

\*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΠΡΩΤΗ.  
[OF PAUL EPISTLE] TO CORINTHIANS FIRST.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, κλητος αποστολος Ιησου Χριστου,  
Paul, called an apostle of Jesus Anointed,  
δια θεληματος θεου, και Σωσθενης ο αδελφος,  
through will of God, and Sosthenes the brother,  
<sup>2</sup> τη εκκλησια του θεου τη ουση εν Κορινθω,  
to the congregation of the God to that being in Corinth,  
ηγιασμενοις εν Χριστω Ιησου, κλητοις αγιοις  
having been sanctified in Anointed Jesus, called saints  
συν πασι τοις επικαλουμενοις το ονομα του  
with all those calling upon the name of the  
κυριου ημων Ιησου Χριστου εν παντι τοπω,  
Lord of us Jesus Anointed in every place,  
αυτων \* [τε] και ημων. <sup>3</sup> χαρις υμιν και ειρηνη  
of them [both] and of us; favor to you and peace  
απο θεου πατρος ημων, και κυριου Ιησου Χρισ-  
from God father of us, and Lord Jesus Anointed.  
του. <sup>4</sup> Ευχαριστω τω θεω \* [μου] παντοτε  
I give thanks to the God [of me] always  
περι υμων, επι τη χαριτι του θεου τη δο-  
concerning you, for the favor of the God for that hav-  
θειση υμιν εν Χριστω Ιησου. <sup>5</sup> οτι εν παντι  
ing been given to you in Anointed Jesus; that in every thing  
επλουτισθητε εν αυτω, εν παντι λογω και  
you were enriched in him, in every word and  
παση γνωσει, <sup>6</sup> (καθως το μαρτυριον του Χρισ-  
all knowledge, (when the testimony of the Anointed  
του εβεβαιωθη εν υμιν.) <sup>7</sup> ωστε υμας μη υστε-  
was confirmed among you;) so that you not to be  
ρεισθαι εν μηдени χαρισματι, απεκδεχομενους  
inferior in any one gracious gift, waiting for  
την αποκαλυψιν του κυριου ημων Ιησου Χρισ-  
the revelation of the Lord of us Jesus Anointed;  
του. <sup>8</sup> ος και βεβαιωσει υμας εως τελους ανεγ-  
who also will confirm you to an end irre-  
κλητους εν τη ημερα του κυριου ημων Ιησου  
proachable ones in the day of the Lord of us Jesus  
Χριστου. <sup>9</sup> Πιστος ο θεος, δι' ου εκληθητε  
Anointed. Faithful the God, through whom you were called  
εις κοινωνιαν του υιου αυτου Ιησου Χριστου,  
into fellowship of the son of him Jesus Anointed,  
του κυριου ημων. <sup>10</sup> Παρακαλω δε υμας, αδελ-  
the Lord of us. I entreat and you, brethren,  
φοι, δια του ονοματος του κυριου ημων Ιησου  
through the name of the Lord of us Jesus

CHAPTER I.

<sup>1</sup> Paul, † a Constituted  
Apostle of the \* Anointed  
Jesus, by the Will of God,  
and † Sosthenes, the BRO-  
THER,  
<sup>2</sup> to THAT CONGREGA-  
TION of God which is in  
Corinth, having been sanc-  
tified in the Anointed Je-  
sus, Constituted Holy  
ones, with ALL THOSE  
‡ INVOKING the NAME of  
our LORD Jesus Christ in  
Every Place,—their and  
ours;  
<sup>3</sup> † Favor and Peace be  
with you from God our  
Father, and the Lord Je-  
sus Christ.  
<sup>4</sup> † I give thanks to  
God always concerning  
you, for THAT FAVOR of  
God which has been IM-  
PARTED to you in the  
Anointed Jesus;  
<sup>5</sup> because in every thing  
you were enriched by him,  
‡ in Every Word, and in  
All Knowledge,  
<sup>6</sup> (‡ when the TESTI-  
MONY of the ANOINTED  
was confirmed among you,)  
<sup>7</sup> so that you are not  
inferior in Any one Gift,  
‡ waiting for the REVELA-  
TION of our LORD Jesus  
Christ;  
<sup>8</sup> who also will confirm  
you to the End, Irre-  
proachable in the DAY  
of our LORD Jesus Anoint-  
ed.  
<sup>9</sup> † Faithful is God, by  
whom you were invited  
into ‡ the Fellowship of  
his SON Jesus Christ, our  
LORD.  
<sup>10</sup> Now I entreat you,  
Brethren, through the  
NAME of our LORD Jesus

\* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS.  
2. both—omit. 4. of me—omit.

1. Anointed Jesus.

† 1. Rom. i. 1. † 1. Acts xviii. 17. † 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 22.  
† 3. Rom. i. 7; 2 Cor. i. 2; Eph. i. 2; 1 Pet. i. 2. † 4. Rom. i. 8. † 5. 1 Cor. xii. 8; 2  
Cor. viii. 7. † 6. Heb. ii. 3, 4. † 7. Phil. iii. 20; Titus ii. 13; 2 Pet. iii. 12.  
† 9. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. † 9. John xv. 4; xvii. 21;  
† John i. 3; iv. 13.

Χριστου, ἵνα το αὐτο λεγητε παντες, και μη  
Anointed, that the samething you speak all, and not

ἢ εν ὑμιν σχισματα, ητε δε κατηρτισμενοι  
may be among you divisions, you may be but knit together

εν τῳ αὐτῳ νοι και εν τη αὐτῃ γνωμῃ. <sup>11</sup> Εδη-  
in the same mind and in the same sentiment. It was

λωθη γαρ μοι περι ὑμων, αδελφοι μου, ὑπο  
declared for to me concerning you, brethren of me, by

των Χλοης, οτι εριδες εν ὑμιν εισι. <sup>12</sup> Λεγω δε  
those of Chloe, that contentions among you are. I say and

τουτο, οτι εκαστος ὑμων λεγει· Εγω μεν ειμι  
this, because each one of you says; I indeed am

Παυλου· εγω δε, Απολλω· εγω δε, Κηφα· εγω  
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. <sup>13</sup> Μεμερισται ὁ Χριστος; μη  
and, of Anointed. Has been divided the Anointed? not

Παυλος εσταυρωθη ὑπερ ὑμων; η εις το ονομα  
Paul was crucified on behalf of you? or into the name

Παυλου εβαπτισθητε; <sup>14</sup> Ευχαριστω τῳ θεῳ,  
of Paul were you dipped? I give thanks to the God,

οτι ουδενα ὑμων εβαπτισα, ει μη Κρισπον και  
that no one of you I dipped, if not Crispus and

Γαιον· <sup>15</sup> ἵνα μη τις ειπη, οτι εις το εμον  
Gaius; so that not any one may say, that into the my

ονομα εβαπτισα. <sup>16</sup> Εβαπτισα δε και τον  
name I dipped. I dipped and also the

Στεφανα οικον· λοιπον ουκ οίδα, ει τινα αλλον  
Stephanas house; remainder not I know, if any other

εβαπτισα. <sup>17</sup> Ου γαρ απεστειλε με Χριστος  
I dipped. Not for sent me Anointed

βαπτίζειν, αλλ' ευαγγελιζεσθαι· ουκ εν σοφια  
to dip, but to announce glad tidings; not in wisdom

λογου, ἵνα μη κενωθη ὁ σταυρος του  
of speech, so that not may be of no effect the cross of the

Χριστου. <sup>18</sup> Ὁ λογος γαρ ὁ του σταυρου τοις  
Anointed. The word for that of the cross to those

μεν απολλυμενοις μωρια εστι, τοις δε σωζομε-  
indeed being destroyed foolishness is, to those but being saved

νοις ἡμιν δυναμις θεου εστι. <sup>19</sup> Γεγραπται γαρ·  
to us power of God it is. It has been written for;

Απολω την σοφίαν των σοφων, και την συνε-  
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων αθετησω. <sup>20</sup> Που σοφος;  
ing of the intelligent ones I will set aside. Where a wise man?

Christ, † that you all speak the SAME thing, and that there may be no Divisions among you; but that you may be knit together in the SAME Mind and in the SAME Sentiment.

11 For it has been declared to me, my Brethren, by THOSE of the family of Chloe, That there are Contentions among you.

12 And this I say, † Because each one of you says, "†, indeed, am of Paul," but, "† of † Apollos, and, "† of † Cephas," and, "† of Christ."

13 Has the ANOINTED one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 \* I give thanks to God that I immersed none of you, except † Crispus and † Gaius;

15 so that no one may say that I immersed into MY OWN Name.

16 And I immersed also the Family of † STEPHANAS; besides, I do not know whether I immersed Any Other.

17 For the ANOINTED one sent me not to immerse, but to announce glad tidings; † not in Wisdom of Speech, so that the CROSS of the ANOINTED one may not be frustrated.

18 For this WORD, (that of the CROSS,) is indeed Foolishness † to THOSE who are PERISHING; but to THOSE who are † being SAVED, even to us, it is the † Power of God.

19 For it has been written, † "I will destroy the "WISDOM of the WISE, "and I will set aside the "LEARNING of the INTEL- "LIGENT."

\* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

† 10. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 12. 1 Cor. xiii. 4. † 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. † 12. John i. 42. † 14. Acts xviii. 3. † 14. Rom. xvi. 23. † 16. 1 Cor. xvi. 15, 17. † 17. 1 Cor. ii. 1, 4, 13; 2 Pet. i. 16. † 18. 2 Cor. ii. 15. † 18. Acts ii. 47. † 18. Rom. i. 16. † 19. Isa. xxix. 14.

που γραμματεὺς; που συζητητὴς τοῦ αἰῶνος  
where a scribe? where a disputer of the age  
τοῦτο; Οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ  
this? Not did make foolish the God the wisdom of the  
κοσμοῦ \* [τοῦτο;] <sup>21</sup> Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ  
world [this?] When for in the wisdom  
τοῦ θεοῦ οὐκ ἐγνώ ὁ κόσμος διὰ τῆς σοφίας  
of the God not knew the world through the wisdom  
τὸν θεόν, εὐδοκῆσεν ὁ θεός, διὰ τῆς μωρίας τοῦ  
the God, was pleased the God, through the foolishness of the  
κηρυγματος σῶσαι τοὺς πιστευόντας. <sup>22</sup> Ἐπειδὴ  
proclamation to save those believing. Although  
καὶ Ἰουδαῖοι σημεῖα αἰτοῦσι, καὶ Ἕλληνες  
and Jews signs are asking, and Greeks  
σοφίαν ζητοῦσιν. <sup>23</sup> ἡμεῖς δὲ κηρύσσομεν Χρισ-  
wisdom are seeking; we yet proclaim an  
τὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκανδαλόν,  
Anointed having been crucified, to Jews indeed a stumbling-block,  
ἐθνέσι δὲ μωρίαν. <sup>24</sup> αὐτοῖς δὲ τοῖς κλητοῖς,  
to Gentiles and foolishness; to those but to the called ones,  
Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν θεοῦ δυνάμιν  
Jews both and Greeks, Anointed of God power  
καὶ θεοῦ σοφίαν. <sup>25</sup> Ὅτι τὸ μωρὸν τοῦ θεοῦ,  
and of God wisdom. Because the foolishness of the God,  
σοφωτερον τῶν ἀνθρώπων ἐστὶ καὶ τὸ ἀσθενές  
wiser of the men is; and the weakness  
τοῦ θεοῦ, ἰσχυροτερον τῶν ἀνθρώπων \* [ἐστὶ.]  
of the God, stronger of the men [is.]  
<sup>26</sup> Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι  
You see for the calling of you, brethren, that  
οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ  
not many wise ones according to flesh, not many  
δυνατοὶ, οὐ πολλοὶ ευγενεῖς. <sup>27</sup> ἀλλὰ τὰ μωρὰ  
strong ones, not many well-born; but the foolish things  
τοῦ κοσμοῦ ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς  
of the world chose the God, that the wise ones  
καταίσχυνη· καὶ τὰ ἀσθενῆ τοῦ κοσμοῦ ἐξελε-  
he may shame; and the weak things of the world chose  
ξατο ὁ θεός, ἵνα καταίσχυνη τὰ ἰσχυρὰ. <sup>28</sup> καὶ  
the God, that he may shame the powerful ones; and  
τὰ ἀγενῆ τοῦ κοσμοῦ καὶ τὰ ἐξουθενημένα  
the low-born of the world and the things having been despised  
ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ  
chose the God, and the things not existing, that the things  
ὄντα καταργήσῃ. <sup>29</sup> ὅπως μὴ καυχῆσεται  
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where a Scribe? Where a Disputant of this AGE? † Did not God make foolish the WISDOM of \* this WORLD.

21 † For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although † Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, † to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to THOSE who are INVITED, both Jews and Greeks, Christ, the † Power of God, and the † Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

26 For behold your INVITATION, Brethren, † That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but † GOD selected the FOOLISH things of the WORLD, that he may shame the WISE; and GOD selected the WEAK things of the WORLD, that he may shame the POWERFUL;

28 and the IGNOBLE things of the WORLD, and the THINGS that are DESPISED, GOD selected, and † the THINGS not existing, that he may † bring to nothing existing THINGS.

29 so that No Flesh

\* VATICAN MANUSCRIPT.—20. this—omit.

25. is—omit.

† 20. Rom. i. 22. † 21. Rom. i. 20, 21, 28. † 22. Matt. xii. 33; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48. † 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; Rom. ix. 32; Gal. v. 11; 1 Pet. ii. 8. † 24. Rom. i. 4, 16. † 25. Col. ii. 3. † 26. John vii. 48. † 27. Matt. xi. 25; James ii. 5. † 28. Rom. xv. 17. † 29. 1 Cor. ii. 6.

πασα σαρκὲς ἐνὼπιον τοῦ θεοῦ. <sup>30</sup> Εξ αὐτοῦ δὲ  
all flesh in presence of the God. Out of him but  
ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν  
you are in Anointed Jesus, who became to us  
σοφία ἀπο θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός  
wisdom from God, righteousness also and sanctification  
καὶ ἀπολυτρώσις. <sup>31</sup> ἵνα, καθὼς γεγραπταὶ· Ὁ  
and redemption; so that, even as it has been written; He  
καυχώμενος, ἐν κυρίῳ καυχασθῶ.  
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

<sup>1</sup> Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ  
And I having come to you, brethren, came not  
καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων  
according to excellence of speech or of wisdom, declaring  
ὑμῖν τὸ μαρτυρίον τοῦ θεοῦ. <sup>2</sup> Οὐ γὰρ ἐκρίνα  
to you the testimony of the God Not for I determined  
τι εἶδεναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν,  
anything to make known among you, if not Jesus Anointed,  
καὶ τούτον ἐσταυρωμένον. <sup>3</sup> Καὶ ἐγὼ ἐν ἀσθε-  
and him having been crucified. And I in weak-  
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενό-  
ness, and in fear and in trembling much was  
μην πρὸς ὑμᾶς. <sup>4</sup> καὶ ὁ λόγος μου καὶ τὸ κηρυγ-  
with you; and the speech of me and the preach-  
μα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν  
ing of me not in persuasive wisdom of words, but in  
ἀποδείξει πνεύματος καὶ δυνάμεως. <sup>5</sup> ἵνα ἡ πισ-  
a display of spirit and of power; so that the faith  
τις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν  
of you not may be in wisdom of men, but in  
δυνάμει θεοῦ. <sup>6</sup> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς  
power of God. Wisdom but we speak among the  
τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ  
perfect ones; wisdom but not of the age this, nor  
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-  
of the rulers of the age this, of those coming to  
γουμενων. <sup>7</sup> ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν  
an end; but we speak of God wisdom in  
μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προωρι-  
a mystery, that having been hidden, which previously mar-  
σεν ὁ θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν·  
ked out the God before the ages, for glory of us;  
<sup>8</sup> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου  
which no one of the rulers of the age this  
ἐγνώκεν· (εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν κύριον  
has known; (if for they knew, not would the Lord

may boast in the presence of God.

<sup>30</sup> But from him you are in the Anointed Jesus, who became \* our † Wis-  
dom from God, † Righteous-  
ness also, and † Sanctifica-  
tion, and † Redemption;

<sup>31</sup> that, as it has been written, † "Let him who  
"BOASTS, boast in the  
"Lord."

CHAPTER II.

<sup>1</sup> And when I came to you, Brethren, † I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTI-  
MONY of God;

<sup>2</sup> for I determined to make known Nothing among you, † except Jesus Christ, and him crucified.

<sup>3</sup> † And I, in † Weak-  
ness, and in Fear, and in much Trembling, was with you.

<sup>4</sup> And my DISCOURSE and my PROCLAMATION † were not in Persuasive Words of Wisdom, † but with a Demonstration of Spirit and of Power;

<sup>5</sup> so that your FAITH might not be by the Wis-  
dom of Men, but by the Power of God.

<sup>6</sup> Wisdom, however, we speak among the PER-  
FECT; † but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who † are coming to an end;

<sup>7</sup> but we speak the Wis-  
dom of God, which was HIDDEN in a Mystery, and † which God previously designed, before the AGES, for our Glory;

<sup>8</sup> † which no one of the RULERS of this AGE knew; for if they had known † they

\* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctifi-  
cation, and Redemption.

† 30. ver. 24. † 30. Jer. xxiii. 5, 6, Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 30.  
John xvii. 19. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 17. † 1. 1 Cor.  
i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. † 2. Gal. vi. 14; Phil. iii. 8. † 3. Acts xviii.  
1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; xii. 5, 9; Gal. iv. 13. † 4. 1 Cor. i. 17;  
2 Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 5. † 6. 1 Cor. xiv. 20; Eph. iv. 13;  
Phil. iii. 16; Heb. v. 14. † 6. 1 Cor. i. 28. † 7. Rom. xvi. 35, 26; Eph. iii. 5, 9;  
Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14. † 8. Luke  
xxiii. 24; Acts iii. 17.

της δοξης εσταυρωσαν·) <sup>9</sup> αλλα, καθως γεγραπ-  
of the glory they crucified; but, even as it has been

ται· ὁ οφθαλμος ουκ ειδε, και ους ουκ  
written; what things eye not saw, and ear not

ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη,  
heard, and to heart of man not ascended,

ἃ ἡτοιμασεν ὁ θεος τοις αγαπωσιν αυτον.  
what prepared the God for those loving him.

