the smallest matter) ἐστίν (it is), ἵνα (that) ὑφ' (by) ὑμῶν (you) ἀνακριθῶ (I be examined), ἢ (or) ὑπὸ (by) ἀνθρωπίνης (a human) ἡμέρας (court). ἀλλ' (In fact) οὐδὲ (neither) ἐμαυτὸν (myself) ἀνακρίνω (do I examine).

4:3 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.

4:4 For **though** I know nothing **against** myself, yet I am not hereby justified; but he **who** judgeth me is the Lord.

4 οὐδὲν (Nothing) γὰρ (for) ἐμαυτῷ (against myself) σύννοια (I am conscious of), ἀλλ' (yet) οὐκ (not) ἐν (by) τούτῳ (this) δεδικαίωμαι (have I been justified); ὁ (the One) δὲ (however) ἀνακρίνων (judging) με (me) Κύριός (the Lord) ἐστίν (is).

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

4:5 Therefore, **I** 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.

5 Ὅστε (So then), μὴ (not) πρὸ (before the) καιροῦ (time) τι (anything) κρίνετε (judge), ἕως (until) ἂν (-) ἔλθῃ (shall have come) ὁ (the) Κύριος (Lord), ὃς (who) καὶ (both) φωτίσει (will bring to light) τὰ (the) κρυπτὰ (hidden things) τοῦ (-) σκότους (of darkness), καὶ (and) φανερώσει (will make manifest) τὰς (the) βουλάς (motives) τῶν (of the) καρδιῶν (hearts); καὶ (and) τότε (then) ὁ (the) ἔπαινος (praise) γενήσεται (will come) ἐκάστῳ (to each) ἀπὸ (from) τοῦ (-) Θεοῦ (God).

4:5 Therefore I 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.

4:6 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.

4:7 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?

4:8 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.

4:9 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.

6 Ταῦτα (These things) δέ (now), ἀδελφοί (brothers), μετεσχημάτισα (I have applied) εἰς (to) ἑμαυτὸν (myself) καὶ (and) Ἀπολλῶν (Apollos) δι' (on account of) ὑμᾶς (you), ἵνα (so that) ἐν (in) ἡμῖν (us) μάθητε (you may learn) τό (-), "Μὴ (not) ὑπὲρ (beyond) ἃ (what) γέγραπται (has been written)," ἵνα (that) μὴ (not) εἰς (one) ὑπὲρ (for) τοῦ (-) ἑνὸς (one) φυσιοῦσθε (you be puffed up) κατὰ (over) τοῦ (the) ἑτέρου (other).

7 τίς (Who) γὰρ (for) σε (you) διακρίνει (makes different)? τί (What) δὲ (now) ἔχεις (have you) ὃ (which) οὐκ (not) ἔλαβες (you did receive)? εἰ (If) δὲ (now) καὶ (also) ἔλαβες (you did receive it), τί (why) καυχᾶσαι (boast you) ὡς (as) μὴ (not) λαβῶν (having received it)?

8 ἤδη (Already) κεκορεσμένοι (satiated) ἐστέ (you are); ἤδη (already) ἐπλουτήσατε (you have been enriched); χωρὶς (apart from) ἡμῶν (us) ἐβασιλεύσατε (you reigned), καὶ (and) ὄφελόν (I wish that) γε (really) ἐβασιλεύσατε (you did reign), ἵνα (so that) καὶ (also) ἡμεῖς (we) ὑμῖν (you) συμβασιλεύσωμεν* (might reign with).

9 δοκῶ (I think) γὰρ (for), ὅ (-) Θεὸς (God) ἡμᾶς (us) τοὺς (-) ἀποστόλους (apostles) ἐσχάτους (last) ἀπέδειξεν (has exhibited), ὡς (as) ἐπιθανατίους (appointed to death), ὅτι (because) θέατρον (a spectacle) ἐγενήθημεν (we have become) τῷ (to the) κόσμῳ (world), καὶ (both) ἀγγέλοις (to angels) καὶ (and) ἀνθρώποις (to men).

4:6 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.

4:7 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?

4:8 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.

4:9 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.

4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.

10 Ἡμεῖς (We) μωροὶ (are fools) διὰ (on account of) Χριστόν (Christ), ὑμεῖς (you) δὲ (however) φρόνιμοι (wise) ἐν (in) Χριστῷ (Christ); ἡμεῖς (we) ἀσθενεῖς (weak), ὑμεῖς (you) δὲ (however) ἰσχυροὶ (strong); ὑμεῖς (You) ἔνδοξοι (honored), ἡμεῖς (we) δὲ (however) ἄτιμοι (without honor).

4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.

4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,

11 ἄχρι (As far as) τῆς (the) ἄρτι (present) ὥρας (hour), καὶ (both) πεινώμεν (we hunger) καὶ (and) διψῶμεν (thirst), καὶ (and) γυμνιτεύομεν (are poorly clad), καὶ (and) κολαφιζόμεθα (are buffeted), καὶ (and) ἀστατοῦμεν (wander homeless),

4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

4:12 And labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it;

12 καὶ (and) κοπιῶμεν (we toil), ἐργαζόμενοι (working) ταῖς (with our) ἰδίαις (own) χερσίν (hands). λοιδορούμενοι (Being reviled), εὐλογοῦμεν (we bless); διωκόμενοι (being persecuted), ἀνεχόμεθα (we endure);

4:12 And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

4:13 Being defamed, we entreat; we are made as the filth of the world and are the offscouring of all things unto this day.

13 δυσφημούμενοι (being slandered), παρακαλοῦμεν (we entreat). ὡς (As) περικαθάρματα (the scum) τοῦ (of the) κόσμου (earth) ἐγενήθημεν (we have become), πάντων (of all the) περιψήμα (refuse), ἕως (until) ἄρτι (now).

4:13 Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

4:14 I write not these things to shame you; but, as my beloved sons, I warn you.

14 Οὐκ (Not) ἐντρέπων (shaming) ὑμᾶς (you) γράφω (do I write) ταῦτα (these things), ἀλλ' (but) ὡς (as) τέκνα (children) μου (my) ἀγαπητὰ (beloved), νουθετῶν (admonishing you).

4:14 I write not these things to shame you, but as my beloved sons I warn you.

4:15 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.

15 ἐὰν (If) γὰρ (for) μυρίους (ten thousand) παιδαγωγούς (guardians) ἔχητε (you should have) ἐν (in) Χριστῷ (Christ), ἀλλ' (yet) οὐ (not) πολλούς (many) πατέρας (fathers); ἐν (in) γὰρ (for) Χριστῷ (Christ) Ἰησοῦ (Jesus), διὰ (through) τοῦ (the) εὐαγγελίου (gospel), ἐγὼ (I) ὑμᾶς (you) ἐγέννησα (have begotten).

4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you

4:16 Wherefore, I beseech you, Be ye followers of me.

4:17 For this cause have I sent unto you Timotheus, 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 **everywhere** in every church.

4:18 Now some are puffed up, as though I would not come to you.

4:19 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.

4:20 For the kingdom of God is not in word, but in power.

4:21 What will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness?

16 παρακαλῶ (I exhort) οὖν (therefore) ὑμᾶς (you), μιμηταί (imitators) μου (of me) γίνεσθε (become).

17 Διὰ (On account of) τοῦτο (this) <αὐτὸ> (it is) ἔπεμψα (I sent) ὑμῖν (to you) Τιμόθεον (Timothy), ὃς (who) ἐστίν (is) μου (my) τέκνον (child), ἀγαπητὸν (beloved) καὶ (and) πιστὸν (faithful) ἐν (in the) Κυρίῳ (Lord), ὃς (who) ὑμᾶς (you) ἀναμνήσει (will remind of) τὰς (the) ὁδοὺς (ways) μου (of me) τὰς (that are) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus), καθὼς (as) πανταχοῦ (everywhere) ἐν (in) πάσῃ (every) ἐκκλησίᾳ (church) διδάσκω (I teach).

18 Ὡς (As to) μὴ (not) ἐρχομένου (coming) δέ (now) μου (of me) πρὸς (to) ὑμᾶς (you), ἐφυσώθησάν (have become puffed up) τινες (some).

19 ἐλεύσομαι (I will come) δὲ (however) ταχέως (shortly) πρὸς (to) ὑμᾶς (you), ἐὰν (if) ὁ (the) Κύριος (Lord) θελήσῃ (wills), καὶ (and) γνῶσομαι (I will find out) οὐ (not) τὸν (the) λόγον (talk) τῶν (of those) πεφυσιωμένων (being puffed up), ἀλλὰ (but) τὴν (the) δύναμιν (power).

20 οὐ (Not) γὰρ (for) ἐν (in) λόγῳ (word) ἢ (the) βασιλείᾳ (kingdom) τοῦ (-) Θεοῦ (of God is), ἀλλ' (but) ἐν (in) δυνάμει (power).

21 τί (What) θέλετε (desire you)? ἐν (With) ῥάβδῳ (a rod) ἔλθω (I should come) πρὸς (to) ὑμᾶς (you), ἢ (or) ἐν (in) ἀγάπῃ (love), πνεύματί (a spirit) τε (then) πραΰτητος (of gentleness)?

through the gospel.

4:16 Wherefore I beseech you, be ye followers of me.

4:17 For this cause have I sent unto you Timotheus, 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.

4:18 Now some are puffed up, as though I would not come to you.

4:19 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.

4:20 For the kingdom of God is not in word, but in power.

4:21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

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.

1 Ὅλως (Actually) ἀκούεται (is reported) ἐν (among) ὑμῖν (you) πορνεία (sexual immorality), καὶ (and) τοιαύτη (such) πορνεία (sexual immorality) ἣτις (as) οὐδὲ (not even) ἐν (among) τοῖς (the) ἔθνεσιν (pagans), ὥστε (so as for) γυναῖκά (the wife) τινα (one) τοῦ (of the) πατρὸς (father) ἔχειν (to have).

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.

5:2 And ye are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among you.

2 καὶ (And) ὑμεῖς (you) πεφυσιωμένοι (puffed up) ἐστέ (are), καὶ (and) οὐχὶ (not) μᾶλλον (rather) ἐπενθήσατε (have mourned), ἵνα (so that) ἀρθῇ (might be taken) ἐκ (out of) μέσου (midst) ὑμῶν (of you) ὁ (the one) τὸ (the) ἔργον (deed) τοῦτο (this) πράξας (having done)!

5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

5:3 For verily, as absent in body but present in spirit, I have judged already him **who** hath so done this deed, as though I were present,

3 Ἐγὼ (I) μὲν (indeed), γάρ (though) ἀπὼν (being absent) τῷ (-) σώματι (in body), παρὼν (being present) δὲ (now) τῷ (-) πνεύματι (in spirit), ἤδη (already) κέκρικα (have judged) ὡς (as) παρὼν (being present) τὸν (the one) οὕτως (so) τοῦτο (this) κατεργασάμενον (having produced),

5:3 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,

5:4 In the name of our Lord Jesus Christ, when ye are gathered together and **have the** Spirit, with the power of our Lord Jesus Christ,

4 ἐν (in) τῷ (the) ὀνόματι (name) τοῦ (of the) Κυρίου (Lord) ἡμῶν (our) Ἰησοῦ (Jesus) συναχθέντων (having been gathered together) ὑμῶν (you), καὶ (and) τοῦ (-) ἐμοῦ (of me) πνεύματος (in spirit), σὺν (with) τῇ (the) δυνάμει (power) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus),

5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and **my** spirit, with the power of our Lord Jesus Christ,

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

5 παραδοῦναι (to deliver) τὸν (-) τοιοῦτον (such a one) τῷ (-) Σατανᾶ (to Satan) εἰς (for) ὄλεθρον (destruction) τῆς (of the) σαρκός (flesh), ἵνα (so that) τὸ (the) πνεῦμα (spirit) σωθῇ (may be saved) ἐν (in) τῇ (the) ἡμέρᾳ (day) τοῦ (of the) Κυρίου (Lord).^a

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

5:6 Your glorying is not good. Know ye

6 Οὐ (Not) καλὸν (good is) τὸ (the) καύχημα (boasting) ὑμῶν (of you). οὐκ (Not) οἴδατε (know you) ὅτι (that)

5:6 Your glorying is not good. Know ye

not that a little
leaven leaveneth the
whole lump?

5:7 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;

5:8 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.

5:9 I wrote unto you
in an epistle not to
company with
fornicators,

5:10 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.

5:11 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

μικρὰ (a little) ζύμη (leaven) ὅλον (all) τὸ (the)
φύραμα (lump) ζυμοῖ (leavens)?

7 ἐκκαθάρατε (Cleanse out) τὴν (the) παλαιὰν (old)
ζύμην (leaven), ἵνα (that) ἦτε (you may be) νέον (a new)
φύραμα (lump), καθὼς (as) ἐστε (you are),
ἄζυμοι (unleavened). καὶ (Also) γὰρ (for) τὸ (the)
πάσχα (Passover lamb) ἡμῶν (of us)
ἐτύθη (has been sacrificed), Χριστός (Christ),

8 ὥστε (so that) ἑορτάζωμεν (we might celebrate the feast),
μὴ (not) ἐν (with) ζύμῃ (leaven) παλαιᾷ (old), μηδὲ (not)
ἐν (with) ζύμῃ (leaven) κακίας (of malice) καὶ (and)
πονηρίας (wickedness), ἀλλ' (but) ἐν (with)
ἄζυμοις (unleavened bread) εὐλικρινείας (of sincerity)
καὶ (and) ἀληθείας (of truth).

9 Ἐγραψα (I wrote) ὑμῖν (to you) ἐν (in) τῇ (the)
ἐπιστολῇ (letter) μὴ (not)
συναναμίγνυσθαι (to associate with)
πόρνοις (the sexually immoral),

10 οὐ (not) πάντως (altogether) τοῖς (with the)
πόρνοις (sexually immoral) τοῦ (the) κόσμου (world)
τούτου (of this), ἢ (or) τοῖς (with the)
πλεονέκταις (covetous) καὶ (and) ἄρπαξιν (swindlers),
ἢ (or) εἰδωλολάτραις (idolaters) — ἐπεὶ (since)
ὠφείλετε (you would need) ἄρα (then) ἐκ (from) τοῦ (the)
κόσμου (world) ἐξελεθεῖν (to depart).

11 νῦν (Now) δὲ (however), ἔγραψα (I wrote)
ὑμῖν (to you) μὴ (not)
συναναμίγνυσθαι (to associate with him) ἐάν (if)
τις (anyone) ἀδελφὸς (a brother)
ὀνομαζόμενος (being designated), ἢ (he is)
πόρνος (sexually immoral) ἢ (or) πλεονέκτης (a coveter),
ἢ (or) εἰδωλολάτρης (an idolater) ἢ (or)

not that a little
leaven leaveneth
the whole lump?

5:7 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:

5:8 Therefore let
us keep the feast,
not with old
leaven, neither
with the leaven of
malice and
wickedness; but
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5:9 I wrote unto
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5:10 Yet not
altogether with
the fornicators of
this world, or with
the covetous, or
extortioners, or
with idolaters; for
then must ye
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5:11 But now I
have written unto
you not to keep
company, if any
man that is called
a brother be a
fornicator, or

idolater, or a railer, or a drunkard, or an extortioner--with such a one, no, not to eat.

λοιδόρος (verbal abuser), ἢ (or) μέθυσος (a drunkard), ἢ (or) ἄρπαξ (swindler) — τῷ (with) τοιούτῳ (such a one) μηδὲ (not even) συνεσθίειν (to eat).

covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

5:12 For what have I to do to judge them also that are without? Do not **they** judge them that are within?

12 Τί (What) γάρ (for) μοι (is it to me) τοὺς (those) ἔξω (outside) κρίνειν (to judge)? οὐχὶ (Not) τοὺς (those) ἔσω (within) ὑμεῖς (you) κρίνετε (do judge)?

5:12 For what have I to do to judge them also that are without? do not **ye** judge them that are within?

5:13 But them that are without, God judgeth. Therefore, put away from among yourselves that wicked person.

13 τοὺς (Those) δὲ (however) ἔξω (outside) ὁ (-) Θεὸς (God) κρίνει (will judge). "Ἐξάρατε (Expel) τὸν (the) πονηρὸν (evil) ἐξ (out from) ὑμῶν (yourselves) αὐτῶν (that)."

5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

1 Τολμᾷ (Dare) τις (anyone) ὑμῶν (of you), πρᾶγμα (a matter) ἔχων (having) πρὸς (against) τὸν (the) ἕτερον (other), κρίνεσθαι (go to law) ἐπὶ (before) τῶν (the) ἀδίκων (unrighteous), καὶ (and) οὐχὶ (not) ἐπὶ (before) τῶν (the) ἁγίων (saints)?

6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

6:2 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?

2 ἢ (Or) οὐκ (not) οἴδατε (know you) ὅτι (that) οἱ (the) ἅγιοι (saints) τὸν (the) κόσμον (world) κρινούσιν (will judge)? καὶ (And) εἰ (if) ἐν (by) ὑμῖν (you) κρίνεται (is to be judged) ὁ (the) κόσμος (world), ἀνάξιοι (unworthy) ἐστε (are you) κριτηρίων (of cases) ἐλαχίστων (of the smallest)?

6:2 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?

6:3 Know ye not that we shall judge angels? How much more things that pertain to this life?

3 οὐκ (Not) οἴδατε (know you) ὅτι (that) ἄγγέλους (angels) κρινοῦμεν (we will judge)? μῆτιγε (How much more) βιωτικά (the things of this life)?

6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

4 Βιωτικά (The things of this life) μὲν (indeed) οὖν (so), κριτήρια (judgment as to) ἐὰν (if) ἔχητε (you have), τοὺς (the ones) ἐξουθενημένους (being despised) ἐν (in) τῇ (the) ἐκκλησίᾳ (church), τούτους (those) καθίζετε (set you up)!

6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

6:5 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?

5 πρὸς (For) ἐντροπήν (shame) ὑμῖν (to you) λέγω (I say this). οὕτως (Thus) οὐκ (not) ἔστι (is there) ἐν (among) ὑμῖν (you) οὐδείς (no one), σοφὸς (a wise man), ὃς (who) δυνήσεται (will be able) διακρίναι (to decide) ἀνὰ (in) μέσον (between) τοῦ (the) ἀδελφοῦ (brother) αὐτοῦ (of him)?

6:5 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?

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

6 ἀλλὰ (Instead), ἀδελφὸς (brother) μετὰ (against) ἀδελφοῦ (brother) κρίνεται (goes to law), καὶ (and) τοῦτο (this) ἐπὶ (before) ἀπίστων (unbelievers)!

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

6:7 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?

7 ἤδη (Already) μὲν (indeed) οὖν (therefore) ὅλως (altogether) ἥττημα (a defeat) ὑμῖν (for you) ἐστίν (it is), ὅτι (that) κρίματα (lawsuits) ἔχετε (you have) μεθ' (among) ἑαυτῶν (one another). διὰ (Because of) τί (why) οὐχὶ (not) μᾶλλον (rather) ἀδικεῖσθε (suffer wrong)? διὰ (Because of) τί (why) οὐχὶ (not) μᾶλλον (rather) ἀποστερεῖσθε (be defrauded)?

6:7 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?

6:8 Nay, ye do wrong and defraud, and that your brethren.

8 ἀλλὰ (But) ὑμεῖς (you) ἀδικεῖτε (do wrong) καὶ (and) ἀποστερεῖτε (defraud), καὶ (and) τοῦτο (these things) ἀδελφούς (to brothers)!

6:8 Nay, ye do wrong, and defraud, and that your brethren.

6:9 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

9 Ἡ (Or) οὐκ (not) οἴδατε (know you) ὅτι (that) ἄδικοι (the unrighteous ones) Θεοῦ (of God) βασιλείαν (the kingdom) οὐ (not) κληρονομήσουσιν (will inherit)? μὴ (Not) πλανᾶσθε (be deceived): οὔτε (neither) πόρνοι (the sexually immoral), οὔτε (nor) εἰδωλόατραι (idolaters), οὔτε (nor) μοιχοὶ (adulterers), οὔτε (nor) μαλακοὶ (effeminate), οὔτε (nor) ἀρσενικοῖται (homosexuals),

6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor

abusers of
themselves with
mankind,

6:10 Nor thieves, nor
covetous, nor
drunkards, nor
revilers, nor
extortioners shall
inherit the kingdom
of God.

6:11 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.

6:12 All **these** things
are **not** lawful unto
me, **and** all **these**
things are not
expedient. All things
are **not** lawful for
me, **therefore**, I will
not be brought under
the power of any.

6:13 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.

6:14 And God hath
both raised up the
Lord and will also

10 οὐτε (nor) κλέπται (thieves), οὐτε (nor)
πλεονέκται (coveters), οὐ (not) μέθυσοι (drunkards),
οὐ (nor) λοῖδοροὶ (verbal abusers), οὐχ (nor)
ἄρπαγες (swindlers), βασιλείαν (the kingdom)
Θεοῦ (of God) κληρονομήσουσιν (will inherit).

11 καὶ (And) ταῦτά (such) τινες (some of) ἦτε (you were);
ἀλλὰ (but) ἀπελούσασθε (you were washed), ἀλλὰ (but)
ἡγιασθητε (you were sanctified), ἀλλὰ (but)
ἐδικαιώθητε (you were justified), ἐν (in) τῷ (the)
ὀνόματι (name) τοῦ (of the) Κυρίου (Lord) Ἰησοῦ (Jesus)
Χριστοῦ (Christ) καὶ (and) ἐν (by) τῷ (the)
Πνεύματι (Spirit) τοῦ (of the) Θεοῦ (God) ἡμῶν (of us).

12 “Πάντα (All things) μοι (to me) ἔξεστιν (are lawful),”
ἀλλ’ (but) οὐ (not) πάντα (all things) συμφέρει (do profit).
“Πάντα (All things) μοι (to me) ἔξεστιν (are lawful),”
ἀλλ’ (but) οὐκ (not) ἐγὼ (I)
ἐξουσιασθήσομαι (will be mastered) ὑπὸ (by)
τινος (anything).

13 “Τὰ (The) βρώματα (foods) τῆ (for the) κοιλία (belly)
καὶ (and) ἡ (the) κοιλία (belly) τοῖς (the)
βρώμασιν (for foods),” ὁ (-) δὲ (but) Θεὸς (God) καὶ (both)
ταύτην (this) καὶ (and) ταῦτα (these)
καταργήσει (will destroy); τὸ (-) δὲ (and)
σῶμα (the body is) οὐ (not) τῆ (-)
πορνεία (for sexual immorality), ἀλλὰ (but) τῷ (for the)
Κυρίῳ (Lord), καὶ (and) ὁ (the) Κύριος (Lord) τῷ (for the)
σώματι (body).

14 ὁ (-) δὲ (And) Θεὸς (God) καὶ (both) τὸν (the)
Κύριον (Lord) ἤγειρεν (has raised up), καὶ (and) ἡμᾶς (us)
ἐξεγερεῖ (will raise out), διὰ (by) τῆς (the)
δυνάμεως (power) αὐτοῦ (of Him).

adulterers, nor
effeminate, nor
abusers of
themselves with
mankind,

6:10 Nor thieves,
nor covetous, nor
drunkards, nor
revilers, nor
extortioners, shall
inherit the
kingdom of God.

6:11 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.

6:12 All things are
lawful unto me,
but all things are
not expedient: all
things are lawful
for me, **but** I will
not be brought
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6:13 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.

6:14 And God hath
both raised up the
Lord, and will also

raise up us by his own power.

6:15 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 a harlot? God forbid.

6:16 What! Know ye not that he which is joined to a harlot is one body? For two, saith he, shall be one flesh.

6:17 But he that is joined unto the Lord is one spirit.

6:18 Flee fornication. Every sin that a man **committeth** is **against** the body **of Christ, and** he **who** committeth fornication sinneth against his own body.

6:19 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?

6:20 For ye are bought with a price; therefore, glorify God in your body and in

15 Οὐκ (Not) οἴδατε (know you) ὅτι (that) τὰ (the) σώματα (bodies) ὑμῶν (of you) μέλη (members) Χριστοῦ (of Christ) ἐστίν (are)? ἄρα (Having taken) οὖν (then) τὰ (the) μέλη (members) τοῦ (of the) Χριστοῦ (Christ), ποιήσω (shall I make) πόρνης (them of a prostitute) μέλη (members)? μὴ (Never) γένοιτο (may it be)!

16 ἢ (Or) οὐκ (not) οἴδατε (know you) ὅτι (that) ὁ (the one) κολλώμενος (being joined) τῇ (to the) πόρνη (prostitute), ἐν (one) σῶμά (body) ἐστίν (is)? “Ἔσονται (Will become),” γὰρ (for) φησὶν (it says), “Οἱ (the) δύο (two) εἰς (into) σάρκα (flesh) μίαν (one).”

17 ὁ (The one) δὲ (however) κολλώμενος (being joined) τῷ (to the) Κυρίῳ (Lord), ἐν (one) πνευμά (spirit) ἐστίν (is).

18 Φεύγετε (Flee) τὴν (-) πορνείαν (sexual immorality). πᾶν (Every) ἁμαρτήμα (sin), ὃ (whatever) ἐάν (if) ποιήσῃ (might do) ἄνθρωπος (a man), ἐκτὸς (outside) τοῦ (the) σώματός (body) ἐστίν (is); ὁ (the one) δὲ (however) πορνεύων (sinning sexually), εἰς (against) τὸ (the) ἴδιον (own) σῶμα (body) ἁμαρτάνει (sins).

19 ἢ (Or) οὐκ (not) οἴδατε (know you) ὅτι (that) τὸ (the) σῶμα (body) ὑμῶν (of you) ναὸς (a temple) τοῦ (of the) ἐν (in) ὑμῖν (you) Ἁγίου (Holy) Πνεύματος (Spirit) ἐστίν (is), οὗ (whom) ἔχετε (you have) ἀπὸ (from) Θεοῦ (God)? καὶ (And) οὐκ (not) ἐστὲ (you are) ἑαυτῶν (your own),

20 ἠγοράσθητε (you were bought) γὰρ (for) τιμῆς (with a price); δοξάσατε (glorify) δὴ (therefore) τὸν (-) Θεὸν (God) ἐν (in) τῷ (the) σώματι (body) ὑμῶν (of you).

raise up us by his own power.

6:15 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 a harlot? God forbid.

6:16 What? know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.

6:17 But he that is joined unto the Lord is one spirit.

6:18 Flee fornication. Every sin that a man **doeth** is **without** the body; **but** he **that** committeth fornication sinneth against his own body.

6:19 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?

6:20 For ye are bought with a price: therefore glorify God in your

your spirit, which are God's.

body, and in your spirit, which are God's.

7:1 Now, concerning the things whereof ye wrote unto me, **saying**, It is good for a man not to touch a woman.

1 Περὶ (Concerning) δὲ (now) ὧν (the things about which) ἐγράψατε (you wrote): καλὸν (It is good) ἀνθρώπῳ (for a man) γυναικὸς (a woman) μὴ (not) ἅπτεσθαι (to touch).

7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

7:2 Nevertheless, I **say**, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

2 διὰ (Because of) δὲ (however) τὰς (-) πορνείας (sexual immorality), ἕκαστος (each man) τὴν (the own) ἑαυτοῦ (of him) γυναῖκα (wife) ἔχέτω (let have), καὶ (and) ἑκάστη (each woman) τὸν (the) ἴδιον (own) ἄνδρα (husband) ἔχέτω (let have).

7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

7:3 Let the husband render unto the wife due benevolence; and likewise, also the wife unto the husband.

3 Τῇ (To the) γυναικὶ (wife), ὁ (the) ἀνὴρ (husband) τὴν (the) ὀφειλὴν (duty) ἀποδιδότω (let fulfill); ὁμοίως (likewise) δὲ (now) καὶ (also), ἡ (the) γυνὴ (wife) τῷ (to the) ἀνδρὶ (husband).

7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

7:4 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.

4 ἡ (The) γυνὴ (wife), τοῦ (the) ἰδίου (own) σώματος (body) οὐκ (not) ἐξουσιάζει (has authority over), ἀλλὰ (but) ὁ (the) ἀνὴρ (husband); ὁμοίως (likewise) δὲ (now), καὶ (also) ὁ (the) ἀνὴρ (husband) τοῦ (of the) ἰδίου (own) σώματος (body) οὐκ (not) ἐξουσιάζει (has authority over), ἀλλὰ (but) ἡ (the) γυνὴ (wife).

7:4 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.

7:5 **Depart** ye not one **from** 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

5 Μὴ (Not) ἀποστερεῖτε (deprive) ἀλλήλους (one another), εἰ (if) μήτι (not) ἂν (-) ἐκ (by) συμφώνου (mutual agreement), πρὸς (for) καιρὸν (a time), ἵνα (that) σχολάσητε (you might be at leisure) τῇ (-) προσευχῇ (for prayer); καὶ (and) πάλιν (again), ἐπὶ (together) τὸ (the) αὐτὸ (same) ἦτε (be), ἵνα (so that) μὴ (not) πειράζῃ (may tempt) ὑμᾶς (you) ὁ (-) Σατανᾶς (Satan), διὰ (through) τὴν (the) ἀκρασίαν (lack of self-control) ὑμῶν (of you).

7:5 **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

not for your
incontinency.

7:6 **And now what** I speak **is** by permission and not **by** commandment.

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

7:8 I say, therefore, to the unmarried and widows, It is good for them if they abide even as I.

7:9 But, if they cannot **abide**, let them marry; for it is better to marry than **that any should commit sin**.

7:10 And unto the married I command, yet not I, but the Lord: Let not the wife depart from her husband;

7:11 But if she depart, let her remain unmarried or be reconciled to her husband; **but** let not the husband put away his wife.

you not for your
incontinency.

7:6 **But** I speak **this** by permission, and not **of** commandment.

7:7 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.

7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

7:9 But if they cannot **contain**, let them marry: for it is better to marry than **to burn**.

7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

7:11 But **and** if she depart, let her remain unmarried, or be reconciled to her husband: **and** let not the

6 τοῦτο (This) δὲ (now) λέγω (I say) κατὰ (by way of) συνγνώμην (concession), οὐ (not) κατ' (by way of) ἐπιταγήν (command).

7 θέλω (I wish) δὲ (now) πάντας (all) ἀνθρώπους (men) εἶναι (to be) ὡς (like) καὶ (even) ἑμαυτόν (myself). ἀλλὰ (But) ἕκαστος (each) ἴδιον (his own) ἔχει (has) χάρισμα (gift) ἐκ (from) Θεοῦ (God); ὁ (one has) μὲν (indeed) οὕτως (this), ὁ (one) δὲ (however) οὕτως (that).

8 Λέγω (I say) δὲ (now) τοῖς (to the) ἀγάμοις (unmarried) καὶ (and) ταῖς (to the) χήραις (widows), καλὸν (it is good) αὐτοῖς (for them) εἰ (if) μείνωσιν (they should remain) ὡς (as) καὶ γὰρ (even I).

9 εἰ (If) δὲ (however) οὐκ (not) ἐγκρατεύονται (they have self-control), γαμησάτωσαν (let them marry); κρείττον (better) γὰρ (for) ἐστίν (it is) γαμησαί* (to marry) ἢ (than) πυροῦσθαι (to burn with passion).

10 Τοῖς (To those) δὲ (now) γεγαμηκόσιν (having married) παραγγέλλω (I give this charge)— οὐκ (not) ἐγὼ (I), ἀλλὰ (but) ὁ (the) Κύριος (Lord)— γυναῖκα (A wife) ἀπὸ (from) ἀνδρός (a husband) μὴ (not) χωρισθῆναι (is to be separated);

11 εἰ (if) δὲ (however) καὶ (indeed) χωρισθῆ (she is separated), μενέτω (let her remain) ἄγαμος (unmarried), ἢ (or) τῷ (to the) ἀνδρὶ (husband) καταλλαγῆτω (be reconciled); καὶ (and) ἄνδρα (a husband) γυναῖκα (a wife) μὴ (not) ἀφιέναι (is to send away).

7:12 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.

7:13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

7:14 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.

7:15 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.

7:16 For what knowest thou, O wife, whether thou shalt save thy husband? Or how

12 Τοῖς (To the) δὲ (now) λοιποῖς (rest) λέγω (I say)— ἐγὼ (I) οὐχ (not) ὁ (the) Κύριος (Lord): εἴ (If) τις (any) ἀδελφός (brother) γυναῖκα (a wife) ἔχει (has) ἄπιστον (unbelieving), καὶ (and) αὕτη (she) συνευδοκεῖ (consents) οἰκεῖν (to dwell) μετ' (with) αὐτοῦ (him), μὴ (not) ἀφιέτω (let him divorce) αὐτήν (her).

13 καὶ (And) γυνή (a woman) <εἴ (if) τις> (any) ἔχει (has) ἄνδρα (a husband) ἄπιστον (unbelieving), καὶ (and) οὔτος (he) συνευδοκεῖ (consents) οἰκεῖν (to dwell) μετ' (with) αὐτῆς (her), μὴ (not) ἀφιέτω (let her divorce) τὸν (the) ἄνδρα (husband).

14 ἡγίασται (Is sanctified) γὰρ (for) ὁ (the) ἀνήρ (husband) ὁ (-) ἄπιστος (unbelieving), ἐν (in) τῇ (the) γυναικί (wife); καὶ (and) ἡγίασται (is sanctified) ἡ (the) γυνή (wife) ἢ (-) ἄπιστος (unbelieving), ἐν (in) τῷ (the) ἀδελφῷ (husband); ἐπεὶ (else) ἄρα (then) τὰ (the) τέκνα (children) ὑμῶν (of you) ἀκάθαρτά (unclean) ἔστιν (are); νῦν (now) δὲ (however) ἅγια (holy) ἔστιν (they are).

15 Εἰ (If) δὲ (however) ὁ (the) ἄπιστος (unbeliever) χωρίζεται (separates himself), χωριζέσθω (let him separate himself); οὐ (not) δεδούλωται (is under bondage) ὁ (the) ἀδελφός (brother) ἢ (or) ἡ (the) ἀδελφή (sister) ἐν (in) τοῖς (-) τοιοῦτοις (such cases). ἐν (Into) δὲ (however) εἰρήνην (peace) κέκληκεν (has called) ὑμᾶς* (you) ὁ (-) Θεός (God).

16 τί (How) γὰρ (for) οἶδας (know you), γύναι (wife), εἰ (if) τὸν (the) ἄνδρα (husband) σώσεις (you will save)? ἢ (Or) τί (how) οἶδας (know you), ἄνερ (husband), εἰ (if) τὴν (the) γυναῖκα (wife) σώσεις (you will save)?

husband put away his wife.

7:12 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.

7:13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

7:14 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.

7:15 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.

7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how

knowest thou, O man, whether thou shalt save thy wife?

knowest thou, O man, whether thou shalt save thy wife?

7:17 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.

17 Εἰ (If) μὴ (not) ἐκάστῳ (to each), ὡς (as) ἐμέρισεν* (has assigned) ὁ (the) Κύριος (Lord), ἕκαστον (to each) ὡς (as) κέκληκεν (has called) ὁ (-) Θεός (God), οὕτως (so) περιπατεῖτω (let him walk). καὶ (And) οὕτως (thus) ἐν (in) ταῖς (the) ἐκκλησίαις (churches) πάσαις (all) διατάσσομαι (I prescribe).

7:17 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.

7:18 Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised.

18 περιτετμημένος (Having been circumcised) τις (anyone) ἐκλήθη (was called)? μὴ (Not) ἐπισπάσθω (let him be uncircumcised). ἐν (In) ἀκροβυστία (uncircumcision) κέκληται (was called) τις (anyone)? μὴ (Not) περιτεμνέσθω (let Him be circumcised).

7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

19 ἡ (-) περιτομή (Circumcision) οὐδέν (nothing) ἐστίν (is), καὶ (and) ἡ (-) ἀκροβυστία (uncircumcision) οὐδέν (nothing) ἐστίν (is), ἀλλὰ (but) τήρησις (keeping) ἐντολῶν (the commandments) Θεοῦ (of God).

7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

7:20 Let every man abide in the same calling wherein he was called.

20 Ἐκαστος (Each) ἐν (in) τῇ (the) κλήσει (calling) ἣ (in which) ἐκλήθη (he has been called), ἐν (in) ταύτῃ (this) μενέτω (let him abide).

7:20 Let every man abide in the same calling wherein he was called.

7:21 Art thou called being a servant? Care not for it; but if thou mayest be made free, use it rather.

21 δοῦλος (Slave being) ἐκλήθης (were you called), μὴ (not) σοι (to you) μελέτω (let it be a care); ἀλλ' (but) εἰ (if) καὶ (also) δύνασαι (you are able) ἐλεύθερος (free) γενέσθαι (to become), μᾶλλον (rather) χρῆσαι (take advantage).

7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

7:22 For he that is called in the Lord, being a servant, is

22 ὁ (The one) γὰρ (for) ἐν (in) Κυρίῳ (the Lord) κληθεὶς (having been called) δοῦλος (being a slave), ἀπελεύθερος (a freedman) Κυρίου (of the Lord) ἐστίν (is);

7:22 For he that is called in the Lord, being a servant, is

the Lord's freeman; likewise, also he that is called, being free, is Christ's servant.

ὁμοίως (likewise) ὁ (the one) ἐλεύθερος (free) κληθεὶς (having been called), δούλος (a slave) ἐστίν (is) Χριστοῦ (of Christ).

the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

7:23 Ye are bought with a price; be not ye the servants of men.

23 Τιμῆς (With a price) ἠγοράσθητε (you were bought); μὴ (not) γίνεσθε (become) δούλοι (slaves) ἀνθρώπων (of men).

7:23 Ye are bought with a price; be not ye the servants of men.

7:24 Brethren, let every man wherein he is called therein abide with God.

24 ἕκαστος (Each) ἐν (wherein) ᾧ (that) ἐκλήθη (he was called), ἀδελφοί (brothers), ἐν (in) τούτῳ (that) μενέτω (let him abide) παρὰ (with) Θεῷ (God).

7:24 Brethren, let every man, wherein he is called, therein abide with God.

7:25 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.

25 Περὶ (Concerning) δὲ (now) τῶν (the) παρθένων (virgins), ἐπιταγὴν (a commandment) Κυρίου (of the Lord) οὐκ (not) ἔχω (I have); γνώμην (judgment) δὲ (however) δίδωμι (I give), ὡς (as) ἠλεημένος (having received mercy) ὑπὸ (from) Κυρίου (the Lord), πιστὸς (trustworthy) εἶναι (to be).

7:25 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.

7:26 I suppose, therefore, that this is good for the present distress, for a man so to **remain** that **he may do greater** good.

26 Νομίζω (I think) οὖν (therefore) τοῦτο (this) καλὸν (good) ὑπάρχειν (is), διὰ (because of) τὴν (the) ἐνεστώσαν (present) ἀνάγκην (necessity), ὅτι (that) καλὸν (it is good) ἀνθρώπῳ (for a man) τὸ (-) οὕτως (in the same manner) εἶναι (to remain).

7:26 I suppose therefore that this is good for the present distress, **I say**, that **it is** good for a man so to **be**.

7:27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

27 δέδεσαι (Have you been bound) γυναικί (to a wife)? μὴ (Not) ζῆται (seek) λύσιν (to be loosed). λέλυσαι (Have you been loosed) ἀπὸ (from) γυναικός (a wife)? μὴ (Not) ζῆται (seek) γυναῖκα (a wife).

7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

7:28 But if thou marry, thou hast not sinned; and if a virgin marry, she hath not

28 ἐὰν (If) δὲ (however) καὶ (also) γαμήσης (you shall have married), οὐχ (not) ἥμαρτες (you did sin); καὶ (and) ἐὰν (if) γήμη (shall have married) ἢ (the) παρθένος (virgin),

7:28 But and if thou marry, thou hast not sinned; and if a virgin

sinned. Nevertheless, such shall have trouble in the flesh.

For I spare you **not**.

7:29 But I **speak unto you who are called unto the ministry.**

For this I say, brethren, The time **that** remaineth is **but** short, that **ye shall be sent forth unto the ministry. Even** they **who** have wives **shall** be as though they had none; **for ye are called and chosen to do the Lord's work.**

7:30 And **it shall be with them who** weep as though they wept not, and **them who** rejoice as though they rejoiced not, and **them who** buy as though they possessed not,

7:31 And **them who** use this world as not **using** it; for the fashion of this world passeth away.

7:32 But I would, **brethren,** that **ye magnify your calling. I would** have you without carefulness. **For** he **who** is unmarried careth for the things that belong to the Lord, how he may please

οὐχ (**not**) ἤμαρτεν (**she did sin**); θλιψιν (**tribulation**) δὲ (**however**) τῇ (**in the**) σαρκὶ (**flesh**) ἔξουσιν (**will have**) οἱ (-) τοιοῦτοι (**such**); ἐγὼ (**I**) δὲ (**now**) ὑμῶν (**you**) φείδομαι (**am sparing**).

29 Τοῦτο (**This**) δέ (**now**) φημι (**I say**), ἀδελφοί (**brothers**): ὁ (**The**) καιρὸς (**season**) συνεσταλμένος (**shortened**) ἐστίν (**is**). τὸ (-) λοιπὸν (**From now on**) ἵνα (**that**) καὶ (**both**) οἱ (**those**) ἔχοντες (**having**) γυναῖκας (**wives**), ὡς (**as**) μὴ (**none**) ἔχοντες (**having**) ὧσιν (**should be**);

30 καὶ (**and**) οἱ (**those**) κλαίοντες (**weeping**), ὡς (**as**) μὴ (**not**) κλαίοντες (**weeping**); καὶ (**and**) οἱ (**those**) χαίροντες (**rejoicing**), ὡς (**as**) μὴ (**not**) χαίροντες (**rejoicing**); καὶ (**and**) οἱ (**those**) ἀγοράζοντες (**buying**), ὡς (**as**) μὴ (**not**) κατέχοντες (**possessing**);

31 καὶ (**and**) οἱ (**those**) χρῶμενοι (**using**) τὸν (**the**) κόσμον (**world**), ὡς (**as**) μὴ (**not**) καταχρῶμενοι (**using it as their own**). παρᾶγει (**Is passing away**) γὰρ (**for**) τὸ (**the**) σχῆμα (**present form**) τοῦ (**of the**) κόσμου (**world**) τούτου (**this**).

32 Θέλω (**I desire**) δὲ (**now**) ὑμᾶς (**you**) ἀμερίμνους (**without concern**) εἶναι (**to be**). ὁ (**The**) ἄγαμος (**unmarried man**) μεριμνᾷ (**cares for**) τὰ (**the things**) τοῦ (**of the**) Κυρίου (**Lord**), πῶς (**how**) ἀρέσει (**he should please**) τῷ (**the**) Κυρίῳ (**Lord**);

marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: **but** I spare you.

7:29 But this I say, brethren, the time is short: **it** remaineth, that **both** they **that** have wives be as though they had none;

7:30 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;

7:31 And **they that** use this world, as not **abusing** it: for the fashion of this world passeth away.