<sup>10</sup> Ἡμιν δε απεκαλυψεν ὁ θεος δια του πνευματος  
To us but revealed the God through the spirit

\*[αυτου·] το γαρ πνευμα παντα ερευνα, και τα  
[of himself;] the for spirit all things searches, even the

βαθη του θεου. <sup>11</sup> Τις γαρ οιδεν ανθρωπων τα του  
depths of the God. Who for knows of men the things of the

ανθρωπου, ει μη το πνευμα του ανθρωπου το εν  
man, if not the spirit of the man that in

αυτω; ουτω και τα του θεου ουδεις οιδεν, ει μη  
him? so also the things of the God no one knows, if not

το πνευμα του θεου. <sup>12</sup> Ἡμεις δε ου το πνευμα του  
the spirit of the God. We but not the spirit of the

κοσμου ελαβομεν, αλλα το πνευμα το εκ του  
world received, but the spirit that from the

θεου, ἵνα ειδωμεν τα ὑπο του θεου χαρισθεν-  
God, that we may know the things by the God having been gra-

τα ἡμιν· <sup>13</sup> ἃ και λαλουμεν, ουκ εν  
siously given to us; which things also we speak, not by

διδασκτοις ανθρωπινης σοφιας λογοις, αλλ' εν  
teachings of human wisdom in words, but by

διδασκτοις πνευματος, πνευματικοις πνευματικα  
teachings of spirit, to spiritual ones spiritual things

συγκρινοντες. <sup>14</sup> Ψυχικος δε ανθρωπος ου δε-  
explaining. An animal but man not re-

χεται τα του πνευματος του θεου· μωρια  
ceives the things of the spirit of the God; foolishness

γαρ αυτω εστι, και ου δυναται γνωναι· ὅτι  
for to him it is, and not he is able to know; because

πνευματικως ανακρινεται. <sup>15</sup> Ὁ δε πνευματι-  
spiritually it is examined. The but spiritual

κος ανακρινει μεν παντα, αυτος δε υπ' ουδενος  
man examines indeed all things, himself but by no one

ανακρινεται. <sup>16</sup> Τις γαρ εγνω νουν κυριου, ὃς  
is examined. Who for knew mind of Lord, who

συμβιβασει αυτον, Ἡμεις δε νουν Χριστους  
will instruct him? We but mind of Anointed

εχομεν.  
have.

would not have crucified the LORD of GLORY;

9 but, as it has been written, † "Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not aspired—things which GOD has prepared for THOSE who LOVE him;"

10 † GOD has revealed even to us through the SPIRIT. For the SPIRIT searches all things, even the DEPTHS of God.

11 For Who of Men knows the THOUGHTS of the MAN, † except THAT SPIRIT of the MAN which is in him? † so also, the THOUGHTS of GOD no one knows, except the SPIRIT of GOD.

12 Now we have received, not the SPIRIT of the WORLD, † but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by GOD;

13 † and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; \* unfolding spiritual things to spiritual persons.

14 † Now, an Animal Man does not receive the THINGS of the SPIRIT of GOD, † for they are Foolishness to him; and he is † not able to understand, Because they are spiritu-ally examined.

15 † But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.

16 † For who has known the Mind of the Lord? who will teach it? But we possess the Mind of \* Christ.

\* VATICAN MANUSCRIPT.—10. of himself—omit.  
spiritually. 16. the Lord.

13. unfolding spiritual things

† 9. Isa. lxiv. 4. † 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.  
† 11. Prov. xx. 27; xxvii. 19; Jer. xvii. 9. † 12. Rom. xi. 33, 34. † 13. Rom. viii.  
15. † 13. 2 Pet. i. 16. † 14. Matt. xvi. 23. † 14. 1 Cor. i. 18, 23. † 14.  
Rom. viii. 5—7; Jude 19. † 15. 1 John iv. 1. † 16. Rom. xi. 34.

ΚΕΦ. γ'. 3.

<sup>1</sup> Καγω, αδελφοι, ουκ ηδυννηθην λαλησαι υμιν  
And I, brethren, not was able to speak to you  
ως πνευματικοις, αλλ' ως σαρκικοις, ως νηπιοις  
as to spiritual ones, but as to fleshly ones, even as to babes  
εν Χριστω. <sup>2</sup> Γαλα υμας εποτισα, ου βρωμα.  
in Anointed. Milk you I gave to drink, not solid food;  
ουπω γαρ εδυνασθε. Αλλ' ουδε \* [ετι] νυν  
not yet for were you able. But not even [yet] now  
δυνασθε. <sup>3</sup> ετι γαρ σαρκικοι εστε. 'Οπου γαρ  
are you able; yet for fleshly ones you are. Where for  
εν υμιν ζηλος και ερις \* [και διχοστασιαι,]  
among you envy and strife [and divisions,]  
ουχι σαρκικοι εστε, και κατα ανθρωπον περι-  
not fleshly ones are you, and according to man walk  
πατειτε; <sup>4</sup> 'Οταν γαρ λεγη τις: Εγω μεν ειμι  
you? When for may say any one; I indeed am  
Παυλου· ετερος δε· Εγω, Απολλω· ουχι σαρ-  
of Paul; another and; I, of Apollos; not fleshly  
κικοι εστε; <sup>5</sup> Τις ουν εστι Παυλος, τις δε  
ones are you? Who then is Paul, who and  
Απολλω; Διακονοι, δι' ων επιστευσατε, και  
Apollos? Servants, through whom you believed, and  
ακαστω ως ο κυριος εδωκεν. <sup>6</sup> Εγω εφυτευσα,  
to each as the Lord gave. I planted,  
απολλω εποτισεν, αλλ' ο θεος ηυξανεν. <sup>7</sup> ωστε  
Apollos watered, but the God caused to grow; so  
ουτε ο φυτευων εστι τι, ουτε ο ποτιζων, αλλ'  
neither he planting is anything, nor he watering, but  
ο αυξανων θεος. <sup>8</sup> 'Ο φυτευων δε και ο ποτι-  
he causing to grow God. He planting but and he watering  
ζων εν εισιν· εκαστος δε τον ιδιον μισθον λη-  
one are; each and the own reward will  
φεται κατα τον ιδιον κοπον. <sup>9</sup> Θεου γαρ  
receive according to the own labor, Of God for  
εσμεν συνεργοι· θεου γεωργιον, θεου οικοδομη  
we are fellow-workers; of God a farm, of God a building  
εστε. <sup>10</sup> Κατα την χαριν του θεου την δοθει-  
you are. According to the favor of the God that having  
σαν μοι, ως σοφος αρχιτεκτων θεμελιον  
been given to me, as a wise architect a foundation  
τεθεικα· αλλος δε εποικοδομει· εκαστος δε  
I have laid; another but builds up; each one but  
βλεπετω, πως εποικοδομει. <sup>11</sup> Θεμελιον γαρ  
let see, how he builds up. Foundation for

CHAPTER III.

1 And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.  
2 ‡ Milk I gave you— not solid Food; for you were not then able; nor, indeed, are you even now able;  
3 because you are still fleshly. For whereas Envy and Strife exist among you, are you not fleshly, and walk according to Man?  
4 Besides, when says one, ‡ “I, indeed, am of Paul,” and another, “I am of Apollos,” are you not \* fleshly?  
5 \* What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the LORD gave.  
6 ‡ I planted, ‡ Apollos watered; but ‡ God caused it to grow.  
7 ‡ So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES it to GROW.  
8 Now the PLANTER and the WATERER are one; ‡ and each will receive his PROPER Reward, according to his own Labor.  
9 ‡ For we are God's Co-workers; you are God's Field; you are ‡ God's Building.  
10 According to THAT FAVOR of GOD HAVING BEEN IMPARTED to me, as a Skilful Architect, ‡ I have laid a Foundation, and Another person is building up; but let each one see how he builds up.  
11 For no one can lay

\* VATICAN MANUSCRIPT.—2. yet—omit.  
5. What then is Apollos, and what is Paul?

3. and Divisions—omit.

4. Men.

‡ 2. Heb. v. 12, 13; 1 Pet. ii. 2. ‡ 4. 1 Cor. i. 12. ‡ 6. Acts xviii. 4, 8, 11; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. ‡ 6. Acts xviii. 24, 27; xix. 1. ‡ 6. 1 Cor. xv. 10. ‡ 7. 2 Cor. xii. 11; Gal. vi. 3. ‡ 8. 1 Cor. iv. 4, 5, Gal. vi. 4, 5; Rev. ii. 23. ‡ 9. 2 Cor. vi. 1. ‡ 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 8, 4; 1 Pet. ii. 5. ‡ 10. Rom. xv. 20.

αλλον ουδεις δυναται θειναι παρα τον κειμενον,  
another no one is able to have laid besides that being laid,  
ὅς ἐστιν Ἰησοῦς Χριστός. <sup>12</sup> Εἰ δὲ τις ἐποικο-  
who is Jesus Anointed. If but any one builds  
δομεῖ ἐπὶ τὸν θεμελίον \* [τουτον,] χρυσον,  
on the foundation [this,] gold,  
αργυρον, λιθους τιμίους, ξυλα, χορτον, καλα-  
silver, stones costly, wood, hay, straw;  
μην. <sup>13</sup> Ἐκαστου το εργον φανερον γενησεται· ἡ  
of each one the work manifest shall become; the  
γαρ ἡμερα δηλωσει, ὅτι ἐν πυρι αποκαλυπτε-  
for day will show, because in fire it is revealed;  
ται· και ἐκαστου το εργον ὁποιον ἐστι, το πυρ  
and of each one the work what kind it is, the fire  
δοκιμασει. <sup>14</sup> Εἰ τινος το εργον μενει ὁ ἐπικο-  
will try. If of any one the work abides which he built  
δομησε, μισθον ληψεται. <sup>15</sup> εἰ τινος το εργον  
up, a reward he will receive; if of any one the work  
κατακαησεται, ζημιωθησεται· αὐτος δὲ σωθη-  
shall be consumed, he will suffer loss; he himself but shall be  
σεται, οὕτω δὲ ὡς δια πυρος. <sup>16</sup> Οὐκ οἰδατε,  
saved, in this way but as through a fire. Not know you,  
ὅτι ναος θεου ἐστε, και το πνευμα του θεου  
that a temple of God you are, and the spirit of the God  
οικει ἐν ὑμιν· <sup>17</sup> Εἰ τις τον ναον του θεου φθει-  
dwells in you? If any one the temple of the God des-  
ρει, φθερει τουτον ὁ θεος· ὁ γαρ ναος του θεου  
troys, will destroy him the God; the for temple of the God  
ἅγιος ἐστιν, οἵτινες ἐστε ὑμεῖς. <sup>18</sup> Μηδεις  
holy is, whoever are you. No one  
ἐαυτον ἐξαπατατω· εἰ τις δοκεῖ σοφος εἶναι ἐν  
himself let deceive; if any one seems wise to be among  
ὑμιν ἐν τῷ αἰωνι τουτῳ, μωρος γενεσθω, ἵνα  
you in the age this, a fool let him become, so that  
γενηται σοφος. <sup>19</sup> Ἡ γαρ σοφια του κοσμου  
he may become wise. The for wisdom of the world  
τουτου, μωρια παρα τῷ θεῷ ἐστι· γεγραπται  
this, foolishness with the God is; it has been written  
γαρ· Ὁ δρασσομενος τους σοφους ἐν τῇ παν-  
for: He is catching the wise ones in the crafti-  
ουργια αυτων. <sup>20</sup> και παλιν· Κυριος γινωσκει  
ness of them; and again; Lord knows  
τους διαλογισμους των σοφων, ὅτι εἰσι ματαιοι.  
the reasonings of the wise ones, that they are vain.  
<sup>21</sup> Ὡστε μηδεις καυχασθω ἐν ἀνθρωποις·  
Therefore no one let boast in men;  
παντα γαρ ὑμων ἐστιν, <sup>22</sup> εἴτε Παυλος, εἴτε  
all things for of you is, whether Paul, or  
Απολλως, εἴτε Κηφας, εἴτε κοσμος, εἴτε ζωη,  
Apollus, or Cephas, or world, or life,

another † Foundation be-  
sides THAT which is LAID,  
‡ which is Jesus Christ.

<sup>12</sup> And if, on this  
FOUNDATION, any one  
build up Gold, Silver,  
costly Stones; Wood, Hay,  
Straw;

<sup>13</sup> † the WORK of each  
will become manifest; for  
‡ the DAY will show it,  
Because it is revealed by  
Fire; and so every one's  
WORK, whatever it is, \* the  
same FIRE will prove.

<sup>14</sup> If the WORK of any  
one remain, which he  
built up, he will receive a  
Recompense;

<sup>15</sup> if the WORK of any  
one shall be consumed,  
he will suffer loss; he him-  
self, however, will be  
saved, but so as through  
a Fire.

<sup>16</sup> † Do you not know,  
That you are a Temple of  
God, and the SPIRIT of  
God dwells among you?

<sup>17</sup> If any one destroy  
the TEMPLE of GOD, GOD  
will destroy him; for the  
TEMPLE of GOD is holy,—  
which you are.

<sup>18</sup> Let no one deceive  
himself. If any one  
among you think to be  
wise in this AGE, let him  
become a Fool, that he may  
become wise.

<sup>19</sup> For † the WISDOM of  
this WORLD is Foolishness  
with GOD; for it has been  
written, † "HE CAPTURES  
"the WISE in their CRAFT-  
"TINESS."

<sup>20</sup> And again, † "The  
"Lord knows the REASON-  
"INGS of the WISE, That  
"they are vain."

<sup>21</sup> † Let no one, there-  
fore, boast in Men; for  
‡ all things are yours;—

<sup>22</sup> whether Paul, or  
Apollus, or Cephas; wheth-  
er the World, or Life, or

\* VATICAN MANUSCRIPT.—12. this—omit.

13. the same.

† 11. Isa. xxviii. 16; Matt. xvi. 18; 2 Cor. xi. 4; Gal. i. 7. † 11. Eph. ii. 20. † 13.  
2 Cor. iv. 5. † 13. 1 Pet. i. 7; iv. 12. † 16. 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21.  
22; Heb. iii. 6; 1 Pet. ii. 5. † 19. 1 Cor. i. 20; i. 6. † 19. Job v. 13. † 20.  
Psa. xciv. 11. † 21. 1 Cor. i. 12; iv. 6. † 21. 2 Cor. iv. 5, 15.

είτε θάνατος, είτε ἐνεστώτα, είτε μέλλοντα·  
or death, or present things, or being about to be;  
παντα ὑμῶν \* [ἐστίν·] <sup>23</sup> ὑμεῖς δε, Χριστοῦ·  
all things of you [is;] you and, of Anointed;  
Χριστος δε, θεοῦ. ΚΕΦ. δ'. 4. <sup>1</sup> Οὕτως ἡμῶς  
Anointed and, of God. Thus us

λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ,  
let regard a man, as assistants of Anointed,  
και οἰκονομοὺς μυστηριῶν θεοῦ. <sup>2</sup> Ὁ δε λοι-  
and stewards of mysteries of God. What but re-

πον, ζητεῖται ἐν τοῖς οἰκονομοῖς, ἵνα πιστός τις  
maining, it is required in the stewards, that faithful one

εὔρεθῃ. <sup>3</sup> Ἐμοὶ δε εἰς ἐλαχιστόν ἐστιν, ἵνα ὑφ'  
should be found. To me but for least thing it is, that by

ὑμῶν ἀνακριθῶ, ἢ ὑπο ἀνθρωπίνης ἡμέρας·  
you I should be condemned, or by a human day;

ἀλλ' οὐδε ἐμαυτὸν ἀνακρινῶ. <sup>4</sup> (οὐδὲν γὰρ ἐμαυ-  
but not even myself do I condemn; (nothing for in my-

τῷ συννοῖδα, ἀλλ' οὐκ ἐν τούτῳ δέδικαιώμαι.) ὁ  
self I am conscious, but not in this I have been justified;) he

δε ἀνακρινῶν με, κύριος ἐστίν. <sup>5</sup> Ὅστε μὴ προ  
but condemning me, Lord is. Therefore not before

καιροῦ τι κρινετέ, ἕως ἀν ἐλθῇ ὁ κύριος, ὃς  
proper season anything judge you, till may come the Lord, who

καὶ φωτισεῖ τὰ κρυπτά τοῦ σκοτοῦς, καὶ  
both will bring to light the things hidden of the darkness, and

φανερῶσει τὰς βούλας τῶν καρδιῶν· καὶ τότε  
will make manifest the purposes of the hearts; and then

ὁ ἐπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.  
the praise shall be to each one from the God.

<sup>6</sup> Ταῦτα δε, ἀδελφοί, μετεσχηματίσα εἰς ἐμαυ-  
These things and, brethren, I figuratively applied to myself

νον καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μαθητε  
and Apollos on account of you, that by us you may learn

τὸ μὴ ὑπὲρ ὃ γεγραπταὶ φρονεῖν, ἵνα μὴ εἰς  
that not above what has been written to think, so that not one

ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.  
on behalf of the one you may be puffed up against the other.

<sup>7</sup> Τίς γὰρ σε διακρίνει; τί δε ἔχεις, ὃ οὐκ  
Who for thee distinguishes? what and hast thou, which not

ἐλάβες; εἰ δε καὶ ἐλάβες, τί καυχᾶσαι  
thou didst receive? if and also thou didst receive, why dost thou boast

ὥς μὴ λαβὼν; <sup>8</sup> Ἡδὴ κεκορεσμένοι ἐστε, ἡδὴ  
as not having received? Already having been filled you are, already

ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασίλευσατε· καὶ  
you were rich, without us you reigned; and

Death; whether Things present, or Things future; —all are yours; <sup>23</sup> and † you are Christ's, and Christ is God's.

#### CHAPTER IV.

<sup>1</sup> Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

<sup>2</sup> But, moreover, it is required in STEWARDS, that every one should be found faithful.

<sup>3</sup> Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgment; because I do not even condemn Myself;

<sup>4</sup> (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who JUDGES me is the Lord.

<sup>5</sup> † Therefore, judge you not Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from GOD.