7:32 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:

the Lord; **therefore, he prevaieth.**

7:33 But he **who** is married careth for the things that are of the world, how he may please his wife; **therefore, there is a difference, for he is hindered.**

7:34 There is **a** 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.

7:35 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.

7:36 But if any man think that he behaveth himself uncomely toward his virgin **whom he hath espoused**, if she pass the flower of age and need so require, let him do what he **hath**

33 ὁ (the one) δὲ (however) γαμήσας (having been married), μεριμνᾷ (cares for) τὰ (the things) τοῦ (of the) κόσμου (world), πῶς (how) ἀρέσῃ (he should please) τῇ (the) γυναικί (wife),

34 καὶ (and) μεμέρισται (is divided). καὶ (And) ἡ (the) γυνή (woman) ἢ (-) ἄγαμος (unmarried) καὶ (and) ἡ (-) παρθένος (virgin), μεριμνᾷ (cares for) τὰ (the things) τοῦ (of the) Κυρίου (Lord), ἵνα (that) ἦ (she should be) ἁγία (holy) καὶ (both) τῷ (in) σώματι (body) καὶ (and) τῷ (in) πνεύματι (spirit); ἡ (the one) δὲ (however) γαμήσασα (having been married), μεριμνᾷ (cares for) τὰ (the things) τοῦ (of the) κόσμου (world), πῶς (how) ἀρέσῃ (she should please) τῷ (the) ἀνδρί (husband).

35 Τοῦτο (This) δὲ (now) πρὸς (for) τὸ (the) ὑμῶν (of you) αὐτῶν (yourselves) σύμφορον (benefit) λέγω (I say), οὐχ (not) ἵνα (that) βρόχον (a restraint) ὑμῖν (you) ἐπιβάλω (I might place upon), ἀλλὰ (but) πρὸς (for) τὸ (what) εὐσχημον (is seemly) καὶ (and) εὐπάρεδρον (devoted) τῷ (to the) Κυρίῳ (Lord), ἀπερισπιάστως (without distraction).

36 Εἰ (If) δέ (however) τις (anyone) ἀσχημονεῖν (to be behaving improperly) ἐπὶ (to) τὴν (the) παρθένον (virgin) αὐτοῦ (of him) νομίζει (supposes), ἐὰν (if) ἦ (she is) ὑπέρακμος (beyond youth), καὶ (and) οὕτως (so) ὀφείλει (it ought) γίνεσθαι (to be), ὃ (what) θέλει (he wills) ποιείτω (let him do); οὐχ (not) ἁμαρτάνει (he does sin); γαμείτωσαν (let them marry).

7:33 But he **that** is married careth for the things that are of the world, how he may please his wife.

7:34 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.

7:35 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.

7:36 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**,

promised; he sinneth not; let them marry.

7:37 Nevertheless, he that standeth steadfast 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.

7:38 So then he that giveth **himself** in marriage doeth well; but he that giveth **himself** not in marriage doeth better.

7:39 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.

7:40 But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.

8:1 Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth

37 ὅς (He who) δὲ (however) ἔστηκεν (stands) ἐν (in) τῇ (the) καρδίᾳ (heart) αὐτοῦ (of him) ἐδραῖος (firm), μὴ (not) ἔχων (having) ἀνάγκην (necessity), ἐξουσίαν (authority) δὲ (however) ἔχει (having) περὶ (over) τοῦ (the) ἰδίου (own) θελήματος (will), καὶ (and) τοῦτο (this) κέκρικεν (has judged), ἐν (in) τῇ (the) ἰδίᾳ (own) καρδίᾳ (heart), τηρεῖν (to keep) τὴν (-) ἑαυτοῦ (the) παρθένον (virgin), καλῶς (well) ποιήσει (he will do).

38 Ὡστε (So then) καὶ (also), ὁ (the one) γαμίζων (marrying) τὴν (the) ἑαυτοῦ (own) ⇔ παρθένον (virgin), καλῶς (well) ποιεῖ (does); καὶ (and) ὁ (the one) μὴ (not) γαμίζων (marrying), κρείσσον (better) ποιήσει (will do).

39 Γυνὴ (A wife) δέδεταί (is bound) ἐφ' (for) ὅσον (as long as) χρόνον (time) ζῆ (may live) ὁ (the) ἀνὴρ (husband) αὐτῆς (of her); ἐὰν (if) δὲ (however) κοιμηθῆ (shall have died) ὁ (the) ἀνὴρ (husband), ἐλευθέρα (free) ἐστίν (she is) ᾧ (to whom) θέλει (she wills) γαμηθῆναι (to be married), μόνον (only) ἐν (in) Κυρίῳ (the Lord).

40 μακαριώτερα (More blessed) δέ (however) ἐστίν (she is), ἐὰν (if) οὕτως (in the same manner) μείνῃ (she should remain), κατὰ (according to) τὴν (-) ἐμὴν (my) γνώμην (judgment); δοκῶ (I think) δὲ (now) καὶ γὰρ (myself also) Πνεῦμα (the Spirit) Θεοῦ (of God) ἔχειν (to have).

1 Περὶ (Concerning) δὲ (now) τῶν (the things) εἰδωλοθύτων (sacrificed to idols), οἶδαμεν (we know) ὅτι (indeed) πάντες (all) γινώσκιν (knowledge) ἔχομεν (we have). ἢ (-) γνώσις (Knowledge) φυσιοῦ (puffs up), ἢ (-) δὲ (but) ἀγάπη (love) οἰκοδομεῖ (builds up).

he sinneth not: let them marry.

7:37 Nevertheless he that standeth steadfast 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.

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8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth

up, but charity
edifieth.

8:2 And if any man
think that he
knoweth **anything**,
he knoweth nothing
yet as he ought to
know.

8:3 But if any man
love God, the same is
known of him.

8:4 As concerning,
therefore, the eating
of those things **which**
are in the world
offered in sacrifice
unto idols, we know
that an idol is
nothing and that
there is none other
God but one.

8:5 For though there
be that are called
gods, whether in
heaven or in earth
(as there be gods
many and lords
many),

8:6 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.

2 εἴ (If) τις (anyone) δοκεῖ (thinks)
ἔγνωκέναί (to have known) τι (anything), οὐπω (not yet)
ἔγνω (does he know) καθὼς (as) δεῖ (it is necessary)
γινῶναι (to know).

3 εἰ (If) δέ (however) τις (anyone) ἀγαπᾷ (loves) τὸν (-)
Θεόν (God), οὗτος (he) ἔγνωσται (is known) ὑπ' (by)
αὐτοῦ (Him).

4 Περὶ (Concerning) τῆς (the) βρώσεως (eating)
οὖν (therefore) τῶν (of the)
εἰδωλοθύτων (things sacrificed to idols),
οἴδαμεν (we know) ὅτι (that) οὐδέν (nothing)
εἰδωλον (an idol) ἐν (is in) κόσμῳ (the world), καὶ (and)
ὅτι (that there is) οὐδεὶς (no) Θεὸς (God), εἰ (if) μὴ (not)
εἷς (one).

5 καὶ (Even) γὰρ (truly) εἴπερ (if indeed) εἰσὶν (there are)
λεγόμενοι (those called) θεοὶ (gods), εἴτε (whether) ἐν (in)
οὐρανῷ (heaven) εἴτε (or) ἐπὶ (on) γῆς (earth), ὥσπερ (as)
εἰσὶν (there are) θεοὶ (gods) πολλοὶ (many), καὶ (and)
κύριοι (lords) πολλοί (many),

6 ἀλλ' (yet) ἡμῖν (to us) εἷς (there is one) Θεὸς (God),
ὁ (the) Πατὴρ (Father), ἐξ (of) οὗ (whom are)
τὰ (the things) πάντα (all), καὶ (and) ἡμεῖς (we) εἰς (for)
αὐτόν (Him); καὶ (and) εἷς (one) Κύριος (Lord),
Ἰησοῦς (Jesus) Χριστός (Christ), δι' (by) οὗ (whom are)
τὰ (the things) πάντα (all), καὶ (and) ἡμεῖς (we)
δι' (through) αὐτοῦ (Him).

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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.

8:7 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.

8:8 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.

8:9 But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak.

8:10 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,

8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

7 Ἀλλ' (But) οὐκ (not) ἐν (in) πᾶσιν (all is) ἢ (this) γνῶσις (knowledge). τινές (Some) δὲ (now), τῆ (-) συνηθείᾳ (by habit) ἕως (until) ἄρτι (now), τοῦ (of the) εἰδώλου (idol) ὡς (as of) εἰδωλόθυτον (a thing sacrificed to an idol) ἐσθίουσιν (eat); καὶ (and) ἢ (the) συνείδησις (conscience) αὐτῶν (of them) ἀσθενῆς (weak) οὕσα (being), μολύνεται (it is defiled).

8 βρῶμα (Food) δὲ (however) ἡμᾶς (us) οὐ (not) παραστήσει (will commend) τῷ (to) Θεῷ (God); οὔτε (neither) ἐὰν (if) μὴ (not) φάγωμεν (we should eat) ὑστερούμεθα (do we come short), οὔτε (nor) ἐὰν (if) «μὴ» (not) φάγωμεν (we should eat) περισσεύομεν (have we an advantage).

9 Βλέπετε (Be careful) δὲ (however), μὴ (lest) πως (somehow) ἢ (the) ἐξουσία (right) ὑμῶν (of you) αὕτη (this) πρόσκομμα (an occasion of stumbling) γένηται (becomes) τοῖς (to those) ἀσθενέσιν (being weak).

10 ἐὰν (If) γάρ (for) τις (anyone) ἴδῃ (sees) σὲ (you), τὸν (-) ἔχοντα (having) γνῶσιν (knowledge), ἐν (in) εἰδωλείῳ (an idol's temple) κατακείμενον (eating), οὐχὶ (not) ἢ (the) συνείδησις (conscience) αὐτοῦ (of him) ἀσθενοῦς (weak) ὄντος (being), οἰκοδομηθήσεται (will be built up), εἰς (so as) τὸ (the) τὰ (things) εἰδωλόθυτα (sacrificed to idols) ἐσθίειν (to eat)?

11 ἀπόλλυται (Is destroyed) γὰρ (for) ὁ (the one) ἀσθενῶν (being weak) ἐν (through) τῇ (-) σῆ (your) γνώσει (knowledge), ὁ (the) ἀδελφός (brother) δι' (for) ὃν (whom) Χριστὸς (Christ) ἀπέθανεν (died).

8:7 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.

8:8 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.

8:9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

8:10 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;

8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

8:12 But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ.

12 οὕτως (Thus) δὲ (then) ἁμαρτάνοντες (sinning) εἰς (against) τοὺς (the) ἀδελφούς (brothers) καὶ (and) τύπτοντες (wounding) αὐτῶν (their) τὴν (-) συνείδησιν (conscience) ἀσθενοῦσαν (being weak), εἰς (against) Χριστὸν (Christ) ἁμαρτάνετε (you sin).

8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

13 Διόπερ (Therefore) εἰ (if) βρῶμα (food) σκανδαλίζει (snares) τὸν (the) ἀδελφόν (brother) μου (of me), οὐ (never) μὴ (not) φάγω (shall I eat) κρέα (meat) εἰς (to) τὸν (the) αἰῶνα (age), ἵνα (so that) μὴ (not) τὸν (the) ἀδελφόν (brother) μου (of me) σκανδαλίσω (I might snare).

8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

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?

1 Οὐκ (Not) εἰμι (am I) ἐλεύθερος (free)? οὐκ (Not) εἰμι (am I) ἀπόστολος (an apostle)? οὐχὶ (Not) Ἰησοῦν (Jesus) τὸν (the) Κύριον (Lord) ἡμῶν (of us) ἑώρακα (have I seen)? οὐ (Not) τὸ (the) ἔργον (work) μου (of me), ὑμεῖς (you) ἐστε (are), ἐν (in) Κυρίῳ (the Lord).

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?

9:2 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.

2 εἰ (If) ἄλλοις (to others) οὐκ (not) εἰμι (I am) ἀπόστολος (an apostle), ἀλλὰ (yet) γε (at least) ὑμῖν (to you) εἰμι (I am); ἢ (the) γὰρ (for) σφραγίς (seal) μου (of my) τῆς (the) ἀποστολῆς (apostleship), ὑμεῖς (you) ἐστε (are) ἐν (in) Κυρίῳ (the Lord).

9:2 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.

9:3 Mine answer to them that do examine me is this

3 Ἡ (-) ἐμὴ (My) ἀπολογία (defense) τοῖς (to those) ἐμὲ (me) ἀνακρίνουσιν (examining) ἐστίν (is) αὕτη (this).

9:3 Mine answer to them that do examine me is this,

9:4 Have we not power to eat and to drink?

4 μὴ (No) οὐκ (not) ἔχομεν (have we) ἐξουσίαν (the right) φαγεῖν (to eat) καὶ (and) πεῖν (to drink)?

9:4 Have we not power to eat and to drink?

9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the

5 μὴ (No) οὐκ (not) ἔχομεν (have we) ἐξουσίαν (authority) ἀδελφὴν (a sister), γυναῖκα (a wife), περιάγειν (to take about), ὡς (as) καὶ (also) οἱ (the) λοιποὶ (other) ἀπόστολοι (apostles), καὶ (and) οἱ (the) ἀδελφοὶ (brothers) τοῦ (of the) Κυρίου (Lord), καὶ (and) Κηφᾶς (Cephas)?

9:5 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?

9:6 Or I only and
Barnabas, have not
we power to forbear
working?

9:7 Who goeth a
warfare any time at
his own charges?
Who planteth a
vineyard and eateth
not of the fruit
thereof? Or who
feedeth a flock and
eateth not of the
milk of the flock?

9:8 Say I these things
as a man? Or saith
not the law the same
also?

9:9 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?

9:10 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.

6 ἢ (Or) μόνος (only) ἐγὼ (I) καὶ (and)
Βαρνάβας (Barnabas), οὐκ (not) ἔχομεν (have we)
ἐξουσίαν (authority) μὴ (not) ἐργάζεσθαι (to work)?

7 Τίς (Who) στρατεύεται (serves as a soldier)
ἰδίῳις (at his own) ὀψωνίοις (expense) ποτέ (at any time)?
τίς (Who) φυτεύει (plants) ἀμπελῶνα (a vineyard),
καὶ (and) τὸν (the) καρπὸν (fruit) αὐτοῦ (of it) οὐκ (not)
ἐσθίει (does eat)? ἢ (Or) τίς (who) ποιμαίνει (shepherds)
ποιμνὴν (a flock), καὶ (and) ἐκ (from) τοῦ (the)
γάλακτος (milk) τῆς (of the) ποιμνης (flock) οὐκ (not)
ἐσθίει (does drink)?

8 Μὴ (Not) κατὰ (according to) ἄνθρωπον (man),
ταῦτα (these things) λαλῶ (do I speak)? ἢ (Or) καὶ (also)
ὁ (the) νόμος (law) ταῦτα (these things) οὐ (not)
λέγει (says)?

9 ἐν (In) γὰρ (for) τῷ (the) Μωϋσέως (of Moses)
νόμῳ (law), γέγραπται (it has been written): “Οὐ (Not)
κημώσεις (you shall muzzle) βούν (an ox)
ἀλοῶντα (treading out grain).” μὴ (Not) τῶν (for the)
βοῶν (oxen) μέλει (is there care) τῷ (-) Θεῷ (with God)?

10 ἢ (Or) δι’ (because of) ἡμᾶς (us) πάντως (entirely)
λέγει (is He speaking)? δι’ (For sake of) ἡμᾶς (us) γὰρ (for)
ἐγράφη (it was written), ὅτι (because) ὀφείλει (ought)
ἐπ’ (in) ἐλπίδι (hope) ὁ (the one) ἀροτριῶν (plowing)
ἀροτριᾶν (to plow), καὶ (and) ὁ (the one)
ἀλοῶν (threshing), ἐπ’ (in) ἐλπίδι (hope) τοῦ (-)
μετέχειν (to partake).

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Lord, and Cephas?

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9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

11 Εἰ (If) ἡμεῖς (we) ὑμῖν (among you) τὰ (-) πνευματικὰ (spiritual things) ἐσπείραμεν (have sown), μέγα (is it a great thing) εἰ (if) ἡμεῖς (we), ὑμῶν (from you) τὰ (-) σαρκικὰ (material things) θερίσομεν (will reap)?

9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

9:12 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.

12 εἰ (If) ἄλλοι (others) τῆς (of the) ὑμῶν (over you) ἐξουσίας (authority) μετέχουσιν (partake), οὐ (should not) μᾶλλον (more) ἡμεῖς (we)? ἀλλ' (But) οὐκ (not) ἐχρησάμεθα (we did use) τῇ (the) ἐξουσίᾳ (right) ταύτῃ (this). ἀλλὰ (Instead), πάντα (all things) στέγομεν (we bear), ἵνα (so that) μὴ (not) τινα (any) ἐνκοπήν (hindrance) δῶμεν (we should place) τῷ (to the) εὐαγγελίῳ (gospel) τοῦ (of) Χριστοῦ (Christ).

9:12 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.

9:13 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?

13 Οὐκ (Not) οἴδατε (know you) ὅτι (that) οἱ (those) τὰ (in the) ἱερὰ (temple) ἐργαζόμενοι (working), τὰ (the things) ἐκ (of) τοῦ (the) ἱεροῦ (temple) ἐσθίουσιν (eat); οἱ (those) τῷ (at the) θυσιαστηρίῳ (altar) παρεδρεύοντες (attending), τῷ (in the) θυσιαστηρίῳ (altar) συμμερίζονται (partake)?

9:13 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?

9:14 Even so hath the Lord ordained that they which preach the gospel shall live of the gospel.

14 οὕτως (So) καὶ (also), ὁ (the) Κύριος (Lord) διέταξεν (has prescribed) τοῖς (to those) τὸ (the) εὐαγγέλιον (gospel) καταγγέλλουσιν (proclaiming) ἐκ (from) τοῦ (the) εὐαγγελίου (gospel) ζῆν (to live).

9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

9:15 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.

15 ἐγὼ (I) δὲ (however) οὐ (not) κέχρημαι (have used) οὐδενὶ (none) τούτων (of these). οὐκ (Neither) ἔγραψα (have I written) δὲ (now), ταῦτα (these things) ἵνα (that) οὕτως (thus) γένηται (it should be) ἐν (with) ἐμοί (me); καλὸν (it were good) γὰρ (for) μοι (me) μᾶλλον (rather) ἀποθανεῖν (to die), ἢ (than) τὸ (the) καύχημά (boasting) μου (of me), οὐδεὶς (anyone) κενώσει (will make void).

9:15 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.

9:16 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!

16 Ἐὰν (If) γὰρ (for) εὐαγγελίζωμαι (I preach the gospel), οὐκ (nothing) ἔστιν (there is) μοι (to me) καύχημα (boasting); ἀνάγκη (necessity) γὰρ (for) μοι (me) ἐπίκειται (is laid upon). οὐαὶ (Woe) γὰρ (however) μοί (to me) ἔστιν (be), ἐὰν (if) μὴ (not) εὐαγγελίσωμαι (I should preach the gospel).

9:16 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!

9:17 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.

17 εἰ (If) γὰρ (for) ἐκὼν (willingly) τοῦτο (this) πράσσω (I do), μισθὸν (a reward) ἔχω (I have); εἰ (if) δὲ (however) ἄκων (unwillingly), οἰκονομίαν (a stewardship) πεπίστευμαι (I am entrusted with).

9:17 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.

9:18 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.

18 τίς (What) οὖν (then) μου (of me) ἔστιν (is) ὁ (the) μισθός (reward)? ἵνα (That) εὐαγγελιζόμενος (in preaching the gospel) ἀδάπανον (free of charge), θήσω (I should offer) τὸ (the) εὐαγγέλιον (gospel), εἰς (so as) τὸ (-) μὴ (not) καταχρησασθαι (to use up) τῇ (the) ἐξουσίᾳ (right) μου (of me) ἐν (in) τῷ (the) εὐαγγελίῳ (gospel).

9:18 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.

9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

19 Ἐλεύθερος (Free) γὰρ (for) ὢν (being) ἐκ (from) πάντων (all), πᾶσιν (to all) ἑμαυτὸν (myself) ἐδούλωσα (I became servant), ἵνα (so that) τοὺς (the) πλείονας (more) κερδήσω (I might gain).

9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

9:20 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;

20 καὶ (And) ἐγενόμην (I became) τοῖς (to the) Ἰουδαίοις (Jews), ὡς (like) Ἰουδαῖος (a Jew), ἵνα (so that) Ἰουδαίους (Jews) κερδήσω (I might win). τοῖς (To those) ὑπὸ (under) νόμον (the Law), ὡς (as) ὑπὸ (under) νόμον (the law) — μὴ (not) ὢν (being) αὐτὸς (myself) ὑπὸ (under) νόμον (the law) — ἵνα (so that) τοὺς (those) ὑπὸ (under) νόμον (the law) κερδήσω (I might win).

9:20 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;

9:21 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.

21 τοῖς (To those) ἀνόμοις (outside the Law), ὡς (like) ἄνομος (outside the Law)— μὴ (not) ὄν (being) ἄνομος (outside the law) Θεοῦ (of God), ἀλλ' (but) ἔννομος (under the law) Χριστοῦ (to Christ)— ἵνα (so that) κερδάνω (I might win) τοὺς (those) ἀνόμους (outside the Law).

9:21 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.

9:22 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.

22 ἐγενόμην (I became) τοῖς (to the) ἀσθενέσιν (weak), ἀσθενής (weak), ἵνα (that) τοὺς (the) ἀσθενεῖς (weak) κερδήσω (I might win). τοῖς (These things) πᾶσιν (to all) γέγονα (I have become) πάντα (all), ἵνα (so that) πάντως (by all means), τινὰς (some) σώσω (I might save).