<sup>6</sup> Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn NOT to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

<sup>7</sup> For who distinguishes Thee? and † what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

<sup>8</sup> You are already filled! you are already enriched! you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20. † 1. 1 Cor. iii. 5; ix. 17; 2 Cor. vi. 4; Col. i. 25. † 5. Matt. vii. 1; Rom. ii. 1, 16; xiv. 4, 10, 13; Rev. xx. 12.  
† 5. Rom. iii. 13. † 5. Rom. ii. 29; 2 Cor. v. 10. † 6. 1 Cor. i. 12; iii. 4. † 6.  
Rom. xii. 3. † 7. John i. 17; 1 Pet. iv. 10.



οφελον γε εβασιλευσατε, ινα και ημεις υμιν  
I wish indeed you did reign, so that also we with you  
συμβασιλευσωμεν. <sup>9</sup> Δοκω γαρ, \* [δτι] ο θεος  
might reign together. I think for, [that] the God  
ημας τους αποστολους εσχατους απεδειξεν, ως  
us the apostles last set forth, as  
επιθανατιους, οτι θεατρον εγεννηθημεν τω  
appointed to death, because a spectacle we were made to the  
κοσμω και αγγελοις και ανθρωποις. <sup>10</sup> Ημεις  
world and messengers and to men. We  
μωρια δια Χριστον, υμεις δε φρονιμοι εν Χρισ-  
fools on account of Anointed, you but wise ones in Anointed;  
τω· ημεις ασθενεις, υμεις δε ισχυροι· υμεις  
we weak ones, you but strong ones; you  
ενδοξοι, ημεις δε ατιμοι. <sup>11</sup> Αχρι της αρτι  
honorable ones, we but ignoble ones. Till the present  
ωρας και πεινωμεν, και διψωμεν, και γυμνητευ-  
hour both we hunger, and we thirst, and we are naked,  
ομεν, και κολαφιζομεθα, και αστατουμεν, <sup>12</sup> και  
and we are beaten, and we are homeless, and  
κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λoido-  
we labor working with the own hands; being  
ρουμενοι, ευλογουμεν· διωκομενοι, ανεχομεθα·  
reviled, we bless; being persecuted, we endure;  
<sup>13</sup> βλασφημουμενοι, παρακαλουμεν· ως περικα-  
being blasphemed, we exhort; as purgations  
θαρματα του κοσμου εγεννηθημεν, παντων περι-  
of the world we became, of all things off-  
ψημα εως αρτι. <sup>14</sup> Ουκ εντρεπων υμας γραφω  
scrapings till now. Not shaming you I write  
ταυτα, αλλ' ως τεκνα μου αγαπητα νουθετω.  
these things, but as children of me beloved I admonish.  
<sup>15</sup> Εαν γαρ μυριας παιδαγωγους εχητε εν Χρισ-  
If for myriads child-tenders you may have in Anointed,  
τω, αλλ' ου πολλους πατερας· εν γαρ Χριστω  
but not many fathers; in for Anointed  
\* [Ιησου] δια του ευαγγελιου εγω υμας εγεν-  
[Jesus] through the glad tidings I you be-  
νησα.  
got.

<sup>16</sup> Παρακαλω ουν υμας, μιμηται μου γινεσθε.  
I exhort therefore you, imitators of me become you.  
<sup>17</sup> Δια τουτο επεμψα υμιν Τιμωθεον, ος εστι  
On account of this I sent to you Timothy, who is  
τεκνον μου αγαπητον και πιστον εν κυριω, ος  
a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that we also might reign with you.

<sup>9</sup> For I think GOD exhibited us the APOSTLES † last, as † devoted to death; † For we are made a Spectacle to the WORLD, both to Angels and to Men.

<sup>10</sup> † We are † Fools on account of Christ, but you are wise in Christ; † we are weak, but you are strong; you are honorable, but we are † disgraced.

<sup>11</sup> † To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

<sup>12</sup> and † we labor, working with our own Hands. † Being reviled, we bless; being persecuted, we endure;

<sup>13</sup> being calumniated, we expostulate; † we are become as † the Purgations of the WORLD, the Refuse of all things till now.

<sup>14</sup> I do not write these things to shame you, but as my beloved Children I admonish you.

<sup>15</sup> For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for † in Christ † begot you through the GLAD TIDINGS.

<sup>16</sup> Therefore, I exhort you, to become † Imitators of me.

<sup>17</sup> On this account I sent to you † Timothy, who is my beloved and faithful Child in the Lord,

\* VATICAN MANUSCRIPT.—9. That—omit.

15. Jesus—omit.

† 9. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *atimoi* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharmata* and *peripseema* are thought to allude to those *human expiatory sacrifices* which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 9. Rom. viii. 36; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. † 9. Heb. x. 39. † 10. 1 Cor. ii. 3. † 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 10. 2 Cor. xiii. 9. † 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. † 12. Acts xviii. 3; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xxiii. 34; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 9. † 13. Lam. iii. 45. † 15. Acts xviii. 11; James i. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. † 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 19.

ὑμᾶς ἀναμνησεί τις ὁδούς μου τὰς ἐν Χριστῷ,  
you will remind the ways of me those in Anointed,  
καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.  
even as every where in every congregation I teach.

18 Ὡς μὴ ἐρχομένου δε μου πρὸς ὑμᾶς, ἐφυσι-  
As not coming but of me to you, were puffed

ῳθησαν τινες. 19 Ἐλευσομαι δε ταχεως πρὸς  
up some. I will come but quickly to

ὑμᾶς, εἰ ὁ κύριος θελήσῃ, καὶ γνῶσομαι οὐ  
you, if the Lord should will, and I will know not

τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύνα-  
the word of those having been puffed up, but the power.

μιν. 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ,  
not for in word the kingdom of the God,

ἀλλ' ἐν δυνάμει. 21 Τι θελετε; ἐν ῥαβδῷ ἐλθῶ  
but in power. What do you wish? with a rod I should come

πρὸς ὑμᾶς, ἢ ἐν ἀγαπῇ πνευματικῇ τε πραότητος;  
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὡς ἀκούεται ἐν ὑμῖν πορνεία,  
Actually is heard among you fornication,

καὶ τοιαύτη πορνεία, ἥ τις οὐδὲ ἐν τοῖς ἐθνέσιν,  
and such fornication, which not even among the Gentiles,

ὥστε γυναῖκα τινὰ τοῦ πατρὸς εἶχει. 2 Καὶ ὑμεῖς  
as a wife one of the father to have. And you

πεφυσιωμένοι ἐστε; καὶ οὐχὶ μᾶλλον ἐπενθη-  
having been puffed up are? and not rather lamented,

σατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τοῦ ἐργον  
so that might be removed from midst of you he the work

τοῦτο ποιήσας; 3 Ἐγὼ μὲν γὰρ \* [ὥς] ἀπὼν  
this having done? I indeed for [as] being absent

τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἡδὴ κέκρικα  
in the body, being present but in the spirit, already have judged

ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασμένον, 4 ἐν  
as being present, him thus this having practised, in

τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ],  
the name of the Lord of us Jesus [Anointed,]

(συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος),  
(having been assembled of you and of the my spirit,)

συν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χρισ-  
with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδουναὶ τὸν τοιοῦτον τῷ σατανᾷ εἰς  
to deliver up that one to the adversary for

ὀλεθρὸν τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ  
destruction of the flesh, so that the spirit may be saved in the

ἡμέρᾳ τοῦ κυρίου \* [Ἰησοῦ.] 6 Οὐ καλὸν τὸ  
day of the Lord [Jesus.] Not good the

who will remind you of  
THOSE WAYS of mine which  
are in Christ, even as I  
teach everywhere, † in  
every Congregation.

18 And some are puffed  
up, as though I were not  
coming to you;

19 but I will come to  
you soon, † if the LORD  
will, and I will know, not  
the WORD but the POWER  
of THOSE who are PUFFED  
UP.

20 † For the KINGDOM  
of GOD is not in Word,  
but in Power.

21 What do you wish?  
† that I come to you with  
a Rod, or in Love, and in  
a Spirit of Meekness.

## CHAPTER V.

1 Incest is certainly  
heard of among you, and  
Such Incest as is not even  
among the GENTILES,  
† that one has his FA-  
THER'S Wife.

2 And you have been  
puffed up, and did not  
rather lament, so that HE  
HAVING DONE this WORK  
might be removed from  
the midst of you.

3 For †, indeed, † being  
absent in the BODY, but  
present in the SPIRIT,  
have already judged, as if  
present, HIM who thus  
HAS PERFORMED this  
ACT;—

4 in the NAME of our  
LORD Jesus, you being as-  
sembled, and MY Spirit,  
† with the POWER of our  
LORD Jesus,

5 † to deliver up THAT  
PERSON to the ADVERSA-  
RY, for the † Destruction of  
the FLESH, that the  
SPIRIT may be saved in  
the DAY of the LORD.

\* VATICAN MANUSCRIPT.—3. as—omit.  
omit.

4. Anointed—omit twice.

5. Jesus—

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish offenders miraculously with disease and even death. See Acts v. 1—11: xiii. 9—11; 1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

† 17. 1 Cor. xiv. 33. † 19. Acts xviii. 21; Rom. xv. 32; Heb. vi. 3; James iv. 15.  
† 20. 1 Cor. ii. 4; 1 Thess. i. 5. † 21. 2 Cor. x. 2; xiii. 10. † 1. Lev. xviii. 8;  
Deut. xxii. 30; xxvii. 20. † 8. Col. ii. 5. † 4. Matt. xvi. 19; xviii. 18; John xx.  
23; 2 Cor. xiii. 3, 10. † 5. Job ii. 6; Psal. cix. 6; 1 Tim. i. 20.

καυχῆμα ὑμῶν. Οὐκ οἶδατε, ὅτι μικρὰ ζύμη  
boasting of you. Not know you, that a little leaven  
ὅλον το φουραμα ζυμοι; Ἰεκκαθαρατε την  
whole the mass leavens? Cleanse out the  
παλαιαν ζυμην, ἵνα ἡτε νεον φουραμα, καθως  
old leaven, that you may be a new mass, as  
εστε αζυμοι· και γαρ το πασχα ἡμων \* [ὑπερ  
you are unleavened; even for the paschal lamb of us [on behalf  
ἡμων] ετυθη, Χριστος. 8 Ὡστε ἐορταζωμεν,  
of us] was slain, Anointed. Therefore let us keep the feast,  
μη εν ζυμη παλαια, μηδε εν ζυμη κακίας και  
not with leaven old, nor with leaven of vice and  
πονηρίας, ἀλλ' εν αζυμοις ειλικρινείας και αλη-  
wickedness, but with unleavened things of sincerity and of  
θείας. 9 Εργασα ὑμιν εν τη επιστολη, μη συ-  
truth. I wrote to you in the letter, not to be  
ναναμιγνυσθαι πορνοις. 10 \* [Και] ου παντως  
associated with fornicators. [And] not altogether  
τοις πορνοις του κοσμου τουτου, η τοις πλεον-  
with the fornicators of the world this, or with the covetous  
εκταις, η ἄρπαξιν, η ειδωλολατραις· επει οφει-  
ones, or extortioners, or idolaters; since you are  
λετε αρα εκ του κοσμου εξελθειν. 11 Νυνι δε  
bound indeed from the world to come out. Now but  
εγραψα ὑμιν, μη συναναμιγνυσθαι, εαν τις,  
I wrote to you, not to be associated, if any one,  
αδελφος ονομαζομενος, η πορνος, η πλεονεκ-  
a brother being named, may be a fornicator, or a covetous per-  
της, η ειδωλολατρης, η λοιδορος, η μεθυσος, η  
son, or an idolater, or a reviler, or a drunkard, or  
ἄρπαξ· τφ τοιουτω μηδε συνεσθιεν· 12 Τι  
an extortioner; with the such like not even to eat; what  
γαρ μοι \* [και] τους εξω κρινειν; Ουχι τους  
for to me [also] those without to judge? Not those  
εσω ὑμεις κρινετε; 13 Τους δε εξω ὁ θεος κρι-  
within you judge? Those but without the God will  
νει; Εξαρατε τον πονηρον εξ ὑμων αυτων.  
judge? Put out the evil one from of yourselves.

ΚΕΦ. 5'. 6.

1 Τολμα τις ὑμων, πραγμα εχων προς τον  
Dare any one of you, a matter having with the  
ἑτερον, κρινεσθαι επι των αδικων, και ουχι επι  
other, to be judged by the unjust ones, and not by

6 † Your BOASTING is not good. Do you not know That † a Little Leaven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; † for even our PASCAL LAMB, Christ, was sacrificed.

8 Therefore, let us † keep the festival, not with old Leaven, nor with † Leaven of Vice and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you † not to be associated with Fornicators;—

10 in no wise with the FORNICATORS of this WORLD, or with the COVETOUS \* and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you † not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner; with SUCH a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT GOD will judge. † Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

\* VATICAN MANUSCRIPT.—7. on our behalf—omit. Extortioners. 12. also—omit.

10. And—omit.

10. and

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—*Macknight*.

† 6. 1 Cor. iii. 21; iv. 19; James iv. 16. † 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17  
† 7. Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6, 12. † 8. Exod. xii. 15; xiii. 6.  
† 8. Luke xii. 1. † 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. † 11. Matt. xviii.  
17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. † 13. Deut. xiii. 5; xvii. 7; xxi. 22; xxii.  
21, 22, 24.

των αγιων; <sup>2</sup> Η ουκ οιδατε, οτι οι αγιοι τον  
the saints? Or not know you, that the saints the

κοσμον κρινουσι; και ει εν υμιν κρινεται ο  
world will judge? and if by you is judged the

κοσμος, αναξιοι εστε κριτηριων ελαχιστων;  
world, inadequate are you for tribunals smallest?

<sup>3</sup> ουκ οιδατε, οτι αγγελους κρινουμεν; μητιγε  
not know you, that messengers we shall judge? much more then

βιωτικα; <sup>4</sup> Βιωτικα μεν ουν κριτηρια εαν  
things of this life? Things of this life indeed then judgments if

εχητε, τους εξουθενημενους εν τη εκκλησια,  
you may have, those having been of no account in the congregation,

τουτους καθιζετε; <sup>5</sup> Προς εντροπην υμιν λεγω·  
those do you cause to sit? For shame to you I speak:

ουτως ουκ εστι εν υμιν σοφος \* [ουδε εις,] ος  
thus not one among you wise [not even one,] who

δυνησεται διακριναι ανα μεσον του αδελφου  
shall be able to decide between the brethren

αυτου; <sup>6</sup> αλλα αδελφος μετα αδελφου κρινεται,  
of himself? but a brother with brother is judged,

και τουτο επι επιστων; <sup>7</sup> Ηδη μεν ουν ολως ητ-  
and this by unbelievers? Already indeed then certainly a

τημα υμιν εστιν, οτι κριματα εχετε μεθ' εαυτων.  
fault to you it is, that law-suits you have with yourselves.

Διατι ουχι μαλλον αδικεισθε; διατι ουχι μαλ-  
Why not rather suffer injustice? why not rather

λον αποστερεισθε; <sup>8</sup> Αλλα υμεις αδικειτε, και  
be defrauded? But you injure, and

αποστερειτε, και ταυτα αδελφους. <sup>9</sup> Η ουκ  
defraud, and these things brethren. Or not

οιδατε, οτι αδικοι θεου βασιλειαν ου κληρονο-  
know you, that unjust ones of God a kingdom not shall in-

μησουσι; Μη πλανασθε· ουτε πορνοι, ουτε  
herit? Not be deceived; neither fornicators, nor

ειδωλολατραι, ουτε μοιχοι, ουτε μαλακοι,  
idolaters, nor adulterers, nor effeminate,

ουτε αρσενοκοιται, <sup>10</sup> ουτε κλεπται, ουτε πλεον-  
nor sodomites, nor thieves, nor covetous

εκται, ουτε μεθυσοι, ου λαιδοροι, ουχ αρπαγες,  
persons, nor drunkards, not revilers, not extortioners,

βασιλειαν θεου ου κληρονομησουσι. <sup>11</sup> Και  
a kingdom of God not shall inherit. And

ταυτα τινες ητε· αλλα απελουσασθε, αλλα  
these things some you were; but you washed yourselves, but

<sup>2</sup> Do you not know  
‡ That the SAINTS shall  
judge the WORLD? And  
if by you the WORLD is  
judged, are you inadequate  
to decide trivial Causes?

<sup>3</sup> Do you not know  
That we shall judge An-  
gels? Why not then  
things pertaining to this  
life?

<sup>4</sup> If then, indeed, you  
should have Causes as to  
the things of this life, do  
you appoint THOSE, the  
LEAST ESTEEMED in the  
CONGREGATION?

<sup>5</sup> For shame to you, I  
say it. It is so, that there  
is not among you a wise  
man—not even one—who  
shall be able to decide  
between his BRETHREN?

<sup>6</sup> but Brother with  
Brother is judged, and  
this by Unbelievers?

<sup>7</sup> Therefore, indeed, it  
is now a great Fault in  
you, Because you have  
Law-suits with each other.  
Why not rather ‡ suffer in-  
justice? why not rather  
be defrauded?

<sup>8</sup> But you injure and  
defraud—even these things  
you do to Brethren.

<sup>9</sup> Do you not know,  
That Unrighteous persons  
shall not inherit God's  
Kingdom? Be not de-  
ceived; neither ‡ Forni-  
cators, nor Idolaters, nor  
Adulterers, nor Effemi-  
nates, nor Sodomites,

<sup>10</sup> nor Thieves, nor  
Covetous persons, nor  
Drunkards, nor Revilers,  
nor Extortioners, shall  
inherit the Kingdom of  
God.

<sup>11</sup> ‡ And such charac-  
ters were some of you;  
but you were ‡ washed,  
but you were separated,

\* VATICAN MANUSCRIPT.—5. not even one—omit.

‡ 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4.  
‡ 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15. ‡ 9.  
1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15. ‡ 11.  
1 Cor. xii. 2; Eph. ii. 2; iv. 22; v. 8; Col. iii. 7; Titus iii. 3. ‡ 11. 1 Cor. i 30; Heb  
x. 29

ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ  
you were separated, but you were justified in the name of the

κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ  
Lord Jesus, and in the spirit of the God

ἡμῶν. <sup>12</sup> Πάντα μοι ἐξεστίν, ἀλλ' οὐ πάντα  
of us. All things to me is lawful, but not all things

συμφερεῖ· πάντα μοι ἐξεστίν, ἀλλ' οὐκ ἐγώ  
is beneficial; all things to me is lawful, but not I

ἐξουσιασθησάμαι ὑπὸ τινος. <sup>13</sup> Τα βρώματα  
will be brought into subjection by any one. The foods

τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ  
for the belly, and the belly for the foods; the but

θεὸς καὶ ταυτὴν καὶ ταῦτα καταργήσει. Το  
God both this and these will make useless. The

δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ  
and body not for the fornication, but for the Lord, and the

κύριος τῷ σωματί. <sup>14</sup> ὁ δὲ θεὸς καὶ τὸν κύριον  
Lord for the body; the and God both the Lord

ἡγείρει, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως  
raised up, and us will raise up through the power

αὐτοῦ. <sup>15</sup> Οὐκ οἰδατε, ὅτι τὰ σώματα ὑμῶν  
of himself. Not know you, that the bodies of you

μέλη Χριστοῦ ἐστίν; ἀρὰς οὖν τὰ μέλη  
members of Anointed is? Having taken away then the members

τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γένοι-  
of the Anointed, shall I make of an harlot members? Not let it

το. <sup>16</sup> Ἡ οὐκ οἰδατε, ὅτι ὁ κολλωμένος τῇ  
be. Or not know you, that the one being joined to the

πορνῇ, ἓν σῶμα ἐστίν; (ἐσονται γὰρ, φησὶν,  
harlot, one body is? (they shall be for, it says,

οἱ δύο εἰς σάρκα μίαν.) <sup>17</sup> ὁ δὲ κολλωμένος τῷ  
the two for flesh one;) the but one being joined to the

κυρίῳ, ἓν πνεῦμα ἐστίν; <sup>18</sup> Φευγετε τὴν πορ-  
Lord, one spirit is; Flee you the for-

νείαν. Πάν ἁμαρτήμα ὃ εἰς ποιήσῃ ἄνθρωπος,  
nication. All sins which if may do a man,

ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνέων  
outside of the body is; he but committing fornication

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> Ἡ οὐκ οἰδατε,  
against the own body sins. Or not know you,

ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνευ-  
that the body of you a temple of the in you holy spirit

ματος ἐστίν, οὗ ἐχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε  
is, which you have from God, and not you are

but you were justified by the NAME of \* the LORD Jesus, and by the SPIRIT of our GOD.

<sup>12</sup> † "All things are allowed to me;"—but all things are not proper. "All things are allowed to me;"—but it will not be brought into subjection by any one.

<sup>13</sup> † "ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;"—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; † and the LORD for the BODY.

<sup>14</sup> And GOD both raised the LORD, and \* will raise up Us by his POWER.

<sup>15</sup> Do you not know † That your BODIES are MEMBERS of CHRIST? Having taken away, then, the MEMBERS of CHRIST, shall I make them members of an Harlot? By no means!

<sup>16</sup> What! do you not know That he who adheres to the HARLOT is One Body; (for † "the two," it says, "shall be for one Flesh;")

<sup>17</sup> † but that HE who ADHERES to the LORD is One Spirit?

<sup>18</sup> † Flee from FORNICATION! Every Crime which a Man may commit is exterior to the BODY; but the FORNICATOR sin within his own Body.

<sup>19</sup> What! † do you not know That your BODY is a Temple of that \* holy Spirit in you, which you have from God? † Besides, you are not your own;

<sup>20</sup> † for you were bought

\* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ, holy Spirit.

14. raised up Us.

19.

† 12. 1 Cor. x. 23.

† 13. Rom. xiv. 17; Col. ii. 22, 23.

† 13. Eph. v. 23.

† 15. Rom. xii. 5; 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30.

† 16. Gen. ii. 24; Matt. xix.

5; Eph. v. 3.

† 17. John xvii. 21—23; Eph. iv. 4; v. 30.

† 18. Rom. vi. 12, 13;

Heb. xiii. 4.

† 19. 1 Cor. iii. 16; 2 Cor. vi. 16.

† 19. Rom. xiv. 7, 8.

† 20.

Acts xx. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 9.

ἐαυτων; <sup>20</sup> Ἡγορασθητε γαρ τιμης· δοξασατε  
of yourselves? You were bought for a price; glorify you  
δη τον θεον εν τω σωματι υμων.  
therefore the God in the body of you.

ΚΕΦ. ζ'. 7.

<sup>1</sup> Περι δε ὧν εγραψατε \* [μοι,] καλον αν-  
Concerning but what things you wrote [to me,] good for  
θρωπω γυναικος μη ἀπτεσθαι· <sup>2</sup> δια δε τας  
a man a woman not to touch; on account of but the  
πορνειας ἕκαστος την ἑαυτου γυναικα εχετω,  
fornications each man the of himself wife let have,  
και ἕκαστη τον ιδιον ανδρα εχετω. <sup>3</sup> Τη γυ-  
and each woman the own husband let have. To the wife  
ναικι ὁ ανηρ την οφειλην αποδιδωτω· ὁμοιως δε  
the husband the debt let render; in like manner and  
και ἡ γυνη τω ανδρι. <sup>4</sup> Ἡ γυνη του ιδιου  
also the wife to the husband. The wife of the own  
σωματος ουκ εξουσιαζει, αλλ' ὁ ανηρ· ὁμοιως  
body not controls, but the husband; in like manner  
δε και ὁ ανηρ του ιδιου σωματος ουκ εξουσιαζει,  
and also the husband the own body not controls,  
αλλ' ἡ γυνη. <sup>5</sup> Μη αποστερειτε αλληλους,  
but the wife. Not do you deprive each other,  
ει μητι αν εκ συμφωνου προς καιρον, ινα  
if not from agreement for a season, so that  
σχολασητε τη προσευχη· και παλιν επι το  
you may be at leisure for the prayer; and again to the  
αυτο ητε, ινα μη πειραξη υμας ὁ σατανas  
same you may be, so that not may tempt you the adversary  
δια την ακρασιαν \* [υμων.] <sup>6</sup> Τουτο δε λεγω  
through the incontinence [of you.] This but I say  
κατα συγγνωμεν, ου κατ' επιταγην. <sup>7</sup> Θελω  
as a concession, not as an injunction. I wish  
γαρ παντας ανθρωπους ειναι ὡς και εμαυτον·  
for all men to be as even myself;  
αλλ' ἕκαστος ιδιον εχει χαρισμα εκ θεου, ὃς  
but each own has gift from God, one  
μεν οὕτως, ὃς δε οὕτω. <sup>8</sup> Λεγω δε τοις αγα-  
indeed so, another and so. I say but to the un-  
μοις και ταις χηραις· καλον αυτοις, εαν μεινω-  
married and to the widows; good for them, if they should  
σιν ὡς καγω· <sup>9</sup> ει δε ουκ εγκρατευονται,  
remain as even I; if but not they possess self-control,  
γαμησατωσαν· κρεισσον γαρ εστι γαμησαι, η  
let them marry; better for it is to have married, then  
πυρουσθαι. <sup>10</sup> Τοις δε γεγακηκοσι παραγγελ-  
to be inflamed. To those but having been married I charge,  
λω, ουκ εγω, αλλ' ὁ κυριος, γυναικα απο  
not I, but the Lord, a wife from  
ανδρος μη χωρισθηναι, <sup>11</sup> (εαν δε και χωρισ-  
an husband not to be separated, (if but even she should be

with a Price; glorify God,  
then, in your BODY.

CHAPTER VII.

<sup>1</sup> Now concerning the  
things of which you wrote;  
—† It is well for a Man  
not to touch a Woman.

<sup>2</sup> But on account of  
FORNICATIONS, let each  
man have a Wife of HIS  
OWN, and let each woman  
have her OWN Husband.

<sup>3</sup> ‡ Let the HUSBAND  
render to the WIFE the  
conjugal OBLIGATION;  
and in like manner also,  
the WIFE to the HUSBAND.

<sup>4</sup> The WIFE controls  
not her OWN Body, but  
the HUSBAND; and in  
like manner also, the HUS-  
BAND controls not his OWN  
Body, but the WIFE.

<sup>5</sup> ‡ Do not deprive each  
other, unless by agreement  
for a Season, that you may  
have leisure for PRAYER;  
and again you should RE-  
UNITE, so that the ADVER-  
SARY may not tempt you  
through your INCONTI-  
NENCE.

<sup>6</sup> But this I say as a  
Concession—not as an In-  
junction.

<sup>7</sup> For I wish All Men to  
be even as myself; but  
each one has his appro-  
priate Gift from God; one,  
indeed, of one kind, and  
another of another.

<sup>8</sup> To the UNMARRIED  
men, however, and to the  
WIDOWS, I say, It is well  
for them, if they should  
remain even as I do;

<sup>9</sup> ‡ but if they do not  
possess self-control, let  
them marry; for it is bet-  
ter to have married, than  
to be inflamed.

<sup>10</sup> And to the MARRIED  
it is not I, but the LORD  
who commands, that a  
Wife must not be separa-  
ted from her Husband;—

<sup>11</sup> but, if she should

\* VATICAN MANUSCRIPT.—1. to me—omit.

5. of you—omit.

† 1. ver. 8, 20.

‡ 3. Exod. xxi. 10; 1 Pet. iii. 7.

‡ 5. Joel ii. 16; Zech. vii. 3.

See Exod. xix. 15; 1 Sam. xxi. 4, 5.

‡ 9. 1 Tim. v. 14.

θη, μενετω αγαμος, η τω ανδρι καταλλα-  
separated, let her remain unmarried, or to the husband let her be re-

γητω\*) και ανδρα γυναικα μη αφιεναι. 12 Τοις  
reconciled;) and a husband a wife not to dismiss. To the

δε λοιποις εγω λεγω, ουχ ο κυριος· ει τις  
but remaining things I speak, not the Lord, if any

αδελφος αναικα εχει απιστον, και αυτη συνευ-  
brother a wife has an unbeliever, and she thinks

δοκει οικειν μετ' αυτου, μη αφιετω αυτην·  
well to dwell with him, not let him dismiss her;

13 και γυνη ητις εχει ανδρα απιστον, και αυτος  
and a wife who has a husband an unbeliever, and he

συνευδοκει οικειν μετ' αυτης, μη αφιετω αυτον.  
thinks well to dwell with her, not let her dismiss him.

14 Ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναι-  
Has been sanctified for the husband the unbelieving in the wife,

κι, και ηγιασται η γυνη η απιστος εν τω  
and has been sanctified the wife the unbelieving in the

ανδρι· επει αρα τα τεκνα υμων ακαθαρτα  
husband; otherwise indeed the children of you unclean

εστι, νυν δε αγια εστιν. 15 Ει δε ο απιστος  
is, now but holy is, If but the unbelieving

χωριζεται, χωριζεσθω· ου δεδουλωται ο αδελ-  
withdraws, let him withdraw; not is enslaved the brother

η η αδελφη εν τοις τοιουτοις. Εν δε ειρηνη  
or the sister with the such like. In but peace

κεκληκεν ημας ο θεος. 16 Τι γαρ οιδας, γυναι,  
has called us the God. How for knowest thou, O wife,

ει τον ανδρα σωσεις; η τι οιδας, ανερ, ει  
if the husband thou shalt save? or how knowest thou, O husband, if

την γυναικα σωσεις. 17 Ει μη εκαστω ως  
the wife thou shalt save. If not to each as

εμερισεν ο κυριος, εκαστον ως κεκληκεν ο θεος  
distributed the Lord, each one even as has called the God

οὕτω περιπατειτω. Και οὕτως εν ταις εκκλη-  
so let him walk. And thus in the congrega-

σiais πασαις διατασσομαι. 18 Περιτετμημενος  
gations all I appoint. Having been circumcised

τις εκληθη, μη επισπασθω· εν ακρο-  
any one was called, not let him be uncircumcised; in uncircum-

βυστια τις εκληθη, μη περιτεμνεσθω. 19 Η  
cision any one was called, not let him be circumcised. The

be separated, let her re-  
main unmarried, or let her  
be reconciled to her HUS-  
BAND;—and that a Hus-  
band do not dismiss his  
Wife.

12 But to the REMAIN-  
ING matters I speak, the  
† LORD does not;—If any  
Brother have a Wife, an  
unbeliever, and she is  
pleased to dwell with him,  
let him not dismiss her;

13 and if any Wife have  
a Husband, an unbeliever,  
and she is pleased to dwell  
with her, let her not dis-  
miss \* the Husband.

14 For the UNBELIEV-  
ING HUSBAND is sancti-  
fied in the believing WIFE,  
and the UNBELIEVING  
WIFE is sanctified in the  
\* BROTHER; otherwise, in-  
deed, † your CHILDREN  
were impure, but now they  
are holy.

15 But if the UNBE-  
LIEVER withdraw, let him  
withdraw; the BROTHER  
or the SISTER is not en-  
slaved in SUCH cases;—  
but ‡ in Peace GOD has  
called us;—

16 for how knowest  
thou, O Wife, whether  
thou shalt save thy HUS-  
BAND? or how knowest  
thou, O Husband, whe-  
ther † thou shalt save thy  
WIFE?

17 If not, as the LORD  
has apportioned to each  
one, even as GOD has  
called each one, so let him  
walk. And ‡ thus in all  
the CONGREGATIONS I ap-  
point.

18 Was any one called  
having been circumcised?  
let him not become un-  
circumcised; in Uncir-  
cumcision \* has any one  
been called? † let him not  
be circumcised.

\* VATICAN MANUSCRIPT.—13. the Husband.  
one been called.

14. BROTHER.

18. has any

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit: but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

† 14. Mal. ii. 15. † 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. † 16. 1 Pet. iii. 1. † 17. 1 Cor. iv. 17; 2 Cor. xi. 28. † 18. Acts xv. 1, 5, 19, 24, 28; Gal. v. 2

περιτομή ουδεν εστι, και ἡ ακροβυστία ουδεν  
circumcision nothing is, and the uncircumcision nothing  
εστιν, αλλα τηρησις εντολων θεου. 20 Ἐκασ-  
is, but keeping of commandments of God. Each

τος εν τη κλησει η εκληθη, εν ταυτη μενετω.  
one in the calling in which he was called, in this let him remain.

21 Δουλος εκληθης, μη σοι μηλετω· αλλ' ει  
A slave wast thou called, not to thee let it be a care; but if

και δυνασαι ελευθερος γενεσθαι, μαλλον χρη-  
also thou art able free to become, rather use

σαι. 22 Ὁ γαρ εν κυριῳ κληθεις δουλος, απε-  
He for in Lord being called a slave, a

λευθερος κυριου εστιν· ὁμοιως\* [και] ὁ ελευθερος  
freedman of Lord is in like manner [also] the freeman

κληθεις, δουλος εστι Χριστου. 23 Τιμης ηγο-  
being called, a slave is of Anointed. For a price you

ρασθητε· μη γινεσθε δουλοι ανθρωπων.  
were bought; not become you slaves of men.

24 Ἐκαστος εν ᾧ εκληθη, αδελφοι, εν τούτῳ  
Each one in which he was called, brethren, in this

μενετω παρα θεῳ.  
let him remain with God.

25 Περὶ δε των παρθενων, επιταγην κυριου  
Concerning and the virgins, a commandment of Lord

ουκ εχω· γνωμην δε διδωμι, ὡς ηλεημενος  
not I have; a judgment but I give, as having obtained mercy

ὑπο κυριου πιστος ειναι. 26 Νομιζω ουν, τούτο  
from Lord faithful to be. I declare then, this

καλον ὑπαρχειν δια την ενεστωσαν αναγκην,  
well to be because of the having been present distress,

ὅτι καλον ανθρωπῳ το ούτως ειναι. 27 Δεδε-  
that well for a man the thus to be. Art thou hav-

σαι γυναικι, μη ζητει λυσιν· λελυσαι  
in, been bound to a wife, not seek thou a release; hast thou been loosed

απο γυναικος, μη ζητει γυναικα. 28 Εαν δε  
from a wife, not seek thou a wife. If but

και γημης, ουχ ἡμαρτες· και εαν  
even thou shouldst have married, not thou didst sin; and if

γημη ἡ παρθενος, ουχ ἡμαρτε· θλιψιν  
should have married the virgin, not she sinned; affliction

δε τη σαρκι ἔξουσιν οἱ τοιουτοί· εγω δε ὑμων  
but in the flesh shall have those such like; I but you

φειδομαι. 29 Τουτο δε φημι, αδελφοι, ὁ καιρος  
spare. This but I say, brethren, the season

συνεσταλμενος το λοιπον εστιν· ἵνα και οἱ  
having been shortened the remainder is; that both those

19 †CIRCUMCISION is nothing, and UNCIRCUM-  
CISION is nothing; † but Keeping God's Command-  
ments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it;)

22 for the Slave BEING CALLED by the Lord, is † the Lord's freedman; in like manner the FREEMAN being called is † Christ's Bond-servant.

23 † Have you been bought with a Price? Be- come not the Slaves of Men.

24 Brethren, † let each one remain with God in that vocation in which he was called.

25 And concerning the † VIRGINS, I have not † a Commandment of the Lord, but I give my Judg- ment, as † having received mercy from the Lord † to be faithful.

26 I declare this to be well, then, on account of the PRESENT Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if \* a Virgin should marry, she does not sin; but Affliction in the FLESH SUCH will have;— however, I spare you.

29 But this I say, Brethren, † the TIME be- ing shortened, it remains,

\* VATICAN MANUSCRIPT.—22. also—omit.

28. a Virgin.

† 23. So rendered interrogatively by Whitby, Wakefield, and Turnbull. † 25. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32—34, and Rev. xiv. 4. † 25. See Note on verse 12.

† 19. Gal. v. 6; vi. 15. † 19. John xv. 14; 1 John ii. 3; iii. 24. † 22. John viii. 36; Rom. vi. 18, 22; Philemon 16. † 22. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 16. † 24. ver. 20. † 25. verse 10; 2 Cor. viii. 8. † 25. 1 Tim. i. 12. † 29. Matt. xxi. 22; Rom. xiii. 11; 1 Pet. iv. 7.