9:22 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.

9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

23 Πάντα (All things) δὲ (now) ποιῶ (I do) διὰ (on account of) τὸ (the) εὐαγγέλιον (gospel), ἵνα (that) συνκοινωνός (a fellow partaker) αὐτοῦ (with it) γένωμαι (I might become).

9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

9:24 Know ye not that they which run in a race all run, but **only** one receiveth the prize? So run, that ye may obtain.

24 Οὐκ (Not) οἴδατε (know you) ὅτι (that) οἱ (those) ἐν (in) σταδίῳ (a race course) τρέχοντες (running), πάντες (all) μὲν (indeed) τρέχουσιν (run); εἷς (one) δὲ (however) λαμβάνει (receives) τὸ (the) βραβεῖον (prize)? οὕτως (Thus) τρέχετε (run), ἵνα (that) καταλάβητε (you might obtain it).

9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

9:25 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.

25 πᾶς (Everyone) δὲ (now) ὁ (-) ἀγωνιζόμενος (striving), πάντα (in all things) ἐγκρατεύεται (controls himself); ἐκεῖνοι (they) μὲν (indeed) οὖν (then), ἵνα (that) φθαρτὸν (a perishable) στέφανον (crown) λάβωσιν (they might receive), ἡμεῖς (we) δὲ (however) ἀφθαρτον (an imperishable).

9:25 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.

9:26 I, therefore, so run, not as uncertainly; so fight I,

26 ἐγὼ (I) τοίνυν (therefore) οὕτως (thus) τρέχω (run), ὡς (as) οὐκ (not) ἀδήλως (uncertainly); οὕτως (so) πυκτεύω (I fight), ὡς (as) οὐκ (not) ἀέρα (the air) δέρω (beating).

9:26 I therefore so run, not as uncertainly; so fight I, not as one

not as one that
beateth the air;

9:27 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.

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,

10:2 And were all
baptized unto Moses
in the cloud and in
the sea,

10:3 And did all eat
the same spiritual
meat,

10:4 And did all drink
the same spiritual
drink; for they drank
of that spiritual Rock
that followed them;
and that Rock was
Christ.

10:5 But with many
of them God was not
well pleased; for they
were overthrown in
the wilderness.

27 ἀλλὰ (But) ὑπωπιάζω (I batter) μου (of me) τὸ (the)
σῶμα (body) καὶ (and)
δουλαγωγῶ (bring it into servitude), μὴ (not) πῶς (hardly)
ἄλλοις (to others) κηρύξας (having preached),
αὐτὸς (myself) ἀδόκιμος (disqualified)
γένωμαι (I might be).

1 Οὐ (Not) θέλω (I want) γὰρ (for) ὑμᾶς (you)
ἀγνοεῖν (to be ignorant), ἀδελφοί (brothers), ὅτι (that)
οἱ (the) πατέρες (fathers) ἡμῶν (of us) πάντες (all)
ὑπὸ (under) τὴν (the) νεφέλην (cloud) ἦσαν (were),
καὶ (and) πάντες (all) διὰ (through) τῆς (the)
θαλάσσης (sea) διήλθον (passed),

2 καὶ (and) πάντες (all) εἰς (into) τὸν (-) Μωϋσῆν (Moses)
ἐβαπτίσαντο (were baptized), ἐν (in) τῇ (the)
νεφέλῃ (cloud) καὶ (and) ἐν (in) τῇ (the) θαλάσῃ (sea),

3 καὶ (and) πάντες (all) τὸ (the) αὐτὸ (same)
πνευματικὸν (spiritual) βρῶμα (food) ἔφαγον (ate),

4 καὶ (and) πάντες (all) τὸ (the) αὐτὸ (same)
πνευματικὸν (spiritual) ἔπιον (drank) πόμα (drink);
ἔπινον (they were drinking) γὰρ (for) ἐκ (from)
πνευματικῆς (the spiritual)
ἀκολουθούσης (accompanying them) πέτρας (rock); ἡ (the)
πέτρα (rock) δὲ (then) ἦν (was) ὁ (-) Χριστὸς (Christ).

5 ἀλλ' (Nevertheless) οὐκ (not) ἐν (with) τοῖς (-)
πλείοσιν (most) αὐτῶν (of them)
εὐδόκησεν (was well pleased) ὁ (-) Θεός (God);
κατεστρώθησαν (they were strewn) γὰρ (for) ἐν (in)
τῇ (the) ἐρήμῳ (wilderness).

that beateth the
air:

9:27 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.

10:1 Moreover,
brethren, I would
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be ignorant, how
that all our fathers
were under the
cloud, and all
passed through
the sea;

10:2 And were all
baptized unto
Moses in the cloud
and in the sea;

10:3 And did all
eat the same
spiritual meat;

10:4 And did all
drink the same
spiritual drink: for
they drank of that
spiritual Rock that
followed them:
and that Rock was
Christ.

10:5 But with
many of them God
was not well
pleased: for they

10:6 Now these things were our examples, to the intent we should not lust after evil things as they also lusted.

6 Ταῦτα (These things) δὲ (now), τύποι (types) ἡμῶν (to us) ἐγενήθησαν (have become), εἰς (for) τὸ (-) μὴ (not) εἶναι (to be) ἡμᾶς (us) ἐπιθυμητὰς (desirers) κακῶν (of evil things), καθὼς (as) καὶ (and) αὐτοὶ (they also) ἐπεθύμησαν (desired).

were overthrown in the wilderness.

10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

10:7 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.

7 μὴ δὲ (Neither) εἰδωλολάτραι (idolaters) γίνεσθε (are you to be), καθὼς (as) τινες (some) αὐτῶν (of them); ὥσπερ (as) γέγραπται (it has been written): “Ἐκάθισεν (Sat down) ὁ (the) λαὸς (people) φαγεῖν (to eat) καὶ (and) πεινᾶν (to drink), καὶ (and) ἀνέστησαν (rose up) παίζειν (to play).”

10:7 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.

10:8 Neither let us to commit fornication as some of them committed and fell in one day three and twenty thousand.

8 μὴ δὲ (Neither) πορνεύωμεν (should we commit sexual immorality), καθὼς (as) τινες (some) αὐτῶν (of them) ἐπόρνευσαν (committed sexual immorality), καὶ (and) ἔπεσαν (fell) μιᾶ (in one) ἡμέρᾳ (day) εἴκοσι (twenty) τρεῖς (three) χιλιάδες (thousand).

10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

10:9 Neither let us tempt Christ as some of them also tempted and were destroyed of serpents.

9 μὴ δὲ (Neither) ἐκπειράζωμεν (should we test) τὸν (the) Χριστόν* (Christ), καθὼς (as) τινες (some) αὐτῶν (of them) ἐπείρασαν (tested), καὶ (and) ὑπὸ (by) τῶν (-) ὄφειων (serpents) ἀπώλλυντο (were destroyed).

10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

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

10 μὴ δὲ (Neither) γογγύζετε (are you to grumble), καθάπερ (as) τινες (some) αὐτῶν (of them) ἐγόγγυσαν (grumbled), καὶ (and) ἀπώλοντο (perished) ὑπὸ (by) τοῦ (the) ὀλοθρευτοῦ (Destroyer).

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

10:11 Now, all these things happened unto them for ensamples; and they are written for our

11 Ταῦτα (These things) δὲ (now) τυπικῶς (as types) συνέβαινε (happened) ἐκείνοις (to them), ἐγράφη (were written) δὲ (then) πρὸς (for) νοουθεσίαν (admonition) ἡμῶν (of us), εἰς (to) οὓς (whom)

10:11 Now all these things happened unto them for ensamples: and

admonition **also and for an admonition for those** upon whom the **end** of the world **shall** come.

τὰ (the) τέλη (ends) τῶν (of the) αἰώνων (ages) κατήντηκεν (are arrived).

they are written for our admonition, upon whom the **ends** of the world **are** come.

10:12 Wherefore, let him that thinketh he standeth take heed, lest he fall.

12 Ὡστε (Therefore) ὁ (the one) δοκῶν (thinking) ἐστάναι (to stand), βλεπέτω (let him take heed), μὴ (lest) πέσῃ (he fall).

10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

10:13 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.

13 πειρασμός (Temptation) ὑμᾶς (you) οὐκ (not) εἴληφεν (has seized), εἰ (if) μὴ (not) ἀνθρώπινος (what is common to man); πιστός (faithful) δὲ (now) ὁ (-) Θεός (is God), ὃς (who) οὐκ (not) ἔασει (will allow) ὑμᾶς (you) πειρασθῆναι (to be tempted) ὑπὲρ (beyond) ὃ (what) δύνασθε (you are able), ἀλλὰ (but) ποιήσει (will provide), σὺν (with) τῷ (the) πειρασμῷ (temptation), καὶ (also) τὴν (the) ἔκβασιν (escape), τοῦ (-) δύνασθαι (to be able) ὑπενεγκεῖν (to endure it).

10:13 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.

10:14 Wherefore, my dearly beloved, flee from idolatry.

14 Διόπερ (Therefore), ἀγαπητοί (beloved) μου (of me), φεύγετε (flee) ἀπὸ (from) τῆς (-) εἰδωλολατρίας (idolatry).

10:14 Wherefore, my dearly beloved, flee from idolatry.

10:15 I speak as to wise men; judge ye what I say.

15 ὡς (As) φρονίμοις (to sensible ones) λέγω (I speak); κρίνατε (judge) ὑμεῖς (for yourselves) ὃ (what) φημι (I say).

10:15 I speak as to wise men; judge ye what I say.

10:16 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?

16 Τὸ (The) ποτήριον (cup) τῆς (-) εὐλογίας (of blessing) ὃ (that) εὐλογοῦμεν (we bless), οὐχὶ (not) κοινωνία (a participation) ἐστὶν (is it) τοῦ (in the) αἵματος (blood) τοῦ (-) Χριστοῦ (of Christ)? τὸν (The) ἄρτον (bread) ὃν (that) κλῶμεν (we break), οὐχὶ (not) κοινωνία (a participation) τοῦ (in the) σώματος (body) τοῦ (-) Χριστοῦ (of Christ) ἐστὶν (is it)?

10:16 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?

10:17 For we, being many, are one bread and one body; for we are all partakers of that one bread.

17 ὅτι (Because *there is*) εἷς (one) ἄρτος (loaf), ἓν (one) σῶμα (body) οἱ (the) πολλοί (many) ἔσμεν (we are); οἱ (-) γὰρ (for) πάντες (all) ἐκ (of) τοῦ (the) ἑνός (one) ἄρτου (loaf) μετέχομεν (we partake).

10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

10:18 Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar?

18 βλέπετε (Consider) τὸν (-) Ἰσραὴλ (Israel) κατὰ (according to) σάρκα (flesh): οὐχ (Not) οἱ (those) ἐσθίοντες (eating) τὰς (the) θυσίας (sacrifices), κοινωνοὶ (fellow partakers) τοῦ (in the) θυσιαστηρίου (altar) εἰσὶν (are)?

10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

10:19 What say I then? That the idol is **anything**, or that which is offered in sacrifice to idols is **anything**?

19 Τί (What) οὖν (then) φημι (do I mean)? ὅτι (That) εἰδωλόθυτόν (what is sacrificed to an idol) τί (anything) ἐστίν (is), ἢ (or) ὅτι (that) εἰδωλόν (an idol) τί (anything) ἐστίν (is)?

10:19 What say I then? that the idol is **any thing**, or that which is offered in sacrifice to idols is **any thing**?

10:20 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.

20 ἀλλ' (Rather) ὅτι (that) ἃ (what) θύουσιν (sacrifice) (τὰ (the) ἔθνη) (Gentiles), δαίμονις (to demons) καὶ (and) οὐ (not) Θεῷ (to God) θύουσιν (they sacrifice). οὐ (Not) θέλω (I do wish) δὲ (now), ὑμᾶς (you) κοινωνοὺς (fellow partakers) τῶν (-) δαιμονίων (with demons) γίνεσθαι (to be).

10:20 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.

10:21 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.

21 οὐ (Not) δύνασθε (you are able) ποτήριον (the cup) Κυρίου (of the Lord) πίνειν (to drink), καὶ (and) ποτήριον (the cup) δαιμονίων (of demons). οὐ (Not) δύνασθε (you are able) τραπέζης (of the table) Κυρίου (of the Lord) μετέχειν (to partake), καὶ (and) τραπέζης (of the table) δαιμονίων (of demons).

10:21 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.

10:22 Do we provoke the Lord to jealousy? Are we stronger than he?

22 ἢ (Or) παραζηλοῦμεν (do we provoke to jealousy) τὸν (the) Κύριον (Lord)? μὴ (Not) ἰσχυρότεροι (stronger) αὐτοῦ (than He) ἔσμεν (are we)?

10:22 Do we provoke the Lord to jealousy? are

10:23 All things are **not** lawful for me, **for** all things are not expedient; all things are **not** lawful, for all things edify not.

10:24 Let **not** man seek, **therefore**, his own, but every man another's **good**.

10:25 Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake;

10:26 For the earth is the Lord's, and the fullness thereof.

10:27 If any of them that believe not bid you to a feast, and ye be disposed to **eat**, whatsoever is set before you, eat, asking no **questions** for conscience' sake.

10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it and for conscience' sake; for the earth is the

23 “Πάντα (All things) ἔξεστιν (are lawful),” ἀλλ’ (but) οὐ (not) πάντα (all things) συμφέρει (are profitable). “Πάντα (All things) ἔξεστιν (are lawful),” ἀλλ’ (but) οὐ (not) πάντα (all) οἰκοδομεῖ (edify).

24 μηδεὶς (No one) τὸ (the good) ἑαυτοῦ (of himself) ζητεῖτω (let seek), ἀλλὰ (but) τὸ (that) τοῦ (of the) ἑτέρου (other).

25 Πᾶν (Everything) τὸ (-) ἐν (in) μακέλλῳ (the meat market) πωλούμενον (being sold), ἐσθίετε (eat), μηδὲν (nothing) ἀνακρίνοντες (inquiring) διὰ (on account of) τὴν (-) συνείδησιν (conscience),

26 “Τοῦ (The) Κυρίου (Lord's),” γὰρ (for), “Ἡ (is the) γῆ (earth), καὶ (and) τὸ (the) πλήρωμα (fullness) αὐτῆς (of it).”^c

27 Εἰ (If) τις (anyone) καλεῖ (invites) ὑμᾶς (you) τῶν (of the) ἀπίστων (unbelieving), καὶ (and) θέλετε (you wish) πορεύεσθαι (to go), πᾶν (everything) τὸ (-) παρατιθέμενον (being set before) ὑμῖν (you) ἐσθίετε (eat), μηδὲν (nothing) ἀνακρίνοντες (inquiring) διὰ (on account of) τὴν (-) συνείδησιν (conscience).

28 ἐὰν (If) δέ (however) τις (anyone) ὑμῖν (to you) εἴπη (should say), “Τοῦτο (This) ἱερόθυτόν (offered to an idol) ἐστίν (is),” μὴ (not) ἐσθίετε (do eat), δι’ (on account of) ἐκεῖνον (him) τὸν (-) μηνύσαντα (having shown it), καὶ (and) τὴν (-) συνείδησιν (conscience) —

we stronger than he?

10:23 All things are lawful for me, **but** all things are not expedient: all things are lawful for **me, but** all things edify not.

10:24 Let **no** man seek his own, but every man another's **wealth**.

10:25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

10:26 For the earth is the Lord's, and the fullness thereof.

10:27 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.

10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the

Lord's, and the fullness thereof;

10:29 Conscience, I say, not thine own, but of the other. For why is my liberty judged of another man's conscience?

10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

10:31 Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.

10:32 Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God,

10:33 Even as I please all men in all things, not seeking mine own profit, but of the many, that they may be saved.

11:1 Be ye followers of me, even as I also am of Christ.

29 συνείδησιν (*the conscience*) δὲ (*now*), λέγω (*I am saying*), οὐχὶ (*not*) τὴν (-) ἑαυτοῦ (*your own*), ἀλλὰ (*but*) τὴν (*that*) τοῦ (*of the*) ἑτέρου (*other*); ἵνα (*that*) τί (*what*) γὰρ (*for*) ἢ (*the*) ἐλευθερία (*freedom*) μου (*of me*) κρίνεται (*is judged*) ὑπὸ (*by*) ἄλλης (*another's*) συνειδήσεως (*conscience*)?

30 εἰ (*If*) ἐγὼ (*I*) χάριτι (*with thankfulness*) μετέχω (*partake*), τί (*why*) βλασφημοῦμαι (*am I denounced*) ὑπὲρ (*for*) οὗ (*that which*) ἐγὼ (*I*) εὐχαριστῶ (*give thanks*)?

31 Εἴτε (*Whether*) οὖν (*therefore*) ἐσθίετε (*you eat*), εἴτε (*or*) πίνετε (*drink*), εἴτε (*or*) τι (*whatever*) ποιεῖτε (*you do*), πάντα (*all things*) εἰς (*to the*) δόξαν (*glory*) Θεοῦ (*of God*) ποιεῖτε (*do*).

32 ἀπόσκοποι (*Without offense*) καὶ (*both*) Ἰουδαίοις (*to Jews*) γίνεσθε (*be you*), καὶ (*and*) Ἕλλησιν (*Greeks*), καὶ (*and*) τῇ (*to the*) ἐκκλησίᾳ (*church*) τοῦ (-) Θεοῦ (*of God*) —

33 καθὼς (*as*) καὶ γὰρ (*I also*) πάντα (*all*) πᾶσιν (*in all things*) ἀρέσκω (*please*), μὴ (*not*) ζητῶν (*seeking*) τὸ (*the*) ἑμαυτοῦ (*of myself*) σύμφορον (*profit*), ἀλλὰ (*but*) τὸ (*that*) τῶν (*of the*) πολλῶν (*many*), ἵνα (*that*) σωθῶσιν (*they may be saved*).

1 Μιμηταί (*Imitators*) μου (*of me*) γίνεσθε (*be*), καθὼς (*as*) καὶ γὰρ (*I also am*) Χριστοῦ (*of Christ*).

Lord's, and the fullness thereof:

10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

10:32 Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God:

10:33 Even as I please all men in all things, not seeking mine own profit, but the **profit** of many, that they may be saved.

11:1 Be ye followers of me, even as I also am of Christ.

11:2 Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I delivered them to you.

2 Ἐπαινῶ (I commend) δὲ (now) ὑμᾶς (you) ὅτι (that) πάντα (in all things) μου (me) μὲμνησθε (you have remembered), καὶ (and) καθὼς (as) παρέδωκα (I delivered) ὑμῖν (to you), τὰς (the) παραδόσεις (teachings) κατέχετε (you are keeping).

11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

11:3 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.

3 Θέλω (I want) δὲ (however) ὑμᾶς (you) εἰδέναι (to know) ὅτι (that) παντός (of every) ἀνδρός (man) ἢ (the) κεφαλῆ (head) ὁ (-) Χριστός (Christ) ἐστίν (is), κεφαλῆ (the head) δὲ (now) γυναικὸς (of the woman is) ὁ (the) ἀνὴρ (man), κεφαλῆ (the head) δὲ (now) τοῦ (-) Χριστοῦ (of Christ) ὁ (-) Θεός (God).

11:3 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.

11:4 Every man praying or prophesying, having his head covered, dishonoreth his head.

4 Πᾶς (Every) ἀνὴρ (man) προσευχόμενος (praying) ἢ (or) προφητεύων (prophesying), κατὰ (anything on) κεφαλῆς (his head) ἔχων (having), καταισχύνει (dishonors) τὴν (the) κεφαλὴν (head) αὐτοῦ (of him).

11:4 Every man praying or prophesying, having his head covered, dishonoreth his head.

11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven.

5 πᾶσα (Every) δὲ (now) γυνὴ (woman) προσευχομένη (praying) ἢ (or) προφητεύουσα (prophesying), ἀκατακαλύπτω (uncovered) τῇ (with the) κεφαλῇ (head), καταισχύνει (dishonors) τὴν (the) κεφαλὴν (head) αὐτῆς (of her); ἐν (one) γὰρ (for) ἐστίν (it is), καὶ (and) τὸ (the) αὐτὸ (same), τῇ (-) ἐξυρημένη (with having been shaven).

11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven.

11:6 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.

6 εἰ (If) γὰρ (for) οὐ (not) κατακαλύπτεται (covers her head) γυνὴ (a woman), καὶ (also) κειράσθω (let her be shorn). εἰ (If it is) δὲ (now) αἰσχρὸν (disgraceful) γυναικὶ (to a woman) τὸ (-) κείρασθαι (to be shorn) ἢ (or) ξυρᾶσθαι (to be shaven), κατακαλυπτέσθω (let her cover her head).

11:6 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.

11:7 For a man, indeed, ought not to

7 Ἀνὴρ (A man) μὲν (truly) γὰρ (for) οὐκ (not) ὀφείλει (ought) κατακαλύπτεσθαι (to cover) τὴν (the)

11:7 For a man indeed ought not

cover his head,
forasmuch as he is
the image and glory
of God; but the
woman is the glory of
the man.

11:8 For the man is
not of the woman,
but the woman of
the man.

11:9 Neither was the
man created for the
woman, but the
woman for the man.

11:10 For this cause
ought the woman to
have **a covering** on
her head because of
the angels.

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

11:12 For as the
woman is of the man,
even so is the man
also by the woman,
but all things of God.

11:13 Judge in
yourselves. Is it
comely that a woman
pray unto God
uncovered?

κεφαλὴν (head), εἰκῶν (image) καὶ (and) δόξα (glory)
Θεοῦ (of God) ὑπάρχων (being); ἡ (the) γυνή (woman)
δὲ (however), δόξα (the glory) ἀνδρός (of man) ἐστὶν (is).