ΕΧΟΝΤΕΣ γυναίκας, ὥς μὴ ΕΧΟΝΤΕΣ ὡσι·<sup>30</sup> καὶ  
 having wives, as not having should be; and  
 οἱ κλαίοντες, ὥς μὴ κλαίοντες· καὶ οἱ χαιροῦν-  
 those weeping, as not weeping; and those rejoicing,  
 τες, ὥς μὴ χαιροῦντες· καὶ οἱ ἀγοραζόντες, ὥς  
 as not rejoicing; and those buying, as  
 μὴ κατεχόντες·<sup>31</sup> καὶ οἱ χρωμένοι τῷ κόσμῳ  
 not possessing; and those using the world  
 τούτῳ, ὥς μὴ καταχρωμένοι. Παραγίγει γὰρ  
 this, as not abusing. Passes by for  
 τὸ σχῆμα τοῦ κόσμου τούτου.<sup>32</sup> Θέλω δὲ  
 the form of the world this. I wish but  
 ὑμᾶς ἀμεριμνους εἶναι. Ὁ ἀγαμος μεριμνᾷ τα  
 you free from anxieties to be. The unmarried cares for the things  
 τοῦ κυρίου, πῶς ἀρεσεῖ τῷ κυρίῳ·<sup>33</sup> ὁ δὲ γα-  
 of the Lord, how he shall please the Lord; he but having  
 μῆσας μεριμνᾷ τα τοῦ κόσμου, πῶς ἀρεσεῖ  
 married cares for the things of the world, how he shall please  
 τῇ γυναικί.<sup>34</sup> Μεμερισται ἡ γυνὴ καὶ ἡ παρ-  
 the wife. Has been divided the wife and the virgin,  
 θενος· ἡ ἀγαμος μεριμνᾷ τα τοῦ κυρίου, ἵνα  
 the unmarried cares for the things of the Lord, so that  
 ἡ ἁγία καὶ σωματι καὶ πνευματι· ἡ δὲ γα-  
 may be holy both in body and in spirit; the but one  
 μῆσασα μεριμνᾷ \* [τα τοῦ κόσμου,] πῶς  
 having married cares for [the things of the world,] how  
 ἀρεσεῖ τῷ ἀνδρὶ.<sup>35</sup> Τοῦτο δὲ πρὸς τὸ ὑμῶν  
 she shall please the husband. This and for the of you  
 αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχὸν ὑμῖν  
 yourselves benefit I say; not that a snare to you  
 ἐπιβάλω, ἀλλὰ πρὸς τὰ εὐσχημον καὶ εὐπαρε-  
 I may throw, but for the decorum and devoted  
 δρον τῷ κυρίῳ ἀπερισπαστῶς.<sup>36</sup> Εἰ δὲ τις  
 ness to the Lord without solicitude. If but any one  
 ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει,  
 to behave indecently toward the virgin of himself thinks,  
 εἰ ἡ ὑπερακμὸς, καὶ οὕτως οφείλει γινεσ-  
 if she may be beyond age, and so it is fitting to be;  
 θαι· ὁ θέλει ποιεῖτω, οὐχ ἁμαρτάνει· γαμεῖτω-  
 what he wishes let him do, not he sins; let them

that both THOSE HAVING Wives, should be as not having them;

30 and THOSE who are WEEPING, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

31 and THOSE who are USING this WORLD, as not using it; † for the † SCENE of this WORLD is passing away.

32 But I wish you to be without anxiety. ‡ The UNMARRIED man is concerned for the THINGS of the LORD, how \* he may please the LORD;

33 but HE HAVING MARRIED is anxious about the THINGS of the WORLD, how \* he may please his WIFE,—and is divided.

34 And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in \* BODY and in MIND; but SHE HAVING MARRIED is anxious how \* she may please her HUSBAND.

35 But I say this for YOUR OWN Advantage; not that I may throw † a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

36 But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; ‡ let them marry.

\* VATICAN MANUSCRIPT.—32. he may please. 33. he may please his WIFE,—and is divided. And the UNMARRIED WOMAN, even the VIRGIN, is concerned. 34. BODY and in MIND. 34. the THINGS of the WORLD—omit. 34. she may please.

† 31. Probably a reference to the shifting scenes in a theatre. † 35. An allusion to a small casting net, something like the lasso of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them. † 36. Parthenos, commonly translated virgin, has been rendered as meaning also a state of virginity or celibacy. † 36 Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of fathers over their daughters; others to the young women dedicated to the service of God in the primitive church, who were called virgins; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

‡ 31. 1 John ii. 17.

‡ 32. 1 Tim. v. 32

σαν. 37 Ὁς δὲ ἐστήκεν ἐδραῖος ἐν τῇ καρδίᾳ,  
marry, Who but he has stood settled in the heart,  
μη ἐχὼν ἀναγκήν, ἐξουσίαν δὲ ἔχει περὶ τοῦ  
not having necessity, control but has concerning the  
ἰδίου θελήματος, καὶ τοῦτο κεκρίκεν ἐν τῇ καρ-  
own will, and this has resolved in the heart  
διὰ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον,  
of himself the to keep the of himself virgin,  
καλῶς ποιεῖ. 38 Ὡστε καὶ ὁ ἐκγαμιζὼν, καλῶς  
well does. So that even he giving in marriage, well  
ποιεῖ· καὶ ὁ μὴ γαμιζὼν, κρεῖσσον ποιεῖ.  
does; and he not marrying, better does.  
39 Γυνὴ δεδεταὶ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ  
A wife is bound for so long a time may live the husband  
αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευ-  
of her; if but should fall asleep the husband of her, free  
θερά ἐστιν ὃν θέλει γαμῆθαι, μόνον ἐν  
she is to whom she wills to be married, only in  
κυρίῳ. 40 Μακαριώτερά ἐστιν, εἰ οὕτω  
Lord. Happier but she is, if thus  
μείνῃ, κατὰ τὴν ἐμὴν γνῶμην· δοκῶ  
she should remain according to the my judgment; I think  
δὲ καγὼ πνεῦμα θεοῦ ἔχειν.  
and even I spirit of God to have.

ΚΕΦ. η'. 8.

1 Περὶ δὲ τῶν εἰδωλοθυτῶν, οἶδαμεν· (ὅτι  
Concerning and the things offered to idols, we know; (because  
παντὲς γινώσκωμεν ἔχοντες· ἡ γνῶσις φυσιοῖ, ἡ δὲ  
all knowledge we have; the knowledge puffs up, the but  
ἀγάπη οἰκοδομεῖ. 2 εἰ \* [δὲ] τις δοκεῖ εἰδέναι  
love builds up; if [but] any one thinks to have known  
τι, οὐδὲ πῶ οὐδὲν ἐγνώκε καθὼς δεῖ γινώ-  
something, not yet nothing he has known as it behoves to have  
ναι. 3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ-  
known; if but any one should love the God, this has been  
ται ὑπ' αὐτοῦ.) 4 περὶ τῆς βρώσεως οὐν  
acknowledged by him;) concerning the eating therefore  
τῶν εἰδωλοθυτῶν, οἶδαμεν, ὅτι οὐδὲν εἰδωλὸν  
of the things offered to idols, we know, that nothing an idol  
ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἷς.  
in world, and that no one God other, if not one.  
5 Καὶ γὰρ εἰπερ εἰσι λεγόμενοι θεοί, εἴτε ἐν  
Indeed for though they are being called gods, whether in  
οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσι θεοὶ πολλοί,  
heaven, or on earth; (as they are Gods many,  
(καὶ κυρίου πολλοί.) 6 \* [ἀλλ'] ἡμῖν εἷς θεὸς ὁ  
and lords many;) [but] to us one God the

37 But he who stands firm in his HEART, not having Necessity, but has Control over his OWN Will, and has determined this in his HEART, to maintain HIS Celibacy, \* does well.

38 so that even HE who \* MARRIES, does well; but HE who \* MARRIES NOT, does better.

39 ‡ A Wife is bound as long as her HUSBAND lives; but if \* her HUSBAND be deceased, she is free to be married to whom she pleases;—‡ only in the Lord.

40 But she is happier, if she should so remain, according to MY Judgment; \* and I am certain that even I have the Spirit of God.

CHAPTER VIII.

1 Now concerning the ‡ IDOL-SACRIFICES, "we know," (Because ‡ we all have Knowledge. KNOWLEDGE puffs up, but LOVE builds up.

2 ‡ If any one is confident of knowing anything, he knows it \* not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, (we know,) That an ‡ Image is nothing in the World, ‡ and That \* no one is God but one.

5 For though there are, indeed, ‡ Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

\* VATICAN MANUSCRIPT.—37. shall do well.  
well; and he who MARRIES not, shall do better.  
am. 2. But—omit. 2. not yet as. 4. no one is God but one. 6. but—omit.

38. MARRIES his VIRGIN shall do  
39. the HUSBAND. 40. for I

‡ 39. Rom. vii. 2.  
‡ 1. Rom. xiv. 14, 22.  
xli. 24; 1 Cor. x. 19.  
iv. 6; 1 Tim. ii. 5.

‡ 39. 2 Cor. vi. 14.  
‡ 2. 1 Cor. xiii. 8, 9, 12; Gal. vi. 3;  
‡ 4. Deut. iv. 39; vi. 4; Isa. xli. 8; Matt. xii. 29; verse 6; Eph.  
‡ 5. John x. 34.

‡ 1. Acts xv. 20, 29; 1 Cor. x. 10.  
‡ 4. Isa.  
‡ 5. John x. 34.

πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτὸν·  
 father, out of whom the all things, and we for him;  
 καὶ εἰς κυρίος, Ἰησοῦς Χριστός, δι' οὗ τα  
 and one Lord, Jesus Anointed, through whom the  
 πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν  
 all things, and we through him. But not in  
 πασιν ἢ γνώσῃς· τινες δὲ τῇ συνειδησει τοῦ  
 all the knowledge; some but in the conscience of the  
 εἰδωλοῦ ἕως ἀρτί ὥς εἰδωλοθυτον ἐσθίουσι, καὶ  
 idol till now as offered to an idol they eat, and  
 ἡ συνειδησις αὐτῶν, ἀσθενὴς οὖσα, μολυνεταί.  
 the conscience of them, weak being, is defiled.  
 8 Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ· οὔτε  
 Food but us not brings near to the God; neither  
 \* [γὰρ] εἰαν φαγῶμεν, περισσεύομεν· οὔτε εἰαν  
 [for] if we should eat, do we abound; nor if  
 μὴ φαγῶμεν, ὑστερουμέθα. 9 Βλέπετε δὲ, μὴ  
 not we should eat, are we deficient. Look you but, lest  
 πῶς ἡ ἐξουσία ὑμῶν αὕτη προσκομμα γένηται  
 in any way the liberty of you this a stumbling-block may become  
 τοῖς ἀσθενουσιν. 10 Εἰαν γὰρ τις ἰδῇ σε, τὸν  
 to those being weak. If for any one may see thee, the  
 ἔχοντα γνώσιν, ἐν εἰδωλείῳ κατακειμένον, οὐχί  
 one having knowledge, in an idol-temple reclining, not  
 ἡ συνειδησις αὐτοῦ, ἀσθενὸς ὄντος, οἰκοδομη-  
 the conscience of him, weak being, will be built  
 θησεται εἰς τὸ τα εἰδωλοθυτά ἐσθιεῖν; 11 καὶ  
 up in order that the things offered to idols to eat? and  
 ἀπολείπεται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σὴ γνώσει  
 will be destroyed the being weak brother by the thy knowledge  
 δι' ὃν Χριστὸς ἀπέθανεν. 12 Οὕτω δὲ  
 on account of whom Anointed died. Thus but  
 ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυπτόντες  
 sinning against the brethren and smiting  
 αὐτῶν τὴν συνειδησιν ἀσθενουσαν, εἰς Χριστὸν  
 of them the conscience being weak against Anointed  
 ἁμαρτανετέ. 13 Διόπερ εἰ βρῶμα σκανδαλίζει  
 you sin. Wherefore if food ensnares  
 τὸν ἀδελφόν μου, οὐ μὴ φαγῶ κρεὰ εἰς τὸν  
 the brother of me, not not I may eat flesh to the  
 αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.  
 age, so that not the brother of me I may ensnare.

## ΚΕΦ. Θ'. 9.

1 Οὐκ εἰμι ἐλευθερός; οὐκ εἰμι ἀποστόλος;  
 Not am I a freeman? not am I an apostle?  
 Οὐχὶ Ἰησοῦν \* [Χριστὸν] τὸν κυρίον ἡμῶν ἑώ-  
 Not Jesus [Anointed] the Lord of us have

† One God, the FATHER,  
 † out of whom are ALL  
 things, and we for him;  
 and † One Lord, Jesus  
 Christ, † through whom  
 are ALL things, and we  
 through him."

7 But this KNOWLEDGE  
 is not in all; and some,  
 † with the \* CONSCIOUS-  
 NESS of the IDOL till now  
 eat as of an Idol-Sacrifice;  
 and their CONSCIENCE,  
 being weak, † is defiled.

8 "And † Food does not  
 bring us before GOD;  
 for \* neither if we should  
 not eat, are we deficient,  
 nor if we should eat, do we  
 abound."

9 But † take care lest,  
 in any way, this your  
 RIGHT become † a Stum-  
 bling-block to THOSE BE-  
 ING WEAK.

10 For if any one should  
 see \* THEE who HAST  
 Knowledge, reclining in  
 an Idol's temple, will not  
 † the CONSCIENCE of him  
 who is weak be strength-  
 ened for the EATING of  
 the IDOL-SACRIFICES?

11 \* And will not the  
 WEAK Brother, on account  
 of whom Christ died, perish  
 by this THY Knowledge?

12 And thus sinning  
 against the BRETHREN,  
 and smiting Their weak  
 CONSCIENCE, † you sin  
 against Christ.

13 Wherefore † if Food  
 ensnare my BROTHER,  
 I will NEVER eat FLESH,  
 lest I should ensnare my  
 BROTHER.

## CHAPTER IX.

1 Am I not a Freeman?  
 † Am I not an Apostle?  
 † Have I not seen Jesus  
 Christ our LORD? Are

\* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL.

if we should not eat, are we deficient, nor if we should eat, do we abound.

10. HIM who HAS Knowledge.

11. For by the KNOWLEDGE the WEAK Brother perishes, on ac-  
 count of whom Christ died.

1. Anointed—omit.

† 6. Mal. ii. 10; Eph. iv. 6.

† 6. Acts xvii. 28; Rom. xi. 36.

† 6. John xiii.

13; Acts ii. 36; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11.

† 6. Col. i. 16; Heb. i. 2.

† 7. 1 Cor. x. 28, 29.

† 7. Rom. xiv. 14, 23.

† 8. Rom. xiv. 17.

† 9. Gal. v.

13. † 9. Rom. xiv. 13, 20.

† 10. 1 Cor. x. 28, 32.

† 12. Matt. xxv. 40, 45.

† 13. Rom. xiv. 21; 2 Cor. xi. 26.

† 1. Acts ix. 15; xiii. 2, &c.

† 1. Acts ix. 3, 17, &c.

ρακα; ου το εργον μου υμεις εστε εν κυριω;  
seen? not the work of me you are in Lord?

Ει αλλοις ουκ ειμι αποστολος, αλλαγε υμιν  
If to others not I am an apostle, at all events to you  
ειμι· η γαρ σφραγισ της εμης αποστολης υμεις  
I am; the for seal of the my apostleship you

εστε εν κυριω. <sup>3</sup> Η εμη απολογία τοις εμε  
are in Lord. The my defence to those me

ανακρινουσιν, αυτη εστι. <sup>4</sup> Μη ουκ εχομεν  
condemning, this is. Not not have we

εξουσιαν φαγειν και πιειν; <sup>5</sup> Μη ουκ εχομεν  
a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαγειν, ως και οι  
a right a sister a wife to lead about, as also the

λοιποι αποστολοι, και οι αδελφοι του κυριου,  
others apostles, and the brothers of the Lord,

και Κηφας; <sup>6</sup> Η μονος εγω και Βαρναβας ουκ  
and Kephas? Or only I and Barnabas not

εχομεν εξουσιαν του μη εργαζεσθαι; <sup>7</sup> Τις  
have we a right of the not to work? Who

στρατευεται ιδιοις οψωνιωις ποτε; τις φυτευει  
serves in war with his own wages any time? who plants

αμπελωνα, και \* [εκ] του καρπου αυτου ουκ  
a vineyard, and [from] of the fruit of it not

εσθιει; η τις ποιμινει ποιμνην, και εκ του  
eats? or who tends a flock, and from of the

γαλακτος της ποιμνης ουκ εσθιει; <sup>8</sup> Μη  
milk of the flock not eats? Not

κατα ανθρωπον ταυτα λαλω; η ουχι και  
according to man these things I speak? or not also

ο νομος ταυτα λεγει; <sup>9</sup> Εν γαρ τω Μωυσεως  
the law these things says? In for the Moses

νομω γεγραπται· Ου φιμωσεις βουν αλων-  
law it has been written; Not thou shalt muzzle an ox threshing.

τα. Μη των βοων μελει τω θεω; <sup>10</sup> η δι'  
Not for the oxen cares the God? or on account of

ημας παντως λεγει; Δι' ημας γαρ εγρα-  
us altogether he says? On account of us for it was

φη, οτι επ' ελπιδι οφειλει ο αροτριων αρο-  
written, because in hope it is right he plowing to

τριαν· και ο αλων, επ' ελπιδι του μετεχειν.  
plow; and he threshing, in hope of that to partake.

<sup>11</sup> Ει ημεις υμιν τα πνευματικα εσπειραμεν,  
If we to you the spiritual things sowed,

μεγα, ει ημεις υμων τα σαρκικα θερισομεν;  
a great thing, if we of you the fleshly things shall reap?

<sup>12</sup> Ει αλλοι της υμων εξουσιας μετεχουσιν, ου  
If others of the of you right partake, not

not you my WORK in the Lord?

<sup>2</sup> If to others I am not an Apostle, yet certainly I am to you; for you are ‡ the SEAL of \* My APOSTLESHIP in the Lord.

<sup>3</sup> My Defence to THOSE who CONDEMN Me is this;—

<sup>4</sup> ‡ Have we not a Right to eat and to drink?

<sup>5</sup> Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and ‡ the BROTHERS of the LORD, and ‡ Cephas?

<sup>6</sup> Or ‡ and Barnabas, ‡ have we alone no Right \* to abstain from labor?

<sup>7</sup> ‡ Who serves in war at his Own Expense at any time? Who ‡ plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

<sup>8</sup> Do I speak These things according to Man? or does not the LAW also say these things?

<sup>9</sup> For in the LAW of MOSES it has been written, ‡ “Thou shalt not muzzle “the Ox threshing?” Is GOD concerned for OXEN?

<sup>10</sup> or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the ‡ PLOWMAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

<sup>11</sup> ‡ If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

<sup>12</sup> If others are partaking of this Right over

\* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. from—omit.

6. to abstain from labor.

7.

‡ 2. 2 Cor. iii. 2; xii. 12. ‡ 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 9. ‡ 5. Matt. xiii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 19. ‡ 6. 2 Thess. iii. 8. ‡ 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv. 7. ‡ 8. Deut. xx. 6; Prov. xxvii. 18; 1 Cor. iii. 6—8. ‡ 9. Deut. xxv. 4; 1 Tim. v. 18. ‡ 10. 2 Tim. ii. 6. ‡ 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ἡμεῖς; Αλλ' οὐκ ἐχρησαμεθα τῇ ἐξου-  
rather we? But not we did use the right  
σια ταυτῇ· ἀλλὰ παντὰ στεγομεν, ἵνα μὴ  
this; but all things we endure, so that not  
ἐγκοπῇν τινὰ δώμεν τῷ εὐαγγελίῳ τοῦ Χρισ-  
hinderance any we may give to the glad tidings of the Anointed.  
του. <sup>13</sup> Οὐκ οἶδατε, ὅτι οἱ τὰ ἱερά ἐργάζο-  
Not know you, that those the holy things performing,  
μενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιασ-  
from of the temple eat? those to the altar  
τηριῷ προσεδρευοντες, τῷ θυσιαστηριῷ συμ-  
attending, with the altar are  
μερίζονται; <sup>14</sup> Οὕτω καὶ ὁ κύριος διέταξε τοῖς  
partakers? Thus also the Lord has appointed for those  
το εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγ-  
the glad tidings proclaiming, from of the glad  
γελίου ζῆν. <sup>15</sup> Ἐγὼ δὲ οὐ κεχρημαὶ οὐδενὶ  
tidings to live. I but not have used not one  
τουτων. Οὐκ ἐγραψα δὲ ταῦτα, ἵνα οὕτω  
of these things. Not I did write and these things, that thus  
γενῆται ἐν ἐμοὶ· καλὸν γὰρ μοι μαλλον ἢ  
it may be done to me; well for to me rather : do  
θανεῖν, ἢ τὸ καυχῆμα μου ἵνα τις κενώσῃ.  
die, than the boasting of me that any one should make void.  
<sup>16</sup> Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι  
If for I may announce glad tidings, not it is to me  
καυχῆμα· ἀνάγκη γὰρ μοι ἐτίκεται· οὐαὶ  
a cause of boasting; necessity for to me lies on; woe  
γὰρ μοι ἐστίν, ἐὰν μὴ εὐαγγελίζωμαι. <sup>17</sup> Εἰ  
for to me is, if not I should preach glad tidings. If  
γὰρ ἔκων τοῦτο πρᾶσσω, μισθὸν ἔχω· εἰ δὲ  
for willing this I do, a reward I have; if but  
ἀκων, οἰκονομίαν πεποιττευμαι. <sup>18</sup> Τίς  
unwilling, a stewardship I have been entrusted with. What  
οὐν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος  
then to me is the reward? So that announcing glad tidings  
ἀδαπανὸν θήσω τὸ εὐαγγέλιον \* [τοῦ Χρισ-  
without expense I will place the glad tidings [of the Anointed,]  
του,] εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ  
in order that not to fully use the authority  
μου ἐν τῷ εὐαγγελίῳ. <sup>19</sup> Ἐλευθερός γὰρ ὢν  
of me in the glad tidings. Free for being  
ἐκ παντῶν, πᾶσιν ἐμαυτὸν ἐδουλώσα, ἵνα τοὺς  
from all, to all myself I was enslaved, that the  
πλεονὰς κερδήσω. <sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαί-  
more I might gain; and I became to the Jews

you, ought not we rather?  
‡ But we did not use this  
RIGHT; but we endure all  
things, ‡ that we may not  
cause any Hindrance to  
the GLAD TIDINGS of the  
ANOINTED.

<sup>13</sup> ‡ Do you not know  
That THOSE who PER-  
FORM the TEMPLE SER-  
VICES, eat from the TEM-  
PLE?—that THOSE AT-  
TENDING to the ALTAR  
are partakers with the  
ALTAR?

<sup>14</sup> Thus, also, ‡ the  
LORD has appointed to  
THOSE who PUBLISH the  
GLAD TIDINGS, ‡ to live by  
the GLAD TIDINGS.

<sup>15</sup> ‡ But ‡ I have not  
used any of these things;  
and I did not write these  
things that thus it should  
be done to me; ‡ for it  
is good for me to die,  
rather than that any one  
should make my BOAST-  
ING void.

<sup>16</sup> For if I should  
evangelize, it is no cause  
of exultation to me; ‡ be-  
cause Necessity is laid on  
Me; Woe, indeed, there is  
for me if I should not  
evangelize.

<sup>17</sup> For if I do This  
voluntarily, ‡ I have a  
Reward; but if ‡ I have  
been entrusted with a  
Stewardship reluctantly,

<sup>18</sup> what is my Reward  
then? So that evangelizing,  
I will establish the GLAD  
TIDINGS without expense,  
so as not to USE my entire  
AUTHORITY in the GLAD  
TIDINGS.

<sup>19</sup> For, being free from  
all, I enslaved myself to  
all, that I might gain the  
more.

<sup>20</sup> And ‡ to the JEWS  
I became as a Jew, that

\* VATICAN MANUSCRIPT.—18. of the Anointed—omit.

‡ 12. Acts xx. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. ‡ 12. 2 Cor.  
xi. 12. ‡ 13. Lev. vi. 16, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. ‡ 14.  
Matt. x. 10; Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviii. 3; xx.  
34; 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 15. 2 Cor. xi. 10. ‡ 16.  
Rom. i. 14. ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i.  
25. ‡ 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 3; xviii. 18; xxi. 23.

οἷς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδήσω· τοῖς  
as a Jew, that Jews I might gain; to those  
ὑπο νόμον ὡς ὑπο νόμον, (μὴ ὡν αὐτὸς ὑπο  
under law as under law, (not being myself under  
νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω· 21 τοῖς  
law,) that those under law I might gain; to those  
ἀνόμοις ὡς ἀνομος, (μὴ ὡν ἀνομος θεῷ, ἀλλ'  
without law as without law, (not being without law to God, but  
ἐν νόμῳ Χριστοῦ,) ἵνα κερδήσω ἀνόμους·  
within law to Anointed,) that I might gain lawless ones;  
22 ἐγενόμην τοῖς ἀσθενεσὶν \* [ὡς] ἀσθενῆς, ἵνα  
I became to the weak [as] weak, that  
τοὺς ἀσθενεῖς κερδήσω· τοῖς παντὶ γέγονα τὰ  
the weak ones I might gain; to them all I have become the  
πάντα, ἵνα παντὶ τινὰ σώσω. 23 Τοῦτο δὲ  
all things, that by all means some I may save. This but  
ποῶ δια τὸ εὐαγγέλιον, ἵνα συγκοινωνός  
I do on account of the glad tidings, that a co-partner  
αὐτοῦ γενώμαι. 24 Οὐκ οἶδατε, ὅτι οἱ ἐν στα-  
of it I may become. Not know you, that those in  
διῷ τρεχόντες, πάντες μὲν τρεχουσιν, εἰς δὲ  
course running, all indeed run, ea. but  
λαμβάνει τὸ βραβεῖον; οὕτω τρεχετε, ἵνα  
receives the prize? Thus run you, that  
καταλαβήτε. 25 Πας δὲ ὁ ἀγωνιζόμενος, πάντα  
you may obtain. Every one but the contending, all things  
ἐγκρατεῖται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν  
possesses self-control; they indeed therefore, that a perishable  
στεφανὸν λαβώσιν· ἡμεῖς δὲ, ἀφθαρτὸν. 26 Ἐγὼ  
wreath they may receive; we but, an imperishable. I  
τοῖνυν οὕτω τρέχω, ὥς οὐκ ἀδηλῶς· οὕτω  
therefore thus run, as not uncertainly, thus  
πυκτεῖω, ὥς οὐκ ἀέρα δέρω· 27 ἀλλ' ὑπωπιάζω  
I box, as not air beating; but I brow-beat  
μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἀλλοις  
of me the body and lead it captive, lest possibly to others  
κηρυξας, αὐτὸς ἀδοκίμος γενώμαι.  
having proclaimed, myself without proof should become.

I might gain the Jews; to THOSE UNDER Law, as under Law, (not being myself under Law,) that I might gain THOSE UNDER Law;

21 to THOSE WITHOUT LAW, as without Law, (yet not being \* without God's Law, but under Christ's law,) that I might gain THOSE WITHOUT LAW.

22 To the WEAK, I became weak, that I might gain the WEAK; † to them ALL I have become \* All things, that I might by all means ‡ save † Some.

23 And I do \* all things on account of † the GLAD TIDINGS, that I may become a Joint-partaker of the same.

24 Do you not know, that THOSE RUNNING in a Race-course,—all indeed run, but one receives the PRIZE? † Thus run, that you may obtain.

25 † And EVERY COBATANT is † temperate in all things;—they, indeed, that they may receive † a Perishable Crown; but we, † one Imperishable.

26 If therefore so run, as not uncertainly; I so strike, as not beating the Air;

27 † but I severely discipline My BODY, † and make it subservient; lest possibly, having proclaimed to Others, I myself should † become one unapproved.

\* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law, that I might gain THOSE WITHOUT LAW. 22. as—omit. 22. All things. 23. all things.

† 22. Some important MSS., read *pantas*, all instead of *tinan*, some, which reading is adopted by *Pearce* and *Wakefield* as agreeing better with chap. x. 33. † 23. *Clarke* thinks that *τὸ εὐαγγέλιον*, glad tidings, should be rendered here *prize* or *reward*, which he says is frequently its meaning. † 25. The apostle here alludes to the course of training to which each one was subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. † 25. The crown won by the victor, in the *Olympian* games was made of the *wild olive*; in the *Pythian* games, of *laurel*, in the *Nemean* games, of *parsley*; and in the *Isthmian* games, of the *pine*;—all of which, though evergreens, soon withered.

† 22. 1 Cor. x. 33. † 22. Rom. xi. 14. † 24. Gal. ii. 2; v. Phil. ii. 16; iii. 14, 2 Tim. iv. 7; Heb. xii. 1. † 25. 2 Tim. ii. 5. † 25. 2 Tim. i. 7; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. † 27. Rom. viii. 13, Col. iii. 5. † 27. Rom. vi. 18, 19, 1 Tim. vi. 17; 2 Cor. xiii. 5, 6.

ΚΕΦ. ι'. 10.

<sup>1</sup> Οὐ θελω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ  
Not I wish for you to be ignorant, brethren, that the  
πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν,  
fathers of us all under the cloud were,  
καὶ πάντες διὰ τῆς θαλάσσης διήλθον, <sup>2</sup> καὶ  
and all through the sea passed, and  
πάντες εἰς τὸν Μωϋσῃ ἐβαπτίσαντο ἐν τῇ  
all into the Moses were dipped in the  
νεφελῇ καὶ ἐν τῇ θαλάσσῃ, <sup>3</sup> καὶ πάντες τὸ  
cloud and in the sea, and all the  
αὐτὸ βρῶμα πνευματικὸν ἐφαγον, <sup>4</sup> καὶ πάντες  
same food spiritual did eat, and all  
τὸ αὐτὸ πομὰ πνευματικὸν ἐπίον· (ἐπίον  
the same drink spiritual did drink; (they drank  
γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας· ἡ  
for from spiritual following a rock; the  
δὲ πέτρα ἣν ὁ Χριστός·) <sup>5</sup> ἀλλ' οὐκ ἐν τοῖς  
but rock was the Anointed;) but not with the  
πλείοσιν αὐτῶν εὐδοκῆσεν ὁ θεός· κατεστρωθῆ-  
greater number of them was well-pleased the God; they were laid pros-  
σαν γὰρ ἐν τῇ ἔρημῳ. <sup>6</sup> Ταῦτα δὲ τυποὶ ἡμῶν  
trate for in the desert. These things but types of us  
ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητάς  
were made, in order that not to be us lusters  
κακῶν, καθὼς κακεῖνοι ἐπεθυμήσαν. <sup>7</sup> Μὴ δὲ  
of evil things, as even they lusted. Nor  
εἰδωλολατραι γίνεσθε, καθὼς τινες αὐτῶν ὥς  
image-worshippers become you, as some of them; as  
γεγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν,  
it has been written; Sat down the people to eat and to drink,  
καὶ ἀνέστησαν παίζειν. <sup>8</sup> Μὴ δὲ πορνευόμεν,  
and stood up to sport. Nor should we fornicate,  
καθὼς τινες αὐτῶν ἐπορνεύσαν, καὶ ἐπεσον ἐν  
as some of them fornicated, and fell in  
μιά ἡμέρᾳ εἰκοσitrεις χιλιάδες. <sup>9</sup> Μὴ δὲ ἐκπει-  
one day twenty-three thousands. Nor should  
ραζώμεν τὸν Χριστόν, καθὼς \* [καὶ] τινες  
we tempt the Anointed, as [also] some  
αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφείων ἀπω-  
of them tempted, and by the serpents were  
λοντο. <sup>10</sup> Μὴ δὲ γογγυζετε, καθὼς \* [καὶ] τινες  
destroyed. Nor murmur you, as [also] some  
αὐτῶν ἐγογγύσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλο-  
of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren, That our FATHERS were all under † the CLOUD, and all passed through † the SEA; 2 and that all were im-mersed into MOSES in the CLOUD and in the SEA; 3 and that all ate † the SAME † spiritual Food, 4 and all drank † the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.) 5 With the MOST of them, however, GOD was not well-pleased; † for they were laid prostrate in the DESERT. 6 Now these things were m<sup>ts</sup> † Types for us, in order that we might not be Cravers after Evil things, † even as they craved. 7 Nor become you Im-age-worshippers, like some of them; as it has b<sup>n</sup> written, † "The PEOPLE † sat down to eat and "drink, and stood up to "dance." 8 Nor should we prac-tise fornication as some of them committed it, † and fell in One Day twenty-three thousand. 9 Nor should we tempt \* the LORD, † as some of them tempted him, and were destroyed by the SER-PENTS. 10 Neither murmur you, † as some of them mur-mured, † and were des-troyed by the DESTROYER.

\* VATICAN MANUSCRIPT.—9. the LORD.

9. also—omit.

10. also—omit.

† 3. Or perhaps to be used in the sense of *typical*. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. xlii. 33. It was in later times only, that, in compli-ance with the manners of the Greeks and Romans, they lay on couches at their meals.—*Macknight*.

† 1. Exod. xlii. 21; xl. 34—38. &c.

† 1. Exod. xiv. 22; Num. xxxiii. 8, &c.

† 3.

Exod. xvi. 15, 35.

† 4. Exod. xvii. 6.

† 5. Num. xiv. 29, 32, 35; xxvi. 64, 65; Psa.

evi. 26; Heb. iii. 17; Jude 5.

† 6. Num. xi. 4, 33, 34; Psa. cvi. 14.

† 7. Exod.

xxxii. 6.

† 8. Num. xxv. 1, 9; Psa. cvi. 29.

† 9. Exod. xvii. 2, 7; Num. xxi. 4—6

† 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29; xvi. 41.

† 10. Num. xiv. 37; xvi. 49.

θρευντου. 11 Ταυτα δε παντα τυποι συνεβαι-  
troyer. These things and all types happened  
νον εκεινοις· εγραφη δε προς νουθεσιαν ημων  
to them; was written and for admonition of us,  
εις ους τα τελη των αιωνων κατηντησεν.  
on whom the ends of the ages met.

12 'Ωστε ο δοκων εστανει, βλεπετω μη  
So that the one thinking to have stood, let him take care lest  
πεσῃ. 13 Πειρασμος υμας ουκ ειληφεν ει μη  
he should fall. A temptation you not has taken if not

ανθρωπινος· πιστος δε ο θεος, ος ουκ εασει  
belonging to man; faithful but the God, who not will permit  
υμας πειρασθηναι υπερ ο δυνασθε, αλλα ποιη-  
you to be tempted above what you are able, but will

σει συν τῳ πειρασμῳ και την εκβασιν, του  
make with the temptation also the way out, that

δυνασθαι υπενεγκειν.  
you may be able to bear up under.

14 Διοπερ, αγαπητοι μου, φευγετε απο της  
Wherefore, beloved ones of me, flee you from the

ειδωλολατρειας. 15 'Ως φρονιμοις λεγω, κρι-  
image-worship. As to wise men I speak, judge

νατε υμεις ο φημι. 16 Το ποτηριον της ευλογιας  
you what I say. The cup of the blessing

ο ευλογουμεν, ουχι κοινωνια του αιματος του  
which we bless, not a participation of the blood of the

Χριστου εστι; τον αρτον ον κλωμεν, ουχι κοι-  
Anointed is it? the loaf which we break, not a par-

νωνια του σωματος του Χριστου εστιν;  
ticipation of the body of the Anointed is it?

17 'Οτι εις αρτος, εν σωμα οί πολλοι εσμεν· οί  
Because one loaf, one body the many we are; these

γαρ παντες εκ του ενος αρτου μετεχομεν.  
for all from of the one loaf partake.

18 Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οί  
See you the Israel according to flesh; not those

εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-  
eating the sacrifices partakers of the altar

ριου εισι; 19 Τι ουν φημι; οτι ειδωλον τι  
are? Why then do I say? because an idol anything

εστιν; η οτι ειδωλοθυτον τι εστιν; 20 Αλλ',  
is? or because an idol sacrifice anything is? But,

οτι α θυει τα εθνη, δαιμονιοις θυει, και ου  
because what sacrifice the Gentiles, to demons they sacrifice, and not

θεῳ· ου θελω δε υμας κοινωνους των δαιμονιων  
to God; not I wish and you partners of the demons

11 \* But these things occurred to them typically, and † were written for our Admonition, on whom the ENDS of the AGES \* have come.