8 οὐ (Not) γὰρ (for) ἐστὶν (is) ἀνὴρ (man) ἐκ (of)
γυναϊκός (woman), ἀλλὰ (but) γυνή (woman) ἐξ (of)
ἀνδρός (man).

9 καὶ (Truly) γὰρ (for) οὐκ (not) ἐκτίσθη (was created)
ἀνὴρ (man) διὰ (on account of) τὴν (the)
γυναῖκα (woman), ἀλλὰ (but) γυνή (woman)
διὰ (on account of) τὸν (the) ἀνδρᾶ (man).

10 διὰ (Because of) τοῦτο (this), ὀφείλει (ought) ἡ (the)
γυνή (woman) ἐξουσίαν (authority) ἔχειν (to have)
ἐπὶ (on) τῆς (the) κεφαλῆς (head), διὰ (on account of)
τοὺς (the) ἀγγέλους (angels).

11 Πλὴν (However), οὔτε (neither is) γυνή (woman)
χωρὶς (separate from) ἀνδρός (man), οὔτε (nor)
ἀνὴρ (man) χωρὶς (separate from) γυναικός (woman),
ἐν (in) Κυρίῳ (the Lord).

12 ὡσπερ (Just as) γὰρ (for) ἡ (the) γυνή (woman) ἐκ (of)
τοῦ (the) ἀνδρός (man is), οὕτως (so) καὶ (also) ὁ (the)
ἀνὴρ (man) διὰ (by) τῆς (the) γυναικός (woman is);
τὰ (the) δὲ (however) πάντα (all things) ἐκ (of) τοῦ (-)
Θεοῦ (God).

13 Ἐν (In) ὑμῖν (you) αὐτοῖς (yourselves) κρίνατε (judge):
πρέπον (Becoming) ἐστὶν (is it) γυναικᾶ (for a woman)
ἀκατακάλυπτον (revealed), τῷ (-) Θεῷ (to God)
προσεύχεσθαι (to pray)?

to cover his head,
forasmuch as he is
the image and
glory of God: but
the woman is the
glory of the man.

11:8 For the man
is not of the
woman; but the
woman of the
man.

11:9 Neither was
the man created
for the woman;
but the woman for
the man.

11:10 For this
cause ought the
woman to have
power on her
head because of
the angels.

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

11:12 For as the
woman is of the
man, even so is
the man also by
the woman; but all
things of God.

11:13 Judge in
yourselves: is it
comely that a
woman pray unto
God uncovered?

11:14 Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?

14 οὐδὲ (Not even) ἢ (-) φύσις (nature) αὐτὴ (itself) διδάσκει (does teach) ὑμᾶς (you) ὅτι (that) ἀνὴρ (a man) μὲν (indeed), ἐὰν (if) κομᾶ (he has long hair), ἀτιμία (a dishonor) αὐτῷ (to him) ἐστίν (it is);

11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

11:15 But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.

15 γυνὴ (a woman) δὲ (however) ἐὰν (if) κομᾶ (she has long hair), δόξα (glory) αὐτῇ (to her) ἐστίν (it is)? ὅτι (For) ἢ (the) κόμη (long hair) ἀντὶ (instead) περιβολαίου (of a covering) δέδοται (is given) αὐτῇ (to her).

11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

16 Εἰ (If) δέ (now) τις (anyone) δοκεῖ (is inclined) φιλόνηκος (contentious) εἶναι (to be), ἡμεῖς (we) τοιαύτην (such) συνήθειαν (custom) οὐκ (no other) ἔχομεν (have), οὐδὲ (nor) αἱ (the) ἐκκλησίαι (churches) τοῦ (-) Θεοῦ (of God).

11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

17 Τοῦτο (In this) δὲ (now) παραγγέλλων (instructing), οὐκ (not) ἐπαινῶ (I do praise), ὅτι (because) οὐκ (not) εἰς (for) τὸ (the) κρεῖσσον (better), ἀλλὰ (but) εἰς (for) τὸ (the) ἥσσον (worse), συνέρχεσθε (you come together).

11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

18 πρῶτον (First) μὲν (indeed), γὰρ (for) συνερχομένων (coming together) ὑμῶν (you) ἐν (in) ἐκκλησίᾳ (an assembly), ἀκούω (I hear) σχίσματα (divisions) ἐν (among) ὑμῖν (you) ὑπάρχειν (there to be), καὶ (and) μέρος (in part) τι (it) πιστεύω (I believe).

11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

11:19 For there must be also **divisions** among you, that they which are approved may be made manifest among you.

19 δεῖ (It behooves) γὰρ (for) καὶ (also) αἰρέσεις (factions) ἐν (among) ὑμῖν (you) εἶναι (there to be), ἵνα (so that) καὶ (also) οἱ (the) δόκιμοι (approved), φανεροὶ (evident) γένωνται (should become) ἐν (among) ὑμῖν (you).

11:19 For there must be also **heresies** among you, that they which are approved may be made manifest among you.

11:20 When ye come together into one place, is **it** not to eat the Lord's Supper?

20 Συνερχομένων (Coming) οὖν (therefore) ὑμῶν (of you) ἐπὶ (together) τὸ (in one) αὐτὸ (place), οὐκ (not) ἔστιν (it is) κυριακὸν (the Lord's) δεῖπνον (supper) φαγεῖν (to eat).

11:20 When ye come together **therefore** into one place, **this** is not to eat the Lord's supper.

11:21 **But** in eating, every one taketh before his own supper; and one is hungry, and another is drunken.

21 ἕκαστος (One) γὰρ (for) τὸ (the) ἴδιον (own) δεῖπνον (supper) προλαμβάνει (takes first) ἐν (in) τῷ (-) φαγεῖν (eating); καὶ (and) ὃς (this one) μὲν (indeed) πεινᾷ (is hungry), ὃς (that one) δὲ (however) μεθύει (is drunken).

11:21 **For** in eating every one taketh before **other** his own supper: and one is hungry, and another is drunken.

11:22 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.

22 μὴ (No) γὰρ (indeed) οἰκίας (houses) οὐκ (not) ἔχετε (have you) εἰς (in) τὸ (which) ἐσθίειν (to eat) καὶ (and) πίνειν (to drink)? ἢ (Or) τῆς (the) ἐκκλησίας (church) τοῦ (-) Θεοῦ (of God) καταφρονεῖτε (do you despise) καὶ (and) κατασχύνετε (put to shame) τοὺς (those) μὴ (nothing) ἔχοντας (having)? τί (What) εἶπω (shall I say) ὑμῖν (to you)? ἐπαινέσω (Shall I praise) ὑμᾶς (you) ἐν (in) τούτῳ (this)? οὐκ (Not) ἐπαινώ (I praise you)!

11:22 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.

11:23 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;

23 Ἐγὼ (I) γὰρ (for) παρέλαβον (received) ἀπὸ (from) τοῦ (the) Κυρίου (Lord) ὃ (that which) καὶ (also) παρέδωκα (I delivered) ὑμῖν (to you), ὅτι (that) ὁ (the) Κύριος (Lord) Ἰησοῦς (Jesus) ἐν (in) τῇ (the) νυκτὶ (night) ἣ (in which) παρεδίδοτο (He was betrayed), ἔλαβεν (took) ἄρτον (bread),

11:23 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:

11:24 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.

24 καὶ (and) εὐχαριστήσας (having given thanks), ἔκλασεν (He broke it) καὶ (and) εἶπεν (said), "Τοῦτό (This) μού (of Me) ἔστιν (is) τὸ (the) σῶμα (body), τὸ (which is) ὑπὲρ (for) ὑμῶν (you); τοῦτο (this) ποιεῖτε (do) εἰς (in) τὴν (-) ἐμὴν (of Me) ἀνάμνησιν (remembrance)."

11:24 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.

11:25 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.

25 ὡσαύτως (Likewise) καὶ (also) τὸ (the) ποτήριον (cup), μετὰ (after) τὸ (-) δειπνήσαι (having supped), λέγων (saying), “Τοῦτο (This) τὸ (-) ποτήριον (cup) ἢ (the) καινὴ (new) διαθήκη (covenant) ἐστίν (is) ἐν (in) τῷ (-) ἔμῳ (My) αἵματι (blood); τοῦτο (this) ποιεῖτε (do), ὡσάκις (as often as) ἐὰν (if) πίνητε (you might drink it), εἰς (in) τὴν (-) ἐμὴν (of Me) ἀνάμνησιν (remembrance).”

11:25 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.

11:26 For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

26 ὡσάκις (As often as) γὰρ (for) ἐὰν (if) ἐσθίητε (you may eat) τὸν (the) ἄρτον (bread) τοῦτον (this), καὶ (and) τὸ (the) ποτήριον (cup) πίνητε (may drink), τὸν (the) θάνατον (death) τοῦ (of the) Κυρίου (Lord) καταγγέλλετε (you proclaim) ἄχρι (until) οὗ (that) ἔλθῃ (He should come).

11:26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

11:27 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.

27 Ὡστε (Therefore) ὅς (whoever) ἂν (-) ἐσθίῃ (should eat) τὸν (the) ἄρτον (bread) ἢ (or) πίνη (should drink) τὸ (the) ποτήριον (cup) τοῦ (of the) Κυρίου (Lord) ἀναξίως (unworthily), ἔνοχος (guilty) ἔσται (will be) τοῦ (of the) σώματος (body) καὶ (and) τοῦ (of the) αἵματος (blood) τοῦ (of the) Κυρίου (Lord).

11:27 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.

11:28 But let a man examine himself, and so let him eat of that bread and drink of that cup.

28 δοκιμαζέτω (Let examine) δὲ (however) ἄνθρωπος (a man) ἑαυτὸν (himself), καὶ (and) οὕτως (in this manner) ἐκ (of) τοῦ (the) ἄρτου (bread) ἐσθιέτω (let him eat), καὶ (and) ἐκ (of) τοῦ (the) ποτηρίου (cup) πινέτω (let him drink).

11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

11:29 For he that eateth and drinketh unworthily, eateth and drinketh **condemnation** to himself, not discerning the Lord's body.

29 ὁ (The one) γὰρ (for) ἐσθίων (eating) καὶ (and) πίνων (drinking) κρίμα (judgment) ἑαυτῷ (on himself), ἐσθίει (eats) καὶ (and) πίνει (drinks) μὴ (not) διακρίνων (discerning) τὸ (the) σῶμα (body).

11:29 For he that eateth and drinketh unworthily, eateth and drinketh **damnation** to himself, not discerning the Lord's body.

11:30 For this cause many are weak and

30 διὰ (Because of) τοῦτο (this), ἐν (among) ὑμῖν (you) πολλοὶ (many) ἀσθενεῖς (are weak) καὶ (and)

11:30 For this cause many are

sickly among you,
and many sleep.

ἄρρωστοι (sick), καὶ (and) κοιμῶνται (are fallen asleep)
ἱκανοί (many).

weak and sickly
among you, and
many sleep.

11:31 For if we would
judge ourselves, we
should not be
judged.

31 Εἰ (If) δὲ (for) ἑαυτοὺς (ourselves)
διεκρίνομεν (we were judging), οὐκ (not) ἂν (-)
ἐκρινόμεθα (we would come under judgment).

11:31 For if we
would judge
ourselves, we
should not be
judged.

11:32 But when we
are judged, we are
chastened of the
Lord, that we should
not be condemned
with the world.

32 κρινόμενοι (Being judged) δὲ (however) ὑπὸ (by)
τοῦ (the) Κυρίου (Lord), παιδευόμεθα (we are disciplined),
ἵνα (so that) μὴ (not) σὺν (with) τῷ (the) κόσμῳ (world)
κατακριθῶμεν (we should be condemned).

11:32 But when
we are judged, we
are chastened of
the Lord, that we
should not be
condemned with
the world.

11:33 Wherefore, my
brethren, when ye
come together to
eat, tarry one for
another.

33 Ὡστε (So then), ἀδελφοί (brothers) μου (of me),
συνερχόμενοι (coming together) εἰς (in order) τὸ (-)
φαγεῖν (to eat), ἀλλήλους (one another)
ἐκδέχεσθε (wait for).

11:33 Wherefore,
my brethren,
when ye come
together to eat,
tarry one for
another.

11:34 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.

34 εἴ (If) τις (anyone) πεινᾷ (is hungry), ἐν (at)
οἴκῳ (home) ἐσθιέτω (let him eat), ἵνα (so that) μὴ (not)
εἰς (for) κρίμα (judgment)
συνερχησθε (you might come together). Τὰ (-) δὲ (And)
λοιπὰ (the other things), ὡς (as soon as) ἂν (-)
ἔλθω (I might come), διατάξομαι (I will set in order).

11:34 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.

12:1 Now concerning
spiritual **things**,
brethren, I would not
have you ignorant.

1 Περὶ (Concerning) δὲ (now) τῶν (-)
πνευματικῶν (spiritual gifts), ἀδελφοί (brothers), οὐ (not)
θέλω (I do want) ὑμᾶς (you) ἀγνοεῖν (to be ignorant).

12:1 Now
concerning
spiritual **gifts**,
brethren, I would
not have you
ignorant.

12:2 Ye know that ye
were Gentiles,
carried away unto
these dumb idols,
even as ye were led.

2 Οἴδατε (You know) ὅτι (that) ὅτε (when) ἔθνη (pagans)
ἦτε (you were), πρὸς (to) τὰ (-) εἰδωλα (idols) τὰ (-)
ἄφωνα (mute), ὡς (even as) ἂν (-) ἤγεσθε (you were led),
ἀπαγόμενοι (being carried away).

12:2 Ye know that
ye were Gentiles,
carried away unto
these dumb idols,

12:3 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.

3 διὸ (Therefore) γνωρίζω (I make known) ὑμῖν (to you) ὅτι (that) οὐδεὶς (no one) ἐν (in) Πνεύματι (the Spirit) Θεοῦ (of God) λαλῶν (speaking), λέγει (says) “Αναθεμα (Accursed is) ἸΗΣΟΥΣ (Jesus),” καὶ (and) οὐδεὶς (no one) δύναται (is able) εἰπεῖν (to say), “Κύριος (Lord is) ἸΗΣΟΥΣ (Jesus),” εἰ (if) μὴ (not) ἐν (in) Πνεύματι (the Spirit) Ἁγίῳ (Holy).

even as ye were led.

12:3 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.

12:4 Now there are diversities of gifts, but the same Spirit.

4 Διαιρέσεις (Varieties) δὲ (now) χαρισμάτων (of gifts) εἰσὶν (there are), τὸ (-) δὲ (but) αὐτὸ (the same) Πνεῦμα (Spirit);

12:4 Now there are diversities of gifts, but the same Spirit.

12:5 And there are differences of administrations, but the same Lord.

5 καὶ (and) διαιρέσεις (varieties) διακονιῶν (of services) εἰσὶν (there are), καὶ (but) ὁ (the) αὐτὸς (same) Κύριος (Lord);

12:5 And there are differences of administrations, but the same Lord.

12:6 And there are diversities of operations, but it is the same God which worketh all in all.

6 καὶ (and) διαιρέσεις (varieties) ἐνεργημάτων (of workings) εἰσὶν (there are), ὁ (the) δὲ (but) αὐτὸς (same) Θεός (God) ὁ (-) ἐνεργῶν (is working) τὰ (the) πάντα (all things) ἐν (in) πᾶσιν (everyone).

12:6 And there are diversities of operations, but it is the same God which worketh all in all.

12:7 But the manifestation of the Spirit is given to every man to profit withal.

7 Ἐκάστῳ (To each) δὲ (now) δίδεται (is given) ἢ (the) φανέρωσις (manifestation) τοῦ (of the) Πνεύματος (Spirit) πρὸς (for) τὸ (the) συμφέρον (common profiting).

12:7 But the manifestation of the Spirit is given to every man to profit withal.

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

8 ᾧ (To one) μὲν (truly) γὰρ (for) διὰ (through) τοῦ (the) Πνεύματος (Spirit) δίδεται (is given) λόγος (a word) σοφίας (of wisdom), ἄλλῳ (to another) δὲ (now) λόγος (a word) γνώσεως (of knowledge), κατὰ (according to) τὸ (the) αὐτὸ (same) Πνεῦμα (Spirit),

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

9 ἑτέρῳ (and to a different one), πίστις (faith) ἐν (by) τῷ (the) αὐτῷ (same) Πνεύματι (Spirit), ἄλλῳ (to another) δὲ (now) χαρίσματα (gifts) ἰαμάτων (of healing) ἐν (in) τῷ (that) ἐνὶ (one) Πνεύματι (Spirit),

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

12:10 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.

10 ἄλλῳ (to another) δὲ (now) ἐνεργήματα (working) δυνάμεων (of miracles), ἄλλῳ (to another) δὲ (now) προφητεία (prophecy), ἄλλῳ (to another) δὲ (now) διακρίσεις (distinguishing) πνευμάτων (of spirits), ἑτέρῳ (and to a different one) γένη (various kinds) γλωσσῶν (of tongues), ἄλλῳ (to another) δὲ (now) ἑρμηνεία (interpretation) γλωσσῶν (of tongues).

12:10 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:

12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

11 πάντα (All) δὲ (now) ταῦτα (these things) ἐνεργεῖ (works) τὸ (the) ἐν (one) καὶ (and) τὸ (the) αὐτὸ (same) Πνεῦμα (Spirit), διαιροῦν (apportioning) ἰδίᾳ (individually) ἐκάστῳ (to each) καθὼς (as) βούλεται (He will).

12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12:12 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.

12 Καθάπερ (Just as) γὰρ (for) τὸ (the) σῶμα (body) ἓν (one) ἐστίν (is), καὶ (and) μέλη (members) πολλὰ (many) ἔχει (has), πάντα (all) δὲ (now) τὰ (the) μέλη (members) τοῦ (of the) σώματος (body), πολλὰ (many) ὄντα (being), ἓν (one) ἐστίν (are) σῶμα (body); οὕτως (so) καὶ (also is) ὁ (-) Χριστός (Christ).

12:12 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.

12:13 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.

13 καὶ (Also) γὰρ (for) ἐν (in) ἐνὶ (one) Πνεύματι (Spirit), ἡμεῖς (we) πάντες (all) εἰς (into) ἓν (one) σῶμα (body) ἐβαπτίσθημεν (were baptized), εἴτε (whether) Ἰουδαῖοι (Jews) εἴτε (or) Ἕλληνες (Greeks), εἴτε (whether) δούλοι (slaves) εἴτε (or) ἐλεύθεροι (free); καὶ (and) πάντες (all) ἐν (one) Πνεύματι (Spirit) ἐποτίσθημεν (we were made to drink).

12:13 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.

12:14 For the body is not one member, but many.

14 Καὶ (Also) γὰρ (for) τὸ (the) σῶμα (body) οὐκ (not) ἔστιν (is) ἓν (one) μέλος (member), ἀλλὰ (but) πολλά (many).

12:14 For the body is not one member, but many.

12:15 If the foot shall say, Because I am not the hand, I am not of the body, is it, therefore, not of the body?

15 ἔάν (If) εἴπη (should say) ὁ (the) πούς (foot), “Ὅτι (Because) οὐκ (not) εἰμὶ (I am) χεὶρ (a hand), οὐκ (not) εἰμὶ (I am) ἐκ (of) τοῦ (the) σώματος (body),” οὐ (not) παρὰ (on account of) τοῦτο (this), οὐκ (not) ἔστιν (is it) ἐκ (of) τοῦ (the) σώματος (body).

12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

12:16 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?

16 καὶ (And) ἐάν (if) εἴπη (should say) τὸ (the) οὖς (ear), “Ὅτι (Because) οὐκ (not) εἰμὶ (I am) ὀφθαλμός (an eye), οὐκ (not) εἰμὶ (I am) ἐκ (of) τοῦ (the) σώματος (body),” οὐ (not) παρὰ (on account of) τοῦτο (this), οὐκ (not) ἔστιν (is it) ἐκ (of) τοῦ (the) σώματος (body).

12:16 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?

12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

17 εἰ (If) ὅλον (all) τὸ (the) σῶμα (body were) ὀφθαλμός (an eye), ποῦ (where) ἢ (would be the) ἀκοή (hearing)? εἰ (If) ὅλον (all) ἀκοή (were hearing), ποῦ (where) ἢ (would be the) ὀσφρησις (sense of smell)?

12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

12:18 But now hath God set the members, every one of them, in the body as it hath pleased him.

18 Νυνὶ* (Now) δὲ (however), ὁ (-) Θεὸς (God) ἔθετο (has arranged) τὰ (the) μέλη (members), ἓν (one) ἕκαστον (each) αὐτῶν (of them) ἐν (in) τῷ (the) σώματι (body), καθὼς (as) ἠθέλησεν (He desired).

12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

12:19 And if they were all one member, where were the body?

19 εἰ (If) δὲ (now) ἦν (were) τὰ (-) πάντα (all) ἓν (one) μέλος (member), ποῦ (where) τὸ (would be the) σῶμα (body)?

12:19 And if they were all one member, where were the body?

12:20 But now are they many members, yet but one body.

20 νῦν (Now) δὲ (however), πολλά (many) μὲν (even) μέλη (are the members), ἓν (one) δὲ (however) σῶμα (body).

12:20 But now are they many members, yet but one body.

12:21 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.

21 Οὐ (Not) δύναται (is able) δὲ (now) ὁ (the) ὀφθαλμός (eye) εἰπεῖν (to say) τῇ (to the) χειρὶ (hand), “Χρείαν (Need) σου (of you) οὐκ (not) ἔχω (I have).” ἢ (Or) πάλιν (again) ἡ (the) κεφαλὴ (head) τοῖς (to the) ποσί (feet), “Χρείαν (Need) ὑμῶν (of you) οὐκ (not) ἔχω (I have).”