12 Wherefore, † let HIM who is THINKING that he has stood, take care lest he fall.

13 No Trial has assailed You except what belongs to Man; and GOD is faith-ful, ‡ who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

14 Wherefore, my Be-loved, † flee away from IMAGE-WORSHIP.

15 I am speaking as to wise men; judge you what I say.

16 † The CUP of BLESS-ING, for which we bless God,—is it not a Partici-pation of the BLOOD of the ANOINTED one? † The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED one?

17 Because there is One Loaf, † we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

18 Look at ISRAEL ac-cording to the Flesh; are not THOSE † who EAT the SACRIFICES Partakers with the ALTAR?

19 Why then do I affirm this? Because \* what is sacrificed to an image is anything, or Because † an Image is anything?

20 No; but Because what \* they sacrifice, † they sacrifice to Demons, and not to God; and I do not wish you to become Associates of the DEMONS.

\* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 19. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they.

† 11. Rom. xiv. 4; 1 Cor. ix. 10. † 12. Rom. xi. 20. † 13. 2 Pet. ii. 9.  
† 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. † 16. Matt. xxvi. 26—28. † 16. Acts ii.  
42; 1 Cor. xi. 23, 24. † 17. Rom. xii. 5; 1 Cor. xii. 27. † 18. Lev. iii. 3; vii. 15.  
† 19. 1 Cor. viii. 4. † 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37.



γινεσθαι. <sup>21</sup> Οὐ δυνασθε ποτηριον κυριου πινειν  
to become. Not you are able a cup of Lord to drink  
και ποτηριον δαιμονιων· οὐ δυνασθε τραπεζης  
and a cup of demons; not you are able a table  
κυριου μετεχειν και τραπεζης δαιμονιων. <sup>22</sup> ἢ  
of Lord to partake and a table of demons. Or  
παραζηλουμεν τον κυριον; μη ισχυροτεροι  
do we provoke to jealousy the Lord? not stronger  
αυτου εσμεν; <sup>23</sup> Παντα εξεστιν, αλλ' ου παντα  
of him we are? All things it is lawful, but not all things  
συμφερει· παντα εξεστιν, αλλ' ου παντα οικο-  
are beneficial; all things it is lawful but not all things builds  
δομει. <sup>24</sup> Μηδεις το εαυτου ζητειτω, αλλα το  
up. No one that of himself let him seek, but that  
του ετερου. <sup>25</sup> Παν το εν μακελλω· πωλουμε-  
of the other. Every thing that in market is being sold  
νον εσθιετε, μηδεν ανακρινοντες, δια την  
eat you, not asking questions, on account of the  
συνειδησιν. <sup>26</sup> του γαρ κυριου, η γη και το πλη-  
conscience; of the for Lord the earth and the fulness  
ρωμα αυτης. <sup>27</sup> Ει \* [δε] τις καλει υμας των  
of her. If [but] any one invites you the  
απιστων, και θελετε πορευεσθαι, παν το  
unbelieving, and you wish to go, everything that  
παρατιθεμενον υμιν εσθιετε, μηδεν ανακρινον-  
is being presented to you eat you, not asking questions,  
τες, δια την συνειδησιν. <sup>28</sup> Εαν δε τις υμιν  
on account of the conscience. If but any one to you  
ειπη· Τουτο ειδωλοθυτον εστι· μη εσθιετε,  
should say; This an idol-sacrifice is; not eat you,  
δι' εκεινον τον μηνυσαντα, και την συνει-  
on account of him the one having disclosed, and the con-  
δησιν. <sup>29</sup> Συνειδησιν δε λεγω, ουχι την εαυ-  
science. Conscience now I say, not that of thy-  
του, αλλα την του ετερου. 'Ινατι γαρ η ελευ-  
self but that of the other. Why for the free-  
θερια μου κρινεται υπο αλλης συνειδησεως;  
dom of me is judged by another conscience?  
<sup>30</sup> Ει εγω χαριτι μετεχω, τι βλασφημουμαι  
If I by favor partake, why am I blamed  
υπερ ου εγω ευχαριστω; <sup>31</sup> Ειτε ουν εσθιε-  
on account of which I give thanks? Whether then you  
τε, ειτε πινετε, ειτε τι ποιειτε, παντα εις  
eat, or you drink, or anything you do, all things for

<sup>21</sup> ‡ You cannot drink the Lord's Cup, and ‡ the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

<sup>22</sup> Do we provoke the LORD to jealousy? Are we stronger than he?

<sup>23</sup> ‡ "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

<sup>24</sup> ‡ Let no one seek HIS OWN, but that of ANOTHER.

<sup>25</sup> ‡ Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

<sup>26</sup> for ‡ "the EARTH is "the LORD's, and the FULLNESS of it."

<sup>27</sup> If any UNBELIEVER invite you, and you wish to go, ‡ eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

<sup>28</sup> But if any one should say to you, "This is \*an IDOL-SACRIFICE;" do not eat, ‡ on account of HIM who INFORMED you, and CONSCIENCE.

<sup>29</sup> Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. ‡ "But why is my FREEDOM judged by the Conscience of Another?"

<sup>30</sup> If ‡ I partake with Gratitude, why am I defamed on account of that ‡ for which ‡ I give thanks?"

<sup>31</sup> ‡ Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

\* VATICAN MANUSCRIPT.—28. offered in sacrifice.

‡ 21. 2 Cor. vi. 15, 16. ‡ 21. Deut. xxxii. 38. ‡ 23. 1 Cor. vi. 12. ‡ 24. Rom. xv. 1, 2; v. 33; 1 Cor. xiii. 5; Phil. ii. 4, 21. ‡ 25. 1 Tim. iv. 4. ‡ 26. Exod. xix. 5; Deut. x. 14; Psal. xxiv. 1; 1. 12. ‡ 27. Luke x. 7. ‡ 28. 1 Cor. viii. 10, 12. ‡ 29. Rom. xiv. 16. ‡ 30. Rom. xiv. 6; 1 Tim. iv. 3, 4. ‡ 31. Col. iii. 17; 1 Pet. iv. 11.

δοξαν θεου ποιεите. <sup>32</sup> Απροσκοποι γινεσθε και  
glory of God do you. Note causes of stumbling become you both  
Ιουδαιοις και Έλλησι και τη εκκλησια του  
to Jews and Greeks and to the congregation of the  
θεου. <sup>33</sup> καθως καγω παντα πασιν αρεσκω, μη  
God; even as also I all things all men please, not  
ζητων το εμαυτου συμφερον, αλλα το των πολ-  
seeking that of myself being profitable, but that of the many,  
λων, ινα σωθωσι.  
that they may be saved.

ΚΕΦ. ια'. 11.

<sup>1</sup> Μιμηται μου γινεσθε, καθως καγω Χριστου.  
Imitators of me become you, even as also I of Anointed.  
<sup>2</sup> Επαίνω δε υμας, \* [αδελφοι,] οτι παντα μου  
I praise and you, [brethren,] because all things of me  
μεμνησθε, και καθως παρεδωκα υμιν τας  
you have remembered, and as I delivered to you the  
α. παραδοσεις κατεχετε. <sup>3</sup> Θελω δε υμας ειδε-  
traditions you retain. I wish but you to have know-  
ναι, οτι παντος ανδρος η κεφαλη ο Χριστος  
ledge, that of every man the head the Anointed  
εστι κεφαλη δε γυναικος, ο ανηρ κεφαλη δε  
is; head but of woman, the man; head but  
Χριστου, ο θεος. <sup>4</sup> Πας ανηρ προσευχομενος η  
of Anointed, the God. Every man praying or  
προφητευων κατα κεφαλης εχων, καταισχυνει  
prophesying upon head having, disgraces  
την κεφαλην αυτου. <sup>5</sup> Πασα δε γυνη προσευ-  
the head of himself. Every but woman praying  
χομενη η προφητευουσα ανατακαλυπτω τη  
or prophesying uncovered with the  
κεφαλη, καταισχυνει την κεφαλην εαυτης. εν  
head, disgraces the head of herself; one  
γαρ εστι και το αυτο τη εξυρημενη. <sup>6</sup> Ει  
for it is and the same with the having been shaven. If  
γαρ ου κατακαλυπτεται γυνη, και χειρασθω ει  
for not is covered a woman, also let her hair be cut off; if  
αισχρον γυναικι το χειρασθαι η ξυρασθαι,  
but a disgrace to a woman the hair to be cut off or to be shaven,  
κατακαλυπτεσθω. <sup>7</sup> Ανηρ μεν γαρ ουκ οφειλει  
let her be covered. A man indeed for not it is fitting  
κατακαλυπτεσθαι την κεφαλην, εικων και δοξα  
to be covered the head, likeness and glory  
θεου υπαρχων. γυνη δε δοξα ανδρος εστιν.  
of God being; a woman but glory of a man is;  
<sup>8</sup> ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ  
not for is man from woman, but woman from

<sup>32</sup> ‡ Be you inoffensive  
both to Jews and Greeks,  
and ‡ to the church of  
God;

<sup>33</sup> even as ‡ I also  
please all men in all  
things, not seeking MY  
OWN Advantage, but THAT  
of the MANY, so that they  
may be saved.

CHAPTER XI.

1 Become ‡ Imitators of  
me, even as I also am of  
Christ.

2 And, Brethren, I  
praise you, ‡ Because you  
have remembered all My  
[instructions,] and retain  
the OBSERVANCES as I  
delivered them to you.

3 But I wish you to  
know, ‡ That the ANOIN-  
TED is HEAD of Every  
Man; and the ‡ Head of  
Woman, the MAN; and  
‡ the Head of the Anointed,  
God.

4 Every Man praying  
or prophesying, having  
his Head covered, dis-  
graces his HEAD;

5 but Every Woman  
praying or prophesying  
with her HEAD uncovered,  
disgraces her HEAD; for  
it is just the same as if it  
were SHAVEN.

6 For if a Woman be  
unveiled, \* let her hair  
also be cut off or shaven;  
but if it is ‡ Disgraceful to  
a Woman to have her  
HAIR CUT OFF, or to be  
shaven, let her be veiled.

7 Now a Man, indeed,  
ought not to cover the  
HEAD, he being God's  
Glorious Likeness; but  
Woman is Man's Glory;

‡ for Man is not from  
Woman, but Woman from  
Man;

\* VATICAN MANUSCRIPT.—2. brethren—omit.  
shaven.

6. let her hair also be cut off or

‡ 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3.  
‡ 33. Rom. xv. 2; 1 Cor. ix. 19, 22. ‡ 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess.  
i. 6; 2 Thess. iii. 9. ‡ 2. 1 Cor. iv. 17. ‡ 3. Eph. v. 23. ‡ 3. Gen. iii. 16; 1  
Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. ‡ 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; Phil. ii. 7—9.  
‡ 6. Num. v. 18; Deut. xxii. 5. ‡ 8. Gen. ii. 21, 22.

‡ 32. Acts xx. 28; 1 Cor. xi. 22  
‡ 33. Rom. xv. 2; 1 Cor. ix. 19, 22. ‡ 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess.  
i. 6; 2 Thess. iii. 9. ‡ 2. 1 Cor. iv. 17. ‡ 3. Eph. v. 23. ‡ 3. Gen. iii. 16; 1  
Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. ‡ 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; Phil. ii. 7—9.  
‡ 6. Num. v. 18; Deut. xxii. 5. ‡ 8. Gen. ii. 21, 22.

ανδρος· <sup>9</sup> και γαρ ουκ εκτισθη ανηρ· δια την  
man; even for not was created man on account of the  
γυναικα, αλλα γυνη· <sup>10</sup> δια τον ανδρα· <sup>10</sup> Δια  
woman, but, woman on account of the man. On account of  
τουτο οπειλει η γυνη εξουσιαν εχειν επι της  
this it is fitting the woman authority to have on the  
κεφαλης, δια τους αγγελους. <sup>11</sup> Πλην  
head, on account of the messengers. But  
ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-  
neither woman without man, nor man without woman,  
κος, εν κυριω. <sup>12</sup> Ωσπερ γαρ η γυνη εκ του  
in Lord. As for the woman from the  
ανδρος, ουτω και ο ανηρ δια της γυναικος· τα  
man. so also the man through the woman; the  
δε παντα εκ του θεου. <sup>13</sup> Εν υμιν αυτοις κρι-  
but all things out of the God. In yourselves judge  
νατε· τρεπον εστι γυναικα ακατακαλυπτον τω  
you; becoming is it a woman uncovered to the  
θεω προσευχεσθαι; <sup>14</sup> Η ουδε αυτη η φυσις  
God to pray? Or not even herself the nature  
διδασκει υμας, οτι ανηρ μεν εαν κομα,  
teaches you, that a man indeed if he should wear long hair,  
ατιμια αυτω εστι; <sup>15</sup> Γυνη δε εαν κομα,  
a disgrace to him it is? A woman and if she should wear long hair,  
δοξα αυτη εστιν; οτι η κομη αντι περιβολαιου  
a glory to her it is? because the hair instead of a covering  
δεδοται αυτη. <sup>16</sup> Ει δε τις δοκει φιλονεικος  
has been given to her. If but any one thinks contentious  
ειναι, ημεις τοιαυτην συνηθειαν ουκ εχομεν,  
to be, we such like custom not have,  
ουδε αι εκκλησιαι του θεου. <sup>17</sup> Τουτο δε  
nor the congregations of the God. This but  
παραγγελλω· ουκ επαινω, οτι ουκ εις το κριε-  
announcing not I praise, because not for the better,  
τον, αλλ' εις το ηττον συνερχεσθε. <sup>18</sup> Πρωτον  
but for the worse you come together. First  
μεν γαρ, συνερχομενον υμων εν εκκλησια,  
indeed for, being come together of you in an assembly,  
ακουω σχισματα εν υμιν υπαρχειν· και μερος  
I hear divisions among you to be; and of a part  
τι πιστευω· <sup>19</sup> Δει γαρ και αιρεσεις εν  
certain I believe; it is necessary for also heresies among

9 † for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought † to have † Authority on the HEAD, on account of the ANGELS.

11 However, † neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; † but ALL things are from GOD.

13 Judge for Yourself; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, † any one is disposed to be contentious, † we have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 † for it is necessary that there should be Fac-tions among you, † so that

† 10. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*Macknight*. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

† 9. Gen. ii. 18, 21, 23. † 10. Gen. xxiv. 65. † 11. Gal. iii. 28. † 12. Rom. xi. 36.  
† 16. 1 Tim. vi. 4. † 16. 1 Cor. vii. 17; xiv. 33. † 19. Matt. xviii. 4; Luke xvii. 1;  
Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. † 19. Luke ii. 35; 1 John ii. 19.

ὑμιν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γενωνται ἐν  
 you to be, so that the approved ones manifest may become among  
 ὑμιν. <sup>20</sup> Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό,  
 you. Coming together therefore of you to the same,  
 οὐκ ἐστὶ κυριακὸν δεῖπνον φαγεῖν. <sup>21</sup> ἕκαστος  
 not it is Lord's supper to eat; each one  
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,  
 for the own supper takes before in the to eat,  
 καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. <sup>22</sup> Μὴ γὰρ  
 and one indeed is hungry, one but is filled. Not for  
 οἰκίας οὐκ ἐχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἡ  
 houses not have you for the to eat and to drink? or  
 τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ  
 the congregation of the God despise you, and  
 καταίσχυετε τοὺς μὴ ἔχοντας; Τί ὑμιν εἰπῶ;  
 shame you those not having? What to you may I say?  
 ἐπαινεσῶ ὑμᾶς; Ἐν τούτῳ οὐκ ἐπαινώ. <sup>23</sup> Ἐγώ  
 shall I praise you? In this not I praise.  
 γὰρ παρελάβον ἀπο τοῦ κυρίου, ὃ καὶ παρεδωκά  
 for received from the Lord, what also I delivered  
 ὑμιν, ὅτι ὁ κύριος \* [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ  
 to you, that the Lord [Jesus] in the night in which  
 παρεδίδото, ἐλάβεν ἄρτον, <sup>24</sup> καὶ εὐχαριστήσας  
 he was delivered up, took a loaf, and having given thanks  
 ἐκλάσε, καὶ εἶπε· Τούτο μου ἐστὶ τὸ σῶμα τὸ  
 he broke, and said; This of me is the body that  
 ὑπὲρ ὑμῶν \* [κλωμένον]· τούτο ποιεῖτε εἰς  
 on behalf of you [being broken;] this do you for  
 τὴν ἐμὴν ἀναμνησιν. <sup>25</sup> Ὡσαύτως καὶ τὸ  
 the my remembrance. In like manner also the  
 ποτήριον, μετὰ τὸ δεῖπνησαι, λέγων· Τούτο τὸ  
 cup, after the to have supped, saying; This the  
 ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ  
 cup the new covenant is in the my  
 αἵματι· τούτο ποιεῖτε, ὅσας ἀν πινῆτε, εἰς  
 blood; this do you, as often as you may drink, for  
 τὴν ἐμὴν ἀναμνησιν. <sup>26</sup> Ὅσας γὰρ ἀν ἐσθιῇ  
 the my remembrance. As often as for you may eat  
 τε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον \* [τούτο]  
 the loaf this, and the cup [this]  
 πινῆτε, τὸν θάνατον τοῦ κυρίου καταγγέλλε  
 you may drink, the death of the Lord you announce  
 τε ἀχρις οὗ ἐλθῇ. <sup>27</sup> Ὡστε ὅς ἀν ἐσθιῇ τοῦ  
 till of whom may come. So that who may eat the  
 ἄρτον, ἡ πινῇ τὸ ποτήριον τοῦ κυρίου ἀναξίως,  
 loaf, or may drink the cup of the Lord unworthily,  
 ἐνοχὸς ἐστὶ τοῦ σώματος καὶ τοῦ αἵματος  
 an offender against will be the body and the blood  
 τοῦ κυρίου. <sup>28</sup> Δοκιμάζτω δὲ ἄνθρωπος ἑαυ  
 of the Lord. Let examine but a man him-  
 τον, καὶ οὕτως ἐκ τοῦ ἄρτον ἐσθιέτω, καὶ ἐκ  
 self, and thus from of the loaf let him eat, and from

the APPROVED may be ap-  
 parent among you.