12:21 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.

12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary;

22 ἀλλὰ (But) πολλῶ (much) μᾶλλον (rather), τὰ (those) δοκοῦντα (seeming) μέλη (members) τοῦ (of the) σώματος (body) ἀσθενέστερα (weaker) ὑπάρχειν (to be), ἀναγκαῖά (indispensable) ἐστίν (are);

12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

12:23 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

23 καὶ (and) ἃ (those which) δοκοῦμεν (we think) ἀτιμότερα (less honorable) εἶναι (to be) τοῦ (of the) σώματος (body), τούτοις (these) τιμὴν (honor) περισσοτέραν (more abundant) περιτίθεμεν (we bestow); καὶ (and) τὰ (the) ἀσχήμονα (unpresentable parts) ἡμῶν (of us), εὐσχημοσύνην (decorum) περισσοτέραν (more abundant) ἔχει (have);

12:23 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

12:24 For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked,

24 τὰ (-) δὲ (and) εὐσχήμονα (the presentable parts) ἡμῶν (of us), οὐ (no) χρείαν (need) ἔχει (have). Ἀλλὰ (But) ὁ (-) θεὸς (God) συνεκέρρασεν (has composed) τὸ (the) σῶμα (body), τῶ (to the parts) ὑστερουμένῳ (being deficient) περισσοτέραν (more abundant) δοῦς (having given) τιμὴν (honor),

12:24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked:

12:25 That there should be no schism in the body, but that the members should have the same care one for another.

25 ἵνα (that) μὴ (not) ᾗ (there should be) σχίσμα (division) ἐν (in) τῷ (the) σώματι (body), ἀλλὰ (but) τὸ (the) αὐτὸ (same) ὑπὲρ (for) ἀλλήλων (one another) μεριμνῶσιν (should have concern), τὰ (the) μέλη (members).

12:25 That there should be no schism in the body; but that the members should have the same care one for another.

12:26 And whether one member suffer,

26 καὶ (And) εἴτε (if) πάσχει (suffers) ἓν (one) μέλος (member), συμπάσχει (suffer with it) πάντα (all)

12:26 And whether one

all the members suffer with it; or one member be honored, all the members rejoice with it.

τὰ (the) μέλη (members); εἴτε (if) δοξάζεται (is honored) [ἐν] (one) μέλος (member), συνχαίρει (rejoice with it) πάντα (all) τὰ (the) μέλη (members).

member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

12:27 Now ye are the body of Christ and members in particular.

27 Ὑμεῖς (You) δέ (now) ἐστε (are) σῶμα (the body) Χριστοῦ (of Christ), καὶ (and) μέλη (members) ἐκ (in) μέρους (particular).

12:27 Now ye are the body of Christ, and members in particular.

12:28 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.

28 Καὶ (And) οὓς (some) μὲν (indeed) ἔθετο (has appointed) ὁ (-) Θεὸς (God) ἐν (in) τῇ (the) ἐκκλησίᾳ (church), πρῶτον (first) ἀποστόλους (apostles), δεύτερον (secondly) προφήτας (prophets), τρίτον (third) διδασκάλους (teachers), ἔπειτα (then) δυνάμεις (miracles), ἔπειτα (then) χαρίσματα (gifts) ἰαμάτων (of healing), ἀντιλήμψεις (helping), κυβερνήσεις (administrating), γένη (various kinds) γλωσσῶν (of tongues).

12:28 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.

12:29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

29 μὴ (Not are) πάντες (all) ἀπόστολοι (apostles)? μὴ (Not) πάντες (all) προφήται (prophets)? μὴ (Not) πάντες (all) διδάσκαλοι (teachers)? μὴ (Not have) πάντες (all) δυνάμεις (miracles)?

12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

12:30 Have all the gifts of healing? Do all speak with tongues? Do all interpret?

30 μὴ (Not) πάντες (all) χαρίσματα (gifts) ἔχουσιν (have) ἰαμάτων (of healings)? μὴ (Not) πάντες (all) γλώσσαις (in tongues) λαλοῦσιν (do speak)? μὴ (Not) πάντες (all) διερμηνεύουσιν (do interpret)?

12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

12:31 I say unto you, Nay; for I have shown unto you a more excellent way. Therefore, covet

31 ζηλοῦτε (Be desirous of) δὲ (however) τὰ (the) χαρίσματα (gifts) τὰ (-) μείζονα (greater). Καὶ (And) ἔτι (now), καθ' (according to) ὑπερβολὴν (a more surpassing) ὁδὸν (way), ὑμῖν (to you) δείκνυμι (I show).

12:31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

earnestly the best gifts.

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.

13:2 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.

13:3 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.

13:4 Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

13:5 Doth not behave itself unseemly, seeketh not her own, is not

1 Ἐὰν (If) ταῖς (in the) γλώσσαις (tongues) τῶν (-) ἀνθρώπων (of men) λαλῶ (I speak), καὶ (and) τῶν (-) ἀγγέλων (of angels), ἀγάπην (love) δὲ (however) μὴ (not) ἔχω (have), γέγονα (I have become) χαλκὸς (a brass) ἤχων (sounding), ἢ (or) κύμβαλον (a cymbal) ἀλαλάζον (clanging).

2 καὶ (And) ἐὰν (if) ἔχω (I should have) προφητείαν (prophecy) καὶ (and) εἰδῶ (understand) τὰ (the) μυστήρια (mysteries) πάντα (all), καὶ (and) πᾶσαν (all) τὴν (the) γνώσιν (knowledge), καὶ (and) ἐὰν (if) ἔχω (I should have) πᾶσαν (all) τὴν (the) πίστιν (faith), ὥστε (so as) ὄρη (mountains) μεθιστάναι (to remove), ἀγάπην (love) δὲ (however) μὴ (not) ἔχω (have), οὐθέν (nothing) εἰμι (I am).

3 καὶ (And) ἐὰν (if) ψωμίσω (I may give away) πάντα (all) τὰ (the) ὑπάρχοντά (possessions) μου (of me), καὶ (and) ἐὰν (if) παραδῶ (I may deliver up) τὸ (the) σῶμά (body) μου (of me) ἵνα (that) [καυχῆσωμαι] (I may boast), ἀγάπην (love) δὲ (however) μὴ (not) ἔχω (have), οὐδὲν (nothing) ὠφελοῦμαι (I am profited).

4 Ἡ (-) ἀγάπη (Love) μακροθυμεῖ (is patient), χρηστεύεται (is kind); ἡ (-) ἀγάπη (love) οὐ (not) ζηλοῖ (is envious); ἡ (-) ἀγάπη (love) οὐ (not) περπερεύεται (is boastful), οὐ (not) φυσιοῦται (is puffed up),

5 οὐκ (not) ἀσχημονεῖ (acts unbecomingly); οὐ (not) ζητεῖ (seeks) τὰ (the things) ἑαυτῆς (of its own), οὐ (not) παροξύνεται (is easily provoked), οὐ (not) λογίζεται (it keeps account) τὸ (-) κακόν (of wrongs);

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.

13:2 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.

13:3 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.

13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

13:5 Doth not behave itself unseemly, seeketh not her own, is not

easily provoked,
thinketh no evil,

13:6 Rejoiceth not in
iniquity, but rejoiceth
in the truth,

13:7 Beareth all
things, believeth all
things, hopeth all
things, endureth all
things.

13:8 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.

13:9 For we know in
part, and we
prophesy in part.

13:10 But when that
which is perfect is
come, then that
which is in part shall
be done away.

13:11 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.

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thinketh no evil;

13:6 Rejoiceth not
in iniquity, but
rejoiceth in the
truth;

13:7 Beareth all
things, believeth
all things, hopeth
all things,
endureth all
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13:8 Charity never
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there be tongues,
they shall cease;
whether there be
knowledge, it shall
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13:9 For we know
in part, and we
prophesy in part.

13:10 But when
that which is
perfect is come,
then that which is
in part shall be
done away.

13:11 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.

6 οὐ (not) χαίρει (delights) ἐπὶ (at) τῇ (-)
ἀδικία (unrighteousness), συνχαίρει (rejoices) δὲ (however)
τῇ (in the) ἀληθείᾳ (truth).

7 πάντα (All things) στέγει (it bears), πάντα (all things)
πιστεύει (believes), πάντα (all things) ἐλπίζει (hopes),
πάντα (all things) ὑπομένει (endures).

8 Ἡ (-) ἀγάπη (Love) οὐδέποτε (never) πίπτει (fails);
εἴτε (if) δὲ (however) προφητεῖαι (there are prophecies),
καταργηθήσονται (they will be done away); εἴτε (if)
γλῶσσαι (tongues), παύσονται (they will be ceased);
εἴτε (if) γνώσις (knowledge)
καταργηθήσεται (it will pass away).

9 ἐκ (In) μέρους (part) γὰρ (for) γινώσκομεν (we know),
καὶ (and) ἐκ (in) μέρους (part)
προφητεύομεν (we prophesy);

10 ὅταν (when) δὲ (however) ἔλθῃ (should come) τὸ (the)
τέλειον (perfect), τὸ (the) ἐκ (in) μέρους (part)
καταργηθήσεται (will be done away).

11 Ὅτε (When) ἦμην (I was) νήπιος (a child),
ἐλάλουν (I was speaking) ὡς (like) νήπιος (a child),
ἐφρόνουν (I was thinking) ὡς (like) νήπιος (a child),
ἐλογιζόμην (I was reasoning) ὡς (like) νήπιος (a child);
ὅτε (when) γέγονα (I became) ἀνὴρ (a man),
κατήργηκα (I did away with) τὰ (the things) τοῦ (of the)
νηπίου (child).

13:12 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.

12 βλέπομεν (*We see*) γὰρ (*for*) ἄρτι (*presently*), δι' (*through*) ἑσόπτρου (*a glass*) ἐν (*in*) αἰνίγματι (*obscurity*); τότε (*then*) δὲ (*however*), πρόσωπον (*face*) πρὸς (*to*) πρόσωπον (*face*); ἄρτι (*presently*), γινώσκω (*I know*) ἐκ (*in*) μέρους (*part*); τότε (*then*) δὲ (*however*) ἐπιγνώσομαι (*I will know fully*), καθὼς (*as*) καὶ (*also*) ἐπεγνώσθην (*I have been fully known*).

13:12 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.

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

13 Νυνὶ (*Now*) δὲ (*however*) μένει (*abide*) πίστις (*faith*), ἐλπίς (*hope*), ἀγάπη (*love*), τὰ (*the things*) τρία (*three*) ταῦτα (*these*); μείζων (*the greatest*) δὲ (*however*) τούτων (*of these is*) ἢ (-) ἀγάπη (*love*).

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

14:1 Follow after charity; and desire spiritual gifts, but rather that ye may prophesy.

1 Διώκετε (*Earnestly pursue*) τὴν (-) ἀγάπην (*love*); ζηλοῦτε (*earnestly desire*) δὲ (*now*) τὰ (-) πνευματικά (*spiritual gifts*), μᾶλλον (*especially*) δὲ (*now*) ἵνα (*that*) προφητεύητε (*you might prophesy*).

14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

14:2 For he that speaketh in another tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit, in the spirit he speaketh mysteries.

2 ὁ (*The one*) γὰρ (*for*) λαλῶν (*speaking*) γλώσση (*in a tongue*), οὐκ (*not*) ἀνθρώποις (*to men*) λαλεῖ (*speaks*), ἀλλὰ (*but*) Θεῷ (*to God*); οὐδεὶς (*no one*) γὰρ (*for*) ἀκούει (*hears*); πνεύματι (*in the Spirit*) δὲ (*however*), λαλεῖ (*he utters*) μυστήρια (*mysteries*).

14:2 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.

14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

3 ὁ (*The one*) δὲ (*however*) προφητεύων (*prophesying*), ἀνθρώποις (*to men*) λαλεῖ (*speaks for*) οἰκοδομὴν (*edification*), καὶ (*and*) παράκλησιν (*encouragement*), καὶ (*and*) παραμυθίαν (*consolation*).

14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

14:4 He that speaketh in another tongue edifieth himself; but he that prophesieth edifieth the church.

4 ὁ (*The one*) λαλῶν (*speaking*) γλώσση (*in a tongue*), ἑαυτὸν (*himself*) οἰκοδομεῖ (*edifies*); ὁ (*the one*) δὲ (*however*) προφητεύων (*prophesying*), ἐκκλησίαν (*the church*) οἰκοδομεῖ (*edifies*).

14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth

14:5 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.

5 Θέλω (I desire) δὲ (now) πάντας (all) ὑμᾶς (you) λαλεῖν (to speak) γλώσσαις (in tongues), μᾶλλον (rather) δὲ (however) ἵνα (that) προφητεύητε (you should prophesy); μεῖζων (greater is) δὲ (now) ὁ (the one) προφητεύων (prophesying) ἢ (than) ὁ (the one) λαλῶν (speaking) γλώσσαις (in tongues), ἔκτος (except) εἰ (if) μὴ (not) διερμηνεύη (he should interpret), ἵνα (so that) ἡ (the) ἐκκλησία (church) οἰκοδομήν (edification) λάβῃ (might receive).

edifieth the church.

14:5 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.

14:6 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?

6 Νῦν (Now) δέ (however) ἀδελφοί (brothers), ἐὰν (if) ἔλθω (I should come) πρὸς (to) ὑμᾶς (you) γλώσσαις (in tongues) λαλῶν (speaking), τί (what) ὑμᾶς (you) ὠφελήσω (will I profit), ἐὰν (if) μὴ (not) ὑμῖν (to you) λαλήσω (I should speak) ἢ (either) ἐν (in) ἀποκαλύψει (revelation), ἢ (or) ἐν (in) γνώσει (knowledge), ἢ (or) ἐν (in) προφητεία (prophecy), ἢ (or) «ἐν» (in) διδαχῇ (teaching)?

14:6 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?

14:7 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?

7 ὅμως (Even) τὰ (-) ἄψυχα (lifeless things) φωνήν (a sound) διδόντα (giving), εἴτε (whether) αὐλὸς (flute) εἴτε (or) κιθάρα (harp), ἐὰν (if) διαστολήν (distinction) τοῖς (to the) φθόγγοις (sounds) μὴ (not) δῶ (they give), πῶς (how) γνωσθήσεται (will it be known) τὸ (what is) αὐλούμενον (being piped) ἢ (or) τὸ (-) κιθαριζόμενον (being harped)?

14:7 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?

14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

8 Καὶ (Also) γὰρ (for) ἐὰν (if) ἄδηλον (indistinct) σάλπιγξ (the trumpet) ⇔ φωνήν (sound) δῶ (gives), τίς (who) παρασκευάσεται (will prepare himself) εἰς (for) πόλεμον (battle)?

14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

14:9 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.

14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

14:11 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.

14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

14:13 Wherefore, let him that speaketh in **another** tongue pray that he may interpret.

14:14 For if I pray in **another** tongue, my spirit prayeth, but my

9 οὕτως (So) καὶ (also) ὑμεῖς (you), διὰ (with) τῆς (the) γλώσσης (tongue) ἂν (if) μὴ (not) εὐσημον (intelligible) λόγον (speech) δῶτε (you give), πῶς (how) γνωσθήσεται (will it be known) τὸ (what is) λαλούμενον (being spoken)? ἔσεσθε (You will be) γὰρ (for) εἰς (into) ἀέρα (the air) λαλοῦντες (speaking).

10 Τοσαῦτα (So many) εἰ (if) τύχοι (it may be) γένη (kinds) φωνῶν (of languages) εἰσιν (there are) ἐν (in) κόσμῳ (the world), καὶ (and) οὐδὲν (none) ἄφωνον (without meaning).

11 ἔάν (If) οὖν (therefore) μὴ (not) εἰδῶ (I know) τὴν (the) δύναμιν (power) τῆς (of the) φωνῆς (sound), ἔσομαι (I will be) τῷ (to the one) λαλοῦντι (speaking) βάρβαρος (a foreigner), καὶ (and) ὁ (the one) λαλῶν (speaking) ἐν (to) ἐμοὶ (me) βάρβαρος (a foreigner).

12 Οὕτως (So) καὶ (also) ὑμεῖς (you), ἐπεὶ (since) ζηλωταί (zealous) ἐστε (you are) πνευμάτων (of spiritual gifts), πρὸς (for) τὴν (the) οἰκοδομὴν (edification) τῆς (of the) ἐκκλησίας (church), ζητεῖτε (search) ἵνα (that) περισσεύητε (you should cause it to abound).

13 Διὸ (Therefore) ὁ (the one) λαλῶν (speaking) γλώσση (in a tongue), προσευχέσθω (let him pray) ἵνα (that) διερμηνεύη (he might interpret).

14 ἔάν (If) γὰρ (for) προσεύχωμαι (I pray) γλώσση (in a tongue), τὸ (the) πνεῦμά (spirit) μου (of me) προσεύχεται (prays), ὁ (-) δὲ (but) νοῦς (the mind) μου (of me) ἀκαρπός (unfruitful) ἐστίν (is).

14:9 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.

14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

14:11 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.

14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

14:13 Wherefore let him that speaketh in **an unknown** tongue pray that he may interpret.

14:14 For if I pray in **an unknown** tongue, my spirit prayeth, but my

understanding is
unfruitful.

14:15 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.

14:16 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?

14:17 For thou verily
givest thanks well,
but the other is not
edified.

14:18 I thank my
God, I speak with
tongues more than
ye all;

14:19 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
another tongue.

15 Τί (What) οὖν (then) ἐστίν (is it)?
προσεύξομαι (I will pray) τῷ (with the) πνεύματι (spirit),
προσεύξομαι (I will pray) δὲ (however) καὶ (also)
τῷ (with the) νοῖ (mind). ψαλῶ (I will sing praise)
τῷ (with the) πνεύματι (spirit), ψαλῶ (I will sing praise)
δὲ (however) καὶ (also) τῷ (with the) νοῖ (mind).

16 ἐπεὶ (Otherwise) ἐὰν (if) εὐλογῆς (you bless)
[ἐν] (with the) πνεύματι (spirit), ὁ (the one)
ἀναπληρῶν (filling) τὸν (the) τόπον (place) τοῦ (of the)
ιδιώτου (uninstructed), πῶς (how) ἐρεῖ (will he say)
τὸ (the) "Ἀμήν (Amen)" ἐπὶ (at) τῇ (-) σῇ (your)
εὐχαριστία (thanksgiving), ἐπειδὴ (since) τί (what)
λέγεις (you say) οὐκ (not) οἶδεν (he knows)?

17 σὺ (You) μὲν (truly) γὰρ (for) καλῶς (well)
εὐχαριστεῖς (are giving thanks), ἀλλ' (but) ὁ (the)
ἕτερος (other) οὐκ (not) οἰκοδομεῖται (is edified).

18 Εὐχαριστῶ (I thank) τῷ (-) Θεῷ (God)
πάντων (than all) ὑμῶν (of you) μᾶλλον (more),
γλώσσαις (in tongues) λαλῶ (speaking);

19 ἀλλὰ (but) ἐν (in) ἐκκλησίᾳ (the church),
θέλω (I desire) πέντε (five) λόγους (words) τῷ (with)
νοῖ (the mind) μου (of me) λαλήσαι (to speak) ἵνα (that)
καὶ (also) ἄλλους (others) κατηγήσω (I might instruct),
ἢ (rather than) μυρίους (ten thousand) λόγους (words)
ἐν (in) γλώσσῃ (a tongue).

understanding is
unfruitful.

14:15 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.

14:16 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?

14:17 For thou
verily givest thanks
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14:18 I thank my
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church I had
rather speak five
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understanding,
that by my voice I
might teach others
also, than ten
thousand words in
an unknown
tongue.

14:20 Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be men.

14:21 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.

14:22 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.

14:23 If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is

20 Ἀδελφοί (Brothers), μὴ (not) παιδία (children) γίνεσθε (be) ταῖς (in the) φρεσίν (minds). ἀλλὰ (Yet) τῇ (in the) κακίᾳ (evil), νηπιάζετε (be little children); ταῖς (in the) δὲ (however) φρεσίν (thinking), τέλειοι (full grown) γίνεσθε (be).

21 ἐν (In) τῷ (the) νόμῳ (law) γέγραπται (it has been written) ὅτι (-): “Ἐν (By) ἑτερογλώσσοις (other tongues), καὶ (and) ἐν (by) χεῖλεσιν (lips) ἑτέρων (other), λαλήσω (I will speak) τῷ (to the) λαῷ (people) τούτῳ (this), καὶ (and) οὐδ’ (not even) οὕτως (thus) εἰσακούσονται (will they hear) μου (Me), λέγει (says) Κύριος (the Lord).”

22 Ὡστε (So then) αἱ (-) γλῶσσαι (tongues) εἰς (for) σημεῖον (a sign) εἰσιν (are), οὐ (not) τοῖς (to those) πιστεύουσιν (believing), ἀλλὰ (but) τοῖς (to the) ἀπίστοις (unbelieving); ἢ (-) δὲ (but) προφητεία (prophecy) οὐ (is not) τοῖς (to the) ἀπίστοις (unbelieving), ἀλλὰ (but) τοῖς (to the) πιστεύουσιν (believing).

23 Ἐάν (If) οὖν (therefore) συνέλθῃ (gathers) ἡ (the) ἐκκλησία (church) ὅλη (whole) ἐπὶ (together) τὸ (the) αὐτὸ (place), καὶ (and) πάντες (all) λαλήσωσιν (should speak) γλώσσαις (in tongues), εἰσέλθωσιν (come in) δὲ (however) ἰδιῶται (uninstructed ones) ἢ (or) ἄπιστοι (unbelievers), οὐκ (not) ἐροῦσιν (will they say) ὅτι (that) μαίνεσθε (you are mad)?