<sup>20</sup> Then, again, your  
 coming together to the  
 SAME place, is not to  
 eat the Lord's Supper;

<sup>21</sup> for each one takes  
 first his own Supper at  
 the MEAL; and one, in-  
 deed, is hungry, and ano-  
 ther † is satisfied.

<sup>22</sup> Have you not Houses  
 in which to EAT and  
 drink? or do you despise  
 the CONGREGATION of  
 God, and put to shame  
 † THOSE who are POOR?  
 What shall I say to you?  
 Shall I praise you? In  
 this I praise you not.

<sup>23</sup> † For † received from  
 the Lord, what I also de-  
 livered to you,—That the  
 LORD, † on the NIGHT in  
 which he was delivered  
 up, took a Loaf,

<sup>24</sup> and having given  
 thanks, broke it, and said,  
 "This is THAT BODY of  
 mine, which is broken on  
 your behalf; this do you  
 for MY Remembrance.

<sup>25</sup> In like manner, also,  
 the CUP, after the SUP-  
 PER, saying, "This CUP  
 is the NEW Covenant in  
 MY Blood; this do you,  
 as often as you may drink,  
 for MY Remembrance."

<sup>26</sup> For as often as you  
 may eat this BREAD, and  
 drink this CUP, you de-  
 clare the DEATH of the  
 LORD, † till he come.

<sup>27</sup> † So that whoever  
 may eat the BREAD, or  
 drink the CUP of the  
 LORD, unworthily, will be  
 an offender against the  
 BODY and BLOOD of the  
 LORD.

<sup>28</sup> † But let a Man  
 examine himself, and thus  
 let him eat of the BREAD,

\* VATICAN MANUSCRIPT.—23. Jesus—omit.  
 —omit.

24. being broken—omit.

26. this

† 21. Or, is filled to the full; for the word *methuein* does not necessarily mean drunken.  
 See Note on John ii. 10.

† 22. James i. 6. † 23. 1 Cor. xv. 3; Gal. i. 1, 11, 12. † 23. Matt. xxvi. 26.  
 Mark xiv. 22; Luke xxii. 19. † 26. John xiv. 3; xxi. 22; Acts i. 11; 1 Cor. iv. 5; xv.  
 23; 1 Thess. iv. 16; 2 Thess. i. 10; Rev. i. 7. † 27. John vi. 51, 63, 64; xiii. 27; 1 Cor.  
 x. 21. † 28. 2 Cor. xiii. 5; Gal. vi. 4.

του ποτηριου πινετω· <sup>29</sup> δ γαρ εσθίων και πινών  
of the cup let him drink; the for one eating and drinking

\*[αναξίως,] κριμα έαυτω εσθιει και πινει, μη  
[unworthily,] judgment to himself eats and drinks, not

διακρινών το σωμα \* [του κυριου.] <sup>30</sup> Δια  
discerning the body [of the Lord.] Through

τοϋτο εν υμιν πολλοι ασθενεις και αρρωστοι,  
this among you many weak ones and sickly ones,

και κοιμωνται ικανοι. <sup>31</sup> Ει γαρ έαυτους διε-  
and are asleep some. If for ourselves we

κρινομεν, ουκ αν εκρινομεθα· <sup>32</sup> κρινομενοι δε  
examined, not we should be judged; being judged but

υπο κυριου, παιδευομεθα, ινα μη συν τω κοσμω  
by Lord, we are corrected, so that not with the world

κατακριθωμεν. <sup>33</sup> 'Οστε, αδελφοι μου, συνερ-  
we should be condemned. Therefore, brethren of me, being

χομενοι εις το φαγειν, αλληλους εκδεχεσθε.  
come together for the to eat, each other you receive from.

<sup>34</sup> Ει τις πεινα, εν οικω εσθιετω· ινα μη  
If any one should be hungry, in a house let him eat; that not

εις κριμα συνερχησθε. Τα δε λοιπα, ως αν  
for judgment you may come together. The but other things, when

ελθω, διαταξομαι.  
I may come, I will arrange.

### ΚΕΦ. ιβ'. 12.

<sup>1</sup> Περι δε των πνευματικων, αδελφοι, ου θελω  
Concerning and the spirituals, brethren, not I wish

υμας αγνοειν. <sup>2</sup> Οιδατε, οτι εθνη ητε, προς τα  
you to be ignorant. You know, that Gentiles you were, to the

ειδωλα τα αφωνα, ως αν ηγεσθε, απαγομενοι·  
idols those speechless, even as you might be led, being hurried away;

<sup>3</sup> διο γνωριζω υμιν, οτι ουδεις εν πνευματι  
wherefore I declare to you, that no one by spirit

θεου λαλων, λεγει αναθεμα Ιησουν· και ουδεις  
of God speaking, says a curse Jesus; and no one

δυναται ειπειν κυριον Ιησουν, ει μη εν πνευματι  
is able to say Lord Jesus, if not by a spirit

αγιω. <sup>4</sup> Διαιρεσεις δε χαρισματος εισι, το δε  
holy. Varieties and of gracious gifts are, the but

αυτο πνευμα· <sup>5</sup> και διαιρεσεις διακονιων εισι,  
same spirit; and varieties of services are,

and let him drink of the CUP;

<sup>29</sup> for HE EATS and drinks Judgment to Himself, who eats and drinks not discriminating the BODY.

<sup>30</sup> Through this, Many are weak and sickly among you, and Some sleep.

<sup>31</sup> \* If, however, † we examined Ourselves, we should not be judged;

<sup>32</sup> but being judged by the Lord, † we are corrected, so that we may not be condemned with the WORLD.

<sup>33</sup> Therefore, my Brethren OR coming together to EAT, cordially receive each other.

<sup>34</sup> If any one is hungry, let him eat † at Home; that you may not come together for Judgment. And the OTHER matters I will arrange † when I come.

### CHAPTER XII.

<sup>1</sup> And concerning † SPIRITUAL persons, Brethren, I wish you not to be ignorant.

<sup>2</sup> (You know That you were Gentiles, being hurried away after † those SPEECHLESS IMAGES, even as you happened to be led.)

<sup>3</sup> Therefore, I assure you, † That no one speaking by God's Spirit says,—“A Curse on Jesus!”—and † that no one is able to say—“Lord Jesus!” except by the holy Spirit.

<sup>4</sup> Now † there are Varieties of Gracious gifts, but the SAME Spirit;

<sup>5</sup> † and there are Varieties of Services, and the SAME Lord.

\* VATICAN MANUSCRIPT.—29. unworthily—omit. But if.

29. of the LORD—omit.

31.

† 31. Psa. xxxii. 5; 1 John i. 9. verse 23.

† 34. 1 Cor. iv. 10. Mark ix. 39; 1 John iv. 2, 3.

† 32. Psa. xciv. 12, 13; Heb. xii. 5—11.

† 1. 1 Cor. xiv. 37.

† 3. Matt. xvi. 17.

† 5. Rom. xii. 6—8; Eph. iv. 11.

† 2. Psa. cxv. 5.

† 4. Rom. xii. 4; Heb. ii. 4; † 8.

και ὁ αὐτος κυριος· <sup>6</sup> και διαιρεσεις ενεργημα-  
and the same Lord; and varieties of workings  
των εισιν, ὁ δε αὐτος θεος, ὁ ενεργων τα παντα  
are, the but same God, who is working the all things  
εν πασιν. <sup>7</sup> Ἐκαστῳ δε διδοται ἡ φανερωσις  
in all. To each one but is given the manifestation  
του πνευματος προς το συμφερον· <sup>8</sup> ὧ μιν γαρ  
of the spirit for the benefit; to one indeed for  
δια του πνευματος διδοται λογος σοφιας,  
through the spirit is given a word of wisdom,  
αλλω δε λογος γνωσεως, κατα το αυτο πνευ-  
to another and a word of knowledge, according to the same spirit;  
μα· <sup>9</sup> ετερω δε πιστις, εν τῳ αὐτῳ πνευματι·  
to another and faith, by the same spirit;  
αλλω δε χαρισματα ιαματων, εν τῳ αὐτῳ πνευ-  
to another and gracious gifts of cures, by the same spirit;  
ματι· <sup>10</sup> αλλω δε ενεργηματα δυναμεων, αλλω  
to another and workings of powers, to another  
δε προφητεια, αλλω δε διακρισεις πνευματων,  
and prophecy, to another and discernings of spirits,  
ετερω δε γενη γλωσσων, \* [αλλω δε ἐρμη-  
to another and kinds of tongues, [to another and an interpreta-  
νεια γλωσσων.] <sup>11</sup> Παντα δε ταυτα ενεργει  
tion of tongues.] All but these things works  
το ἐν και το αυτο πνευμα, διαιρουν ιδια ἐκασ-  
that one and the same spirit, distributing particularly to each  
τῳ καθως βουλεται. <sup>12</sup> Καθαπερ γαρ το σωμα  
one as it will. Just as for the body  
ἐν εστι, και μελη εχει πολλα, παντα δε τα  
one is, and members has many, all but the  
μελη του σωματος \* [του ἐνος,] πολλα οντα,  
members of the body [of the one,] many being,  
ἐν εστι σωμα· οὕτω και ὁ Χριστος. <sup>13</sup> Και  
one is body; thus also the Anointed. Even  
γαρ εν ἐνι πνευματι ἡμεεις παντες εις ἐν σωμα  
for in one spirit we all into one body  
εβαπτισθημεν· ειτε Ιουδαιοι, ειτε Ἑλληνες,  
were dipped; whether Jews, or Greeks,  
ειτε δουλοι, ειτε ελευθεροι· και παντες \* [εις]  
whether slaves, or freemen; and all [into]  
ἐν πνευμα εποτισθημεν. <sup>14</sup> Και γαρ το σωμα  
one spirit were made to drink. Also for the body  
ουκ εστιν ἐν μελος, αλλα πολλα. <sup>15</sup> Εαν ειπη  
not is one member, but many. If should say

6 and there are Varieties of Workings, ‡ and \* the SAME God is HE who WORKS ALL things among all.

7 ‡ And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, ‡ a Word of Wisdom; and to another, ‡ a Word of Knowledge, according to the SAME Spirit;

9 and to another, ‡ Faith by the SAME Spirit; and to another, ‡ Gifts of Cures by the \* SAME Spirit.

10 And to another, ‡ Operations of Mighty works; and to another, ‡ Prophecy; and to another, ‡ Discriminations of Spirits; and to another, ‡ Different Languages; and to another, Interpretation of Languages.

11 But All these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 ‡ For just as the BODY is one, and has many Members, but All the MEMBERS of the BODY, being many, are One Body; so also the ANOINTED.

13 For, indeed, by One Spirit ‡ we were all immersed into One Body,—whether ‡ Jews or Greeks, whether Slaves or Freemen; and ‡ were all made to drink One Spirit.

14 For the BODY also is not One Member, but many.

15 If the FOOT should

\* VATICAN MANUSCRIPT.—6. and the SAME God is HE. and to another, Interpretation of Languages—omit.

9. the ONE Spirit.  
12. of the one—omit.

10.  
13.

† 6. Eph. i. 23. † 7. Rom. xii. 6—8; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11.  
† 8. 1 Cor. ii. 6, 7. † 8. 1 Cor. i. 5; xiii. 2; 2 Cor. viii. 7. † 9. 2 Cor. xiii. 2.  
† 9. Mark xvi. 18. † 10. verse 28; Gal. iii. 5. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 29.  
† 10. Acts ii. 4; x. 46; xix. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 16. † 13. Rom. vi. 4, 5.  
† 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37—39

ὁ πους· ὅτι οὐκ εἰμι χεὶρ, οὐκ εἰμι ἐκ τοῦ  
the foot; Because not I am a hand, not I am from of the  
σώματος· οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώ-  
body; not from this not is it from of the body?  
ματος; <sup>16</sup> Καὶ εἰ ἐπὶ τοῦ οὐ· ὅτι οὐκ εἰμι  
And if should say the ear; Because not I am  
ὀφθαλμος, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ  
an eye, not I am from of the body; not from  
τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος; <sup>17</sup> Εἰ  
this not is it from of the body? If  
ὅλον το σῶμα ὀφθαλμος, πού ἡ ἀκοή; εἰ ὅλον  
whole the body an eye, where the hearing? if whole  
ἀκοή, πού ἡ ὀσφρησις; <sup>18</sup> Νυνὶ δὲ ὁ θεὸς ἐθετο  
hearing, where the smell? Now but the God placed  
τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι,  
the members, one each of them in the body,  
καθὼς ἠθέλησεν. <sup>19</sup> Εἰ δὲ ἦν τὰ πάντα ἐν μέ-  
as he would. If but was the all one mem-  
λος, πού το σῶμα; <sup>20</sup> Νυνὶ δὲ πολλὰ μὲν μέλη,  
ber, where the body? Now but many indeed members,  
ἐν δὲ σῶμα. <sup>21</sup> Οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν  
one but body. Not is able the eye to say  
τῇ χειρὶ· Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ  
to the hand; Need of thee not I have; or again the  
κεφαλὴ τοῖς ποσὶ· Χρείαν ὑμῶν οὐκ ἔχω.  
head to the feet; Need of you not I have.  
<sup>22</sup> Ἀλλὰ πολλὰ μολλον τὰ δοκουντὰ μέλη τοῦ  
But much more the seeming members of the  
σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖα ἐστὶ  
body more feeble to be, necessary it is;  
<sup>23</sup> καὶ ἃ δοκούμεν ἀτιμότερα εἶναι τοῦ σώματος,  
and those we think less honorable to be of the body,  
τούτοις τιμὴν περισσότεραν περιτιθέμεν· καὶ τὰ  
to these honor more abundant we place around; and the  
ἀσχημονα ἡμῶν εὐσχημοσύνην περισσότεραν  
uncomely parts of us comeliness more abundant  
ἔχει· <sup>24</sup> τὰ δὲ εὐσχημονα ἡμῶν, οὐ χρείαν ἔχει.  
has; the but comely parts of us, no need has.  
Ἀλλ' ὁ θεὸς συνεκράσε το σῶμα, τῷ ὑστερουν-  
But the God combined the body, to the part being in-  
τι περισσότεραν δὸς τιμὴν, <sup>25</sup> ἵνα μὴ ἡ  
ferior more abundant having given honor, so that not may be  
σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπερ  
divisions in the body, but the same on behalf  
ἁλλήλων μεριμνῶσι τὰ μέλη. <sup>26</sup> Καὶ εἴτε  
of each other may be concerned the members. And whether

say—"Because I am not a Hand, I am no part of the BODY,"—is it for this not of the BODY?

<sup>16</sup> And if the EAR should say, "Because I am not an Eye, I am not of the BODY,"—is it for this not of the BODY?

<sup>17</sup> If the WHOLE BODY were an Eye, where is the HEARING? If the Whole were Hearing, where is the SMELL?

<sup>18</sup> But now, ‡ GOD has placed the MEMBERS, each One of them in the BODY, ‡ as he would.

<sup>19</sup> And if the WHOLE were One Member, where is the BODY?

<sup>20</sup> But now, indeed, there are Many Members, but One Body.

<sup>21</sup> The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

<sup>22</sup> But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

<sup>23</sup> and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

<sup>24</sup> but our COMELY parts have no Need. GOD, however, put together the BODY, having given \*some-what more abundantly to THAT part which WAS LACKING,

<sup>25</sup> so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

<sup>26</sup> and whether One

\* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which WAS LACK-  
ING.

‡ 18. verse 28.

‡ 18. Rom. xii. 3; 1 Cor. iii. 5; verse 11.

πασχει ἐν μέλος, συμπασχει παντα τα μελη·  
suffers one member, suffers with all the members;  
εἴτε δοξάζεται ἐν μέλος, συγχαίρει παντα τα  
or is glorified one member, rejoices with all the  
μελη. 27 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ  
members. You but are a body of Anointed, and  
μελη ἐκ μερους. 28 Καὶ οὐς μὲν ἐθετο ὁ θεὸς  
members from parts. And these indeed placed the God  
ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτερον  
in the congregation first apostles, second  
προφῆτας, τρίτον διδασκαλοῦς, ἐπειτα δυνα-  
prophets, third teachers, after that pow-  
μεις, εἴτα χαρίσματα ἰαμάτων, ἀντιληψείς,  
ers, then gracious gifts of cures, helpers,  
κυβερνήσεις, γένη γλωσσῶν. 29 Μὴ παντες,  
directors, kinds of tongues. Not all,  
ἀποστολοὶ; μὴ παντες, προφῆται; μὴ παντες,  
apostles? not all, prophets? not all,  
διδασκαλοὶ; Μὴ παντες, δυναμεις; 30 Μὴ παν-  
teachers? Not all, powers? Not all,  
τες, χαρίσματα ἐχουσιν ἰαμάτων; μὴ παντες,  
gracious gifts have of cures? not all,  
γλωσσῶν λαλοῦσι; μὴ παντες διερμηνεύουσι;  
with tongues speak? not all interpret?

31 Ζηλοῦτε δὲ τα χαρίσματα τα κρείττονα.  
You earnestly desire but the gracious gifts those better.  
Καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.  
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. 1 Εἰς τὰς γλωσσῶν τῶν

ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ  
men I speak and of the messengers, love but  
μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κυμβαλόν  
not I have, I have become brass sounding or a cymbal  
ἀλαλαζόν. 2 Καὶ εἰς ἔχω προφητείαν, καὶ  
noisy. And if I have prophecy, and

εἰδῶ τα μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,  
I know the secrets all and all the knowledge,  
καὶ εἰς ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη  
and if I have all the faith, so that mountains  
μεθίστανειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι.  
to remove, love but not have, nothing I am.

3 Καὶ εἰς ψάμωσιν πάντα τα ὑπαρχόντα μου,  
And if I bestow all the possessions of me,  
καὶ εἰς παραδῶ το σῶμα μου ἵνα κατησώμην,  
and if I should give the body of me so that it should be burned,  
ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ  
love but not have, nothing I am profited. The

ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ  
love suffers long, is gentle; the love not  
ζηλοῖ. \* [ἡ ἀγάπη] οὐ περπερευεται, οὐ φυσί-  
envies; [the love] not is boastful, not is puffed

Member suffer, All the MEMBERS