24 ἐάν (If) δὲ (however) πάντες (all) προφητεύωσιν (prophesy), εἰσέλθῃ (should come in) δέ (then) τις (some) ἄπιστος (unbeliever) ἢ (or) ἰδιώτης (uninstructed), ἐλέγχεται (he is convicted) ὑπὸ (by) πάντων (all), ἀνακρίνεται (he is examined) ὑπὸ (by) πάντων (all),

14:20 Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men.

14:21 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.

14:22 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.

14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of

convinced of all; he is judged of all;

14:25 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.

14:26 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.

14:27 If any man speak in another tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

14:29 Let the prophets speak two or three, and let the other judge.

25 τὰ (the) κρυπτά (secrets) τῆς (of the) καρδίας (heart) αὐτοῦ (of him) φανερά (manifest) γίνεται (become). καὶ (And) οὕτως (thus) πεσών (having fallen) ἐπὶ (upon) πρόσωπον (his face), προσκυνήσει (he will worship) τῷ (-) Θεῷ (God), ἀπαγγέλλων (declaring) ὅτι (that) ὄντως (certainly) ὁ (-) Θεὸς (God) ἐν (among) ὑμῖν (you) ἔστιν (is).

26 Τί (What) οὖν (then) ἔστιν (is it), ἀδελφοί (brothers)? ὅταν (When) συνέρχησθε (you may come together), ἕκαστος (each) ψαλμὸν (a psalm) ἔχει (has), διδαχὴν (a teaching) ἔχει (has), ἀποκάλυψιν (a revelation) ἔχει (has), γλῶσσαν (a tongue) ἔχει (has), ἐρμηνείαν (an interpretation) ἔχει (has). πάντα (All things) πρὸς (for) οἰκοδομὴν (edification) γινέσθω (let be done).

27 Εἴτε (If) γλώσση (with a tongue) τις (anyone) λαλεῖ (speaks), κατὰ (let it be by) δύο (two) ἢ (or) τὸ (the) πλεῖστον (most) τρεῖς (three), καὶ (and) ἀνὰ (in) μέρος (turn); καὶ (and) εἷς (one) διερμηνεύτω (let interpret).

28 ἔάν (If) δὲ (however) μὴ (not) ᾗ (there is) διερμηνευτής (an interpreter), σιγάτω (let him be silent) ἐν (in) ἐκκλησίᾳ (the church); ἑαυτῷ (to himself) δὲ (then) λαλείτω (let him speak), καὶ (and) τῷ (-) Θεῷ (to God).

29 Προφήται (Prophets) δὲ (then), δύο (two) ἢ (or) τρεῖς (three) λαλείτωσαν (let speak), καὶ (and) οἱ (the) ἄλλοι (others) διακρινέτωσαν (let discern).

all, he is judged of all:

14:25 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.

14:26 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.

14:27 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.

14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

14:29 Let the prophets speak two or three, and

14:30 If **anything** be revealed to another that sitteth by, let the first hold his peace.

14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

14:32 And the spirits of the prophets are subject to the prophets.

14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

14:34 Let your women keep silence in the churches; for it is not permitted unto them to **rule**, but to be under obedience, as also saith the law.

14:35 And if they will learn any thing, let them ask their husbands at home; for it is a shame for

30 εἰ (If) δὲ (however) ἄλλω (to another) ἀποκαλυφθῆ (a revelation should be made) καθημένω (sitting by), ὁ (the) πρῶτος (first) σιγάτω (let be silent).

31 δύνασθε (You are able) γὰρ (for) καθ' (one by) ἓνα (one) πάντες (all) προφητεῦειν (to prophesy), ἵνα (so that) πάντες (all) μανθάνωσιν (may learn) καὶ (and) πάντες (all) παρακαλῶνται (may be exhorted).

32 καὶ (And) πνεύματα (spirits) προφητῶν (of prophets), προφήταις (to prophets) ὑποτάσσεται (are subject).

33 οὐ (Not) γὰρ (for) ἐστὶν (He is) ἀκαταστασίας (of disorder) ὁ (the) Θεὸς (God), ἀλλὰ (but) εἰρήνης (of peace). Ὡς (As) ἐν (in) πάσαις (all) ταῖς (the) ἐκκλησίαις (churches) τῶν (of the) ἀγίων (saints),

34 αἱ (the) γυναῖκες (women) ἐν (in) ταῖς (the) ἐκκλησίαις (churches) σιγάτωσαν (let them be silent). οὐ (Not) γὰρ (for) ἐπιτρέπεται (it is allowed) αὐταῖς (to them) λαλεῖν (to speak), ἀλλὰ (but) ὑποταστέσθωσαν (to be in submission), καθὼς (as) καὶ (also) ὁ (the) νόμος (law) λέγει (says).

35 εἰ (If) δέ (however) τι (anything) μαθεῖν (to learn) θέλουσιν (they desire), ἐν (at) οἴκῳ (home) τοὺς (the) ἰδίους (own) ἄνδρας (husbands) ἐπερωτάτωσαν (let them ask); αἰσχρὸν (shameful) γὰρ (for) ἐστὶν (it is) γυναικὶ (for a woman) λαλεῖν (to speak) ἐν (in) ἐκκλησίᾳ (the church).

let the other judge.

14:30 If **any thing** be revealed to another that sitteth by, let the first hold his peace.

14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

14:32 And the spirits of the prophets are subject to the prophets.

14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

14:34 Let your women keep silence in the churches: for it is not permitted unto them to **rule**; but **they are commanded** to be under obedience, as also saith the law.

14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women

women to **rule** in the church.

14:36 What! Came the word of God out from you? Or came it unto you only?

14:37 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.

14:38 But if any man be ignorant, let him be ignorant.

14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

14:40 Let all things be done decently and in order.

15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand,

15:2 By which also ye are saved if ye keep in memory what I

36 Ἡ (Or) ἀφ' (from) ὑμῶν (you) ὁ (the) λόγος (word) τοῦ (-) Θεοῦ (of God) ἐξῆλθεν (has gone out)? ἢ (Or) εἰς (to) ὑμᾶς (you) μόνους (only) κατήντησεν (has it come)?

37 Εἰ (If) τις (anyone) δοκεῖ (considers) προφήτης (a prophet) εἶναι (himself to be), ἢ (or) πνευματικός (spiritual), ἐπιγινώσκω (let him recognize) ἃ (the things) γράφω (I write) ὑμῖν (to you) ὅτι (that) Κυρίου (of the Lord) ἐστὶν (are) ἐντολή (the commands).

38 εἰ (If) δέ (however) τις (anyone) ἀγνοεῖ (is ignorant), ἀγνοεῖται (let him be ignored).

39 Ὡστε (So), ἀδελφοί (brothers) μου (of me), ζηλοῦτε (earnestly desire) τὸ (-) προφητεῦειν (to prophesy), καὶ (and) τὸ (-) λαλεῖν (to speak) μὴ (not) κωλύετε (do forbid) γλώσσαις (in tongues).

40 πάντα (All things) δέ (however) εὐσχημόνως (properly) καὶ (and) κατὰ (with) τάξιν (order) γινέσθω (let be done).

1 Γνωρίζω (I make known) δὲ (now) ὑμῖν (to you), ἀδελφοί (brothers), τὸ (the) εὐαγγέλιον (gospel) ὃ (that) εὐηγγελισάμην (I proclaimed) ὑμῖν (to you), ὃ (which) καὶ (also) παρελάβετε (you received), ἐν (in) ᾧ (which) καὶ (also) ἐστήκατε (you stand),

2 δι' (by) οὗ (which) καὶ (also) σῶζεσθε (you are being saved), τίνι (to the) λόγῳ (word) εὐηγγελισάμην (I proclaimed) ὑμῖν (to you), εἰ (if)

to **speak** in the church.

14:36 What? came the word of God out from you? or came it unto you only?

14:37 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.

14:38 But if any man be ignorant, let him be ignorant.

14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

14:40 Let all things be done decently and in order.

15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

15:2 By which also ye are saved, if ye keep in memory

preached unto you, unless ye have believed in vain.

κατέχετε (you hold fast); ἐκτός (unless) εἰ (if) μὴ (not), εἰκῆ (in vain) ἐπιστεύσατε (you have believed).

what I preached unto you, unless ye have believed in vain.

15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures,

3 Παρέδωκα (I delivered) γὰρ (for) ὑμῖν (to you) ἐν (in) πρώτοις (the foremost) ὃ (what) καὶ (also) παρέλαβον (I received), ὅτι (that) Χριστὸς (Christ) ἀπέθανεν (died) ὑπὲρ (for) τῶν (the) ἁμαρτιῶν (sins) ἡμῶν (of us) κατὰ (according to) τὰς (the) γραφάς (Scriptures),

15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

15:4 And that he was buried, and that he rose again the third day according to the scriptures,

4 καὶ (and) ὅτι (that) ἐτάφη (He was buried), καὶ (and) ὅτι (that) ἐγήγερται (He was raised) τῇ (the) ἡμέρᾳ (day) τῇ (the) τρίτῃ (third) κατὰ (according to) τὰς (the) γραφάς (Scriptures),

15:4 And that he was buried, and that he rose again the third day according to the scriptures:

15:5 And that he was seen of Cephas, then of the twelve.

5 καὶ (and) ὅτι (that) ὤφθη (He appeared) Κηφᾶ (to Cephas), εἶτα (then) τοῖς (to the) δώδεκα (Twelve).

15:5 And that he was seen of Cephas, then of the twelve:

15:6 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.

6 ἔπειτα (Thereafter) ὤφθη (He appeared) ἐπάνω (to more than) πεντακοσίοις (five hundred) ἀδελφοῖς (brothers) ἐφάπαξ (at once), ἐξ (of) ὧν (whom) οἱ (the) πλείονες (greater part) μένουσιν (remain) ἕως (until) ἄρτι (now); τινὲς (some) δὲ (however) ἐκοιμήθησαν (have fallen asleep).

15:6 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.

15:7 After that, he was seen of James, then of all the apostles.

7 ἔπειτα (Then) ὤφθη (He appeared) Ἰακώβῳ (to James), εἶτα (then) τοῖς (to the) ἀποστόλοις (apostles) πᾶσιν (all).

15:7 After that, he was seen of James; then of all the apostles.

15:8 And last of all he was seen of me also, as of one born out of due time.

8 ἔσχατον (Last) δὲ (then) πάντων (of all), ὥσπερ εἰ (as) τῷ (the) ἐκτρώματι (untimely birth), ὤφθη (He appeared) καὶ μοί (also to me).

15:8 And last of all he was seen of me also, as of one born out of due time.

15:9 For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God.

9 Ἐγὼ (I) γὰρ (for) εἰμι (am) ὁ (the) ἐλάχιστος (least) τῶν (of the) ἀποστόλων (apostles), ὃς (who) οὐκ (not) εἰμι (am) ἰκανὸς (fit) καλεῖσθαι (to be called) ἀπόστολος (an apostle), διότι (because) ἐδίωξα (I persecuted) τὴν (the) ἐκκλησίαν (church) τοῦ (-) Θεοῦ (of God).

15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

15:10 But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; **for** I labored more abundantly than they all, yet not I, but the grace of God which was with me.

10 χάριτι (By the grace) δὲ (however) Θεοῦ (of God), εἰμι (I am) ὅ (what) εἰμι (I am), καὶ (and) ἡ (the) χάρις (grace) αὐτοῦ (of Him) ἢ (-) εἰς (toward) ἐμὲ (me) οὐ (not) κενὴ (void) ἐγενήθη (has been). ἀλλὰ (Rather), περισσότερον (more abundantly) αὐτῶν (than them) πάντων (all) ἐκοπίασα (I toiled), οὐκ (not) ἐγὼ (I) δὲ (however), ἀλλὰ (but) ἡ (the) χάρις (grace) τοῦ (-) Θεοῦ (of God) «ἦ» (that was) σὺν (with) ἐμοί (me).

15:10 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 labored more abundantly than they all: yet not I, but the grace of God which was with me.

15:11 Therefore, whether it were I or they, so we preach, and so ye believed.

11 εἴτε (Whether) οὖν (therefore) ἐγὼ (I) εἴτε (or) ἐκεῖνοι (they), οὕτως (thus) κηρύσσομεν (we preach), καὶ (and) οὕτως (thus) ἐπιστεύσατε (you believed).

15:11 Therefore whether it were I or they, so we preach, and so ye believed.

15:12 Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead?

12 Εἰ (If) δὲ (now) Χριστὸς (Christ) κηρύσσεται (is preached) ὅτι (that) ἐκ (out from) νεκρῶν (the dead) ἐγήγερται (He has been raised), πῶς (how) λέγουσιν (say) ἐν (among) ὑμῖν (you) τινες (some) ὅτι (that) ἀνάστασις (a resurrection) νεκρῶν (of the dead) οὐκ (not) ἔστιν (there is)?

15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

15:13 But if there be no resurrection of the dead, then is Christ not risen?

13 εἰ (If) δὲ (however) ἀνάστασις (a resurrection) νεκρῶν (of the dead) οὐκ (not) ἔστιν (there is), οὐδὲ (neither) Χριστὸς (Christ) ἐγήγερται (has been raised);

15:13 But if there be no resurrection of the dead, then is Christ not risen:

15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

14 εἰ (if) δὲ (then) Χριστὸς (Christ) οὐκ (not) ἐγήγερται (has been raised), κενὸν (is void) ἄρα (then) [καὶ] (also) τὸ (the) κήρυγμα (preaching) ἡμῶν (of us), κενὴ (void) καὶ (also) ἡ (the) πίστις (faith) ὑμῶν (of you).

15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15:15 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.

15 εὕρισκόμεθα (We are found) δὲ (then) καὶ (also) ψευδομάρτυρες (false witnesses) τοῦ (-) Θεοῦ (of God), ὅτι (because) ἔμαρτυρήσαμεν (we have witnessed) κατὰ (concerning) τοῦ (-) Θεοῦ (God), ὅτι (that) ἤγειρεν (He raised up) τὸν (-) Χριστόν (Christ), ὃν (whom) οὐκ (not) ἤγειρεν (He has raised) εἴπερ (if) ἄρα (then) νεκροὶ (the dead) οὐκ (not) ἐγείρονται (are raised).

15:15 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.

15:16 For if the dead rise not, then is not Christ raised;

16 Εἰ (If) γὰρ (for) νεκροὶ (the dead) οὐκ (not) ἐγείρονται (are raised), οὐδὲ (neither) Χριστὸς (Christ) ἐγήγεσται (has been raised);

15:16 For if the dead rise not, then is not Christ raised:

15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

17 εἰ (if) δὲ (then) Χριστὸς (Christ) οὐκ (not) ἐγήγεσται (has been raised), ματαιὰ (futile) ἢ (the) πίστις (faith) ὑμῶν (of you) (ἐστίν) (is); ἔτι (still) ἐστὲ (you are) ἐν (in) ταῖς (the) ἁμαρτίαις (sins) ὑμῶν (of you).

15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

15:18 Then they also which are fallen asleep in Christ are perished.

18 ἄρα (Then) καὶ (also) οἱ (those) κοιμηθέντες (having fallen asleep) ἐν (in) Χριστῷ (Christ) ἀπώλοντο (have perished).

15:18 Then they also which are fallen asleep in Christ are perished.

15:19 If in this life only we have hope in Christ, we are of all men most miserable.

19 εἰ (If) ἐν (in) τῇ (the) ζωῇ (life) ταύτῃ (this), ἐν (in) Χριστῷ (Christ) ἠλπιότες (having hope) ἐσμέν (we are), μόνον (only), ἐλεεινότεροι (more to be pitied) πάντων (than all) ἀνθρώπων (men) ἐσμέν (we are).

15:19 If in this life only we have hope in Christ, we are of all men most miserable.

15:20 But now is Christ risen from the dead and become the firstfruits of them that slept.

20 Νυνὶ (Now) δὲ (however) Χριστὸς (Christ) ἐγήγεσται (has been raised) ἐκ (out from) νεκρῶν (the dead), ἀπαρχὴ (firstfruit) τῶν (of those) κεκοιμημένων (having fallen asleep).

15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

15:21 For since by man came death, by man came also the resurrection of the dead.

21 ἐπειδὴ (Since) γὰρ (for) δι' (by) ἀνθρώπου (a man came) θάνατος (death), καὶ (also) δι' (by) ἀνθρώπου (a man) ἀνάστασις (resurrection) νεκρῶν (of the dead).

15:21 For since by man came death, by man came also the resurrection of the dead.

15:22 For as in Adam all die, even so in Christ shall all be made alive.

15:23 But every man in his own order: Christ the firstfruits; afterward, they that are Christ's at his coming.

15:24 **Afterward** 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.

15:25 For he must reign till he hath put all enemies under his feet.

15:26 The last enemy, death, shall be destroyed.

15:27 For he saith, When it is manifest that he hath put all things under his feet, **and that** all things are put under, he is excepted **of the Father who** did put all things under him.

22 ὥσπερ (For as) γὰρ (indeed) ἐν (in) τῷ (-) Ἀδὰμ (Adam) πάντες (all) ἀποθνήσκουσιν (die), οὕτως (so) καὶ (also) ἐν (in) τῷ (-) Χριστῷ (Christ), πάντες (all) ζωοποιηθήσονται (will be made alive).

23 Ἐκαστος (Each) δὲ (however) ἐν (in) τῷ (the) ἰδίῳ (own) τάγματι (order): ἀπαρχή (the firstfruit) Χριστός (Christ), ἔπειτα (then) οἱ (those) τοῦ (of) Χριστοῦ (Christ) ἐν (at) τῇ (the) παρουσίᾳ (coming) αὐτοῦ (of Him);

24 εἶτα (then) τὸ (the) τέλος (end), ὅταν (when) παραδιδῶ* (He shall hand over) τὴν (the) βασιλείαν (kingdom) τῷ (to the) Θεῷ (God) καὶ (and) Πατρί (Father), ὅταν (when) καταργήσῃ (He shall have annulled) πᾶσαν (all) ἀρχὴν (dominion) καὶ (and) πᾶσαν (all) ἐξουσίαν (authority) καὶ (and) δύναμιν (power).

25 δεῖ (It behooves) γὰρ (for) αὐτὸν (Him) βασιλεύειν (to reign) ἄχρι (until) οὗ (that) θῆ (He shall have put) πάντας (all) τοὺς (the) ἐχθρούς (enemies) ὑπὸ (under) τοὺς (the) πόδας (feet) αὐτοῦ (of Him).

26 ἔσχατος (The last) ἐχθρὸς (enemy) καταργεῖται (to be abolished is) ὁ (-) θάνατος (death).

27 "Πάντα (All things)," γὰρ (for) "ὑπέταξεν (He has put in subjection), ὑπὸ (under) τοὺς (the) πόδας (feet) αὐτοῦ (of Him)." ὅταν (When) δὲ (however) εἴπη (it may be said) ὅτι (that) πάντα (all things) ὑποτέτακται (have been put in subjection), δῆλον (it is evident) ὅτι (that) ἐκτός (is excepted) τοῦ (the One) ὑποτάξαντος (having put in subjection) αὐτῷ (to Him) τὰ (-) πάντα (all things).

15:22 For as in Adam all die, even so in Christ shall all be made alive.

15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

15:24 **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.

15:25 For he must reign, till he hath put all enemies under his feet.

15:26 The last enemy **that** shall be destroyed **is** death.

15:27 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.

15:28 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.

28 ὅταν (When) δὲ (now) ὑποταγῆ (shall have been put in subjection) αὐτῷ (to Him) τὰ (-) πάντα (all things), τότε (then) καὶ (also) αὐτὸς (Himself) ὁ (the) Υἱὸς (Son) ὑποταγήσεται (will be put in subjection) τῷ (to the One) ὑποτάξαντι (having put in subjection) αὐτῷ (to Him) τὰ (-) πάντα (all things), ἵνα (so that) ἢ (may be) ὁ (-) Θεὸς (God) [τὰ] (-) πάντα (all) ἐν (in) πᾶσιν (all).

15:28 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.

15:29 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?

29 Ἐπεὶ (Otherwise) τί (what) ποιήσουσιν (will they do) οἱ (who) βαπτιζόμενοι (are baptized) ὑπὲρ (for) τῶν (the) νεκρῶν (dead)? εἰ (If) ὅλως (at all) νεκροὶ (the dead) οὐκ (not) ἐγείρονται (are raised), τί (why) καὶ (also) βαπτίζονται (are they baptized) ὑπὲρ (for) αὐτῶν (them)?

15:29 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?

15:30 And why stand we in jeopardy every hour?

30 τί (Why) καὶ (also), ἡμεῖς (we) κινδυνεύομεν (are in danger) πᾶσαν (every) ὥραν (hour)?

15:30 And why stand we in jeopardy every hour?

15:31 I protest unto you the resurrection of the dead; and this is my rejoicing which I have in Christ Jesus our Lord daily, though I die.

31 καθ' (Every) ἡμέραν (day) ἀποθνήσκω (I die), νῆ (as surely as) τὴν (the) ὑμετέραν (in you) καύχησιν (boasting), ἀδελφοί (brothers) ἣν (which) ἔχω (I have) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus) τῷ (the) Κυρίῳ (Lord) ἡμῶν (of us).

15:31 I protest by your rejoicing which I have in Christ Jesus our LORD, I die daily.

15:32 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 tomorrow we die.

32 εἰ (If) κατὰ (according to) ἄνθρωπον (man), ἐθιομαχίῃ (I fought wild beasts) ἐν (in) Ἐφέσῳ (Ephesus), τί (what) μοι (to me) τὸ (the) ὄφελος (profit)? εἰ (If) νεκροὶ (the dead) οὐκ (not) ἐγείρονται (are raised), “Φάγωμεν (Let us eat) καὶ (and) πῖωμεν (let us drink), αὔριον (tomorrow) γὰρ (for) ἀποθνήσκομεν (we die).”

15:32 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 tomorrow we die.

15:33 Be not deceived; evil communications corrupt good manners.

33 Μὴ (Not) πλανᾶσθε (be misled): “Φθειροῦσιν (Do corrupt) ἤθη (morals) χρηστὰ (good), ὁμιλῖαι (companionships) κακαί (bad).”

15:33 Be not deceived: evil communications corrupt good manners.

15:34 Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame.

15:35 But some man will say, How are the dead raised up? And with what body do they come?

15:36 Thou fool! That which thou sowest is not quickened except it die;

15:37 And that which thou sowest, thou sowest not that body **which** shall be, but grain—it may **be** of wheat, or some other;

15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

15:39 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,

34 ἐκνήψατε (Sober up) δικαίως (righteously) καὶ (and) μὴ (not) ἁμαρτάνετε (sin); ἀγνωσίαν (ignorance) γὰρ (for) Θεοῦ (of God) τινες (some) ἔχουσιν (have); πρὸς (to) ἐντροπήν (the shame) ὑμῖν (of you) λαλῶ (I speak).

35 Ἀλλὰ (But) ἐρεῖ (will say) τις (someone), “Πῶς (How) ἐγείρονται (are raised) οἱ (the) νεκροί (dead)? ποίῳ (With what) δὲ (then) σώματι (body) ἔρχονται (do they come)?”

36 ἄφρων (Fool) σὺ (you)! ὃ (What) σπείρεις (you sow) οὐ (not) ζωοποιεῖται (does come to life), ἐὰν (if) μὴ (not) ἀποθάνῃ (it dies).

37 καὶ (And) ὃ (what) σπείρεις (you sow), οὐ (not) τὸ (the) σῶμα (body) τὸ (that) γενησόμενον (will be) σπείρεις (you sow), ἀλλὰ (but) γυμνὸν (a bare) κόκκον (grain), εἰ (if) τύχοι (it may be) σίτου (of wheat), ἢ (or) τίνος (of some) τῶν (of the) λοιπῶν (rest).

38 ὁ (-) δὲ (But) Θεὸς (God) δίδωσιν (gives) αὐτῷ (it) σῶμα (a body), καθὼς (as) ἠθέλησεν (He has willed), καὶ (and) ἐκάστῳ (to each) τῶν (of the) σπερμάτων (seeds), ἰδίων (its own) σώμα (body).

39 Οὐ (Not) πᾶσα (all) σὰρξ (flesh is) ἢ (the) αὐτὴ (same) σὰρξ (flesh), ἀλλὰ (but) ἄλλη (one) μὲν (indeed) ἀνθρώπων (of men), ἄλλη (another) δὲ (now) σὰρξ (flesh) κτηνῶν (of beasts), ἄλλη (another) δὲ (now) σὰρξ (flesh) πτηνῶν (of birds), ἄλλη (another) δὲ (now) ἰχθύων (of fish).

15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

15:35 But some man will say, How are the dead raised up? and with what body do they come?

15:36 Thou fool, that which thou sowest is not quickened, except it die:

15:37 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**:

15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

15:39 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.

15:40 Also celestial bodies, and bodies terrestrial, **and bodies telestial**; but the glory of the celestial, one; and the **terrestrial, another; and** the telestial, another.

15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption;

15:43 It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

15:44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

15:45 And so it is written, The first man, Adam, was made a living soul; the last Adam was

40 καὶ (And) σώματα (bodies *there are*) ἐπουράνια (heavenly), καὶ (and) σώματα (bodies) ἐπίγεια (earthly). ἀλλὰ (But) ἓτέρα (one) μὲν (truly) ἢ (is the) τῶν (of the) ἐπουρανίων (heavenly) δόξα (glory), ἓτέρα (another) δὲ (now) ἢ (that) τῶν (of the) ἐπιγείων (earthly).

41 ἄλλη (One is) δόξα (the glory) ἡλίου (of the sun), καὶ (and) ἄλλη (another) δόξα (the glory) σελήνης (of the moon), καὶ (and) ἄλλη (another) δόξα (the glory) ἀστέρων (of the stars); ἀστήρ (star) γὰρ (for) ἀστέρος (from star) διαφέρει (differs) ἐν (in) δόξῃ (glory).

42 Οὕτως (So) καὶ (also is) ἡ (the) ἀνάστασις (resurrection) τῶν (of the) νεκρῶν (dead). σπείρεται (It is sown) ἐν (in) φθορᾷ (decay), ἐγείρεται (it is raised) ἐν (in) ἀφθαρσίᾳ (immortality).

43 σπείρεται (It is sown) ἐν (in) ἀτιμίᾳ (dishonor), ἐγείρεται (it is raised) ἐν (in) δόξῃ (glory). σπείρεται (It is sown) ἐν (in) ἀσθενείᾳ (weakness), ἐγείρεται (it is raised) ἐν (in) δυνάμει (power).

44 σπείρεται (It is sown) σῶμα (a body) ψυχικόν (natural), ἐγείρεται (it is raised) σῶμα (a body) πνευματικόν (spiritual). Εἰ (If) ἔστιν (there is) σῶμα (a body) ψυχικόν (natural), ἔστιν (there is) καὶ (also) πνευματικόν (spiritual).

45 οὕτως (So) καὶ (also) γέγραπται (it has been written): “Ἐγένετο (Became) ὁ (the) πρῶτος (first) ἄνθρωπος (man) Ἀδάμ (Adam) εἰς (into) ψυχήν (a soul) ζῶσαν (living); ὁ (the) ἔσχατος (last) Ἀδάμ (Adam) εἰς (into) πνεῦμα (a spirit) ζωοποιῶν (life-giving).”

15:40 **There are** also celestial bodies, and bodies terrestrial: but the glory of the celestial **is** one, and the **glory of** the terrestrial is another.

15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

15:43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

15:45 And so it is written, The first man Adam was made a living soul; the last Adam was

made a quickening spirit.

15:46 Howbeit, that which is natural first, and not that which is spiritual; but afterwards, that which is spiritual.

15:47 The first man is of the earth, earthy; the second man is the Lord from heaven.

15:48 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

15:51 Behold, I show you a mystery: We shall not all sleep, but we shall all be changed,

46 Ἀλλ' (However) οὐ (not) πρῶτον (first was) τὸ (the) πνευματικόν (spiritual), ἀλλὰ (but) τὸ (the) ψυχικόν (natural), ἔπειτα (then) τὸ (the) πνευματικόν (spiritual).

47 ὁ (The) πρῶτος (first) ἄνθρωπος (man) ἐκ (was from) γῆς (the earth), χοϊκός (made of dust); ὁ (the) δεύτερος (second) ἄνθρωπος (man) ἐξ (from) οὐρανοῦ (heaven).

48 οἷος (As) ὁ (the one) χοϊκός (made of dust), τοιοῦτοι (so) καὶ (also are) οἱ (those) χοϊκοί (of the earth); καὶ (and) οἷος (as) ὁ (the) ἐπουράνιος (heavenly one), τοιοῦτοι (so) καὶ (also) οἱ (those) ἐπουράνιοι (of heaven).

49 καὶ (And) καθὼς (as) ἐφορέσαμεν (we have born) τὴν (the) εἰκόνα (image) τοῦ (of the) χοϊκοῦ (earthly), φορέσομεν (we shall bear) καὶ (also) τὴν (the) εἰκόνα (image) τοῦ (of the) ἐπουρανοῦ (heavenly).

50 Τοῦτο (This) δέ (now) φημι (I say), ἀδελφοί (brothers), ὅτι (that) σὰρξ (flesh) καὶ (and) αἷμα (blood), βασιλείαν (the kingdom) Θεοῦ (of God) κληρονομήσαι (to inherit) οὐ (not) δύναται (is able), οὐδὲ (nor) ἡ (the) φθορὰ (decay), τὴν (the) ἀφθαρσίαν (immortality) κληρονομεῖ (does inherit).

51 Ἴδοῦ (Behold), μυστήριον (a mystery) ὑμῖν (to you) λέγω (I tell). πάντες (All) οὐ (not) κοιμηθησόμεθα (we will sleep); πάντες (all) δὲ (however) ἀλλαγησόμεθα (we will be changed) —

made a quickening spirit.

15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

15:51 Behold, I show you a mystery; We shall not all sleep, but

15:52 In a moment, in the twinkling of an eye, at the **sound of the** last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

52 ἐν (in) ἀτόμῳ (an instant), ἐν (in) ῥιπῇ (the twinkling) ὀφθαλμοῦ (of an eye), ἐν (at) τῇ (the) ἐσχάτῃ (last) σάλπιγγι (trumpet). σαλπίζει (The trumpet will sound) γὰρ (for), καὶ (and) οἱ (the) νεκροὶ (dead) ἐγερθήσονται (will be raised) ἀφθαρτοὶ (imperishable), καὶ (and) ἡμεῖς (we) ἀλλαγησόμεθα (will be changed).

we shall all be changed,

15:52 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.

15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

53 δεῖ (It behooves) γὰρ (for) τὸ (the) φθαρτὸν (perishable) τοῦτο (this), ἐνδύσασθαι (to put on) ἀφθαρσίαν (imperishable); καὶ (and) τὸ (the) θνητὸν (mortal) τοῦτο (this), ἐνδύσασθαι (to put on) ἀθανασίαν (immortality).

15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

15:54 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.

54 Ὄταν (When) δὲ (now) τὸ (the) φθαρτὸν (perishable) τοῦτο (this) ἐνδύσῃται (shall have put on) (τὴν) (the) ἀφθαρσίαν (imperishable), καὶ (and) τὸ (the) θνητὸν (mortal) τοῦτο (this) ἐνδύσῃται (shall have put on) ἀθανασίαν (immortality), τότε (then) γενήσεται (will come to pass) ὁ (the) λόγος (word) ὁ (-) γεγραμμένος (having been written): “Κατεπόθη (Has been swallowed up) ὁ (-) θάνατος (death) εἰς (in) νίκος (victory).”

15:54 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.

15:55 O death, where is thy sting? O grave, where is thy victory?

55 “Ποῦ (Where) σου (of you), θάνατε (O death), τὸ (the) νίκος (victory)? ποῦ (Where) σου (of you), θάνατε (O death), τὸ (the) κέντρον (sting)?”

15:55 O death, where is thy sting? O grave, where is thy victory?

15:56 The sting of death is sin; and the strength of sin is the law.

56 Τὸ (-) δὲ (And) κέντρον (the sting) τοῦ (-) θανάτου (of death is) ἢ (-) ἁμαρτία (sin); ἢ (-) δὲ (and) δύναμις (the power) τῆς (-) ἁμαρτίας (of sin), ὁ (the) νόμος (law);

15:56 The sting of death is sin; and the strength of sin is the law.

15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

57 τῷ (to) δὲ (however) Θεῷ (God) χάρις (be thanks), τῷ (the One) διδόντι (giving) ἡμῖν (us) τὸ (the) νίκος (victory) διὰ (through) τοῦ (the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ).

15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

58 Ὡστε (Therefore), ἀδελφοί (brothers) μου (of me) ἀγαπητοί (beloved), ἐδραῖοι (steadfast) γίνεσθε (be), ἀμετακίνητοι (immovable), περισσεύοντες (abounding) ἐν (in) τῷ (the) ἔργῳ (work) τοῦ (of the) Κυρίου (Lord) πάντοτε (always), εἰδότες (knowing) ὅτι (that) ὁ (the) κόπος (toil) ὑμῶν (of you) οὐκ (not) ἔστιν (is) κενός (in vain) ἐν (in) Κυρίῳ (the Lord).

15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

16:1 Now, concerning the collection for the saints, as I have given order to the churches at Galatia, even so do ye.

1 Περὶ (Concerning) δὲ (now) τῆς (the) λογαίας* (collection) τῆς (which is) εἰς (for) τοὺς (the) ἁγίους (saints), ὥσπερ (as) διέταξα (I have directed) ταῖς (the) ἐκκλησίαις (churches) τῆς (-) Γαλατίας (of Galatia), οὕτως (so) καὶ (also) ὑμεῖς (you) ποιήσατε (are to do).

16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

16:2 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.

2 κατὰ (Every) μίαν (first) σαββάτου (of the week), ἕκαστος (each) ὑμῶν (of you) παρ' (aside) ἑαυτῷ (him) τιθέτω (let put), θησαυρίζων (treasuring up) ὅτι (what) ἐὰν (if) εὐδῶται (he may be prospered in), ἵνα (so that) μὴ (not) ὅταν (when) ἔλθω (I might come) τότε (then) λογαίαι* (collections) γίνωνται (there should be).

16:2 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.

16:3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

3 ὅταν (When) δὲ (then) παραγένωμαι (I shall have arrived), οὓς (whomever) ἐὰν (if) δοκιμάσητε (you might approve), δι' (with) ἐπιστολῶν (letters) τούτους (these) πέμψω (I will send) ἀπενεγκεῖν (to carry) τὴν (the) χάριν (bounty) ὑμῶν (of you) εἰς (to) Ἱερουσαλήμ (Jerusalem).

16:3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

16:4 And if it be meet that I go also, they shall go with me.

4 ἐὰν (If) δὲ (then) ἄξιον (suitable) ἦ (it is) τοῦ (for) κάμῃ (me also) πορεύεσθαι (to go), σὺν (with) ἐμοὶ (me) πορεύονται (they will go).

16:4 And if it be meet that I go also, they shall go with me.

16:5 Now I will come unto you when I shall pass through Macedonia; for I do pass through Macedonia.

5 Ἐλεύσομαι (I will come) δὲ (however) πρὸς (to) ὑμᾶς (you), ὅταν (when) Μακεδονίαν (Macedonia) διέλθω (I shall have gone through); Μακεδονίαν (Macedonia) γὰρ (for) διέρχομαι (I am going through).

16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

6 πρὸς (With) ὑμᾶς (you) δὲ (then) τυχόν (possibly) παραμεινῶ* (I will stay), ἢ (or) καὶ (even) παραχειμάσω (I will winter), ἵνα (so that) ὑμεῖς (you) με (me) προπέμψητε (may equip), οὐ (wherever) ἐὰν (if) πορεύωμαι (I may go).

16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

16:7 For I will not see you now by the way; but I trust to tarry a while with you if the Lord permit.

7 οὐ (Not) θέλω (I want) γὰρ (for) ὑμᾶς (you) ἄρτι (now) ἐν (in) παρόδῳ (passing) ἰδεῖν (to see); ἐλπίζω (I hope) γὰρ (indeed) χρόνον (a time) τινὰ (certain) ἐπιμεῖναι (to remain) πρὸς (with) ὑμᾶς (you), ἐὰν (if) ὁ (the) Κύριος (Lord) ἐπιτρέψῃ (permits).

16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

16:8 But I will tarry at Ephesus until Pentecost.

8 ἐπιμεινῶ (I will remain) δὲ (however) ἐν (in) Ἐφέσῳ (Ephesus) ἕως (until) τῆς (-) Πεντηκοστῆς (Pentecost).

16:8 But I will tarry at Ephesus until Pentecost.

16:9 For a great door and effectual is opened unto me, **but** there are many adversaries.

9 θύρα (A door) γὰρ (for) μοι (to me) ἀνέωγεν (has opened) μεγάλη (great) καὶ (and) ἐνεργῆς (productive), καὶ (and) ἀντικείμενοι (are opposing) πολλοί (many).

16:9 For a great door and effectual is opened unto me, **and** there are many adversaries.

16:10 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.

10 Ἐὰν (If) δὲ (now) ἔλθῃ (comes) Τιμόθεος (Timothy), βλέπετε (see) ἵνα (that) ἀφόβως (without fear) γένηται (he might be) πρὸς (with) ὑμᾶς (you); τὸ (the) γὰρ (for) ἔργον (work) Κυρίου (of the Lord) ἐργάζεται (he is doing), ὡς (as) καὶ γὰρ (also I).

16:10 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.

16:11 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.

11 μή (Not) τις (anyone) οὖν (therefore) αὐτὸν (him) ἐξουθενήση (should despise). προπέμψατε (Equip) δὲ (however) αὐτὸν (him) ἐν (in) εἰρήνῃ (peace), ἵνα (so that) ἔλθῃ (he might come) πρὸς (to) με (me); ἐκδέχομαι (I am expecting) γὰρ (for) αὐτὸν (him), μετὰ (with) τῶν (the) ἀδελφῶν (brothers).

16:11 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.

16:12 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.

12 Περὶ (Concerning) δὲ (now) Ἀπολλῶ (Apollos) τοῦ (the) ἀδελφοῦ (brother), πολλὰ (greatly) παρεκάλεσα (I exhorted) αὐτὸν (him) ἵνα (that) ἔλθῃ (he should go) πρὸς (to) ὑμᾶς (you) μετὰ (with) τῶν (the) ἀδελφῶν (brothers), καὶ (and) πάντως (at all) οὐκ (not) ἦν (was) θέλημα (his will) ἵνα (that) νῦν (now) ἔλθῃ (he should come); ἐλεύσεται (he will come) δὲ (however) ὅταν (when) εὐκαιρήσῃ (he shall have opportunity).

16:12 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.

16:13 Watch ye; stand fast in the faith; quit you like men; be strong.

13 Γρηγορεῖτε (Watch you); στήκετε (stand firm) ἐν (in) τῇ (the) πίστει (faith); ἀνδρίζεσθε (act like men); κραταιοῦσθε (be strong).

16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

16:14 Let all your things be done with charity.

14 πάντα (All things) ὑμῶν (of you), ἐν (in) ἀγάπῃ (love) γινέσθω (let be done).

16:14 Let all your things be done with charity.

16:15 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),

15 Παρακαλῶ (I exhort) δὲ (now) ὑμᾶς (you), ἀδελφοί (brothers), οἴδατε (you know) τὴν (the) οἰκίαν (house) Στεφανά (of Stephanas), ὅτι (that) ἐστὶν (it is) ἀπαρχή (firstfruit) τῆς (-) Ἀχαΐας (of Achaia), καὶ (and) εἰς (to) διακονίαν (service) τοῖς (to the) ἁγίοις (saints), ἔταξαν (they have devoted) ἑαυτοὺς (themselves),

16:15 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,)

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

16 ἵνα (that) καὶ (also) ὑμεῖς (you) ὑποτάσσησθε (be subject) τοῖς (-) τοιούτοις (to such as these), καὶ (and) παντὶ (to everyone) τῷ (-) συνεργοῦντι (joining in the work) καὶ (and) κοπιῶντι (laboring).

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

16:17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part they have supplied.

16:18 For they have refreshed my spirit and yours; therefore, acknowledge ye them that are such.

16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

16:20 All the brethren greet you. Greet ye one another with a holy salutation.

16:21 The salutation of me, Paul, with mine own hand.

16:22 If any man love not the Lord Jesus Christ, let him be anathema. Maranatha!

16:23 The grace of our Lord Jesus Christ be with you.

17 Χαίρω (I rejoice) δὲ (however) ἐπὶ (at) τῇ (the) παρουσίᾳ (coming) Στεφανᾶ (of Stephanas), καὶ (and) Φορτουνάτου (Fortunatus), καὶ (and) Ἀχαικοῦ (Achaicus); ὅτι (because) τὸ (-) ὑμέτερον (your) ὑστέρημα (deficiency), οὗτοι (these) ἀνεπλήρωσαν (have filled up).

18 ἀνέπαυσαν (They refreshed) γὰρ (for) τὸ (-) ἐμὸν (my) πνεῦμα (spirit) καὶ (and) τὸ (-) ὑμῶν (yours). ἐπιγινώσκετε (Recognize) οὖν (therefore) τοὺς (-) τοιοῦτους (such as these).

19 Ἀσπάζονται (Greet) ὑμᾶς (you), αἱ (the) ἐκκλησίαι (churches) τῆς (-) Ἀσίας (of Asia). Ἀσπάζεται (Greet) ὑμᾶς (you) ἐν (in) Κυρίῳ (the Lord) πολλὰ (heartily), Ἀκύλας (Aquila) καὶ (and) Πρίσκα (Prisca), σὺν (with) τῇ (the) κατ' (at) οἶκον (house) αὐτῶν (of them) ἐκκλησίᾳ (church).

20 Ἀσπάζονται (Greet) ὑμᾶς (you), οἱ (the) ἀδελφοὶ (brothers) πάντες (all). Ἀσπάσασθε (Greet) ἀλλήλους (one another) ἐν (with) φιλήματι (a kiss) ἁγίῳ (holy).

21 Ὁ (The) ἀσπασμὸς (greeting), τῇ (the) ἐμῇ (own) χειρὶ (hand) Παύλου (of Paul).

22 Εἰ (If) τις (anyone) οὐ (not) φιλεῖ (loves) τὸν (the) Κύριον (Lord), ἦτω (let him be) ἀνάθεμα (accursed). Μαράνα* (Marana) θά* (tha)!^b

23 Ἡ (The) χάρις (grace) τοῦ (of the) Κυρίου (Lord) Ἰησοῦ (Jesus) μεθ' (be with) ὑμῶν (you).

16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

16:18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

16:20 All the brethren greet you. Greet ye one another with a holy kiss.

16:21 The salutation of me Paul with mine own hand.

16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

16:23 The grace of our Lord Jesus Christ be with you.

16:24 My love be
with you all in
Christ Jesus. Amen.

24 Ἡ (The) ἀγάπη (love) μου (of Me) μετὰ (be with)
πάντων (all) ὑμῶν (you) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus).
Ἀμήν (Amen).

16:24 My love be
with you all in Christ
Jesus. Amen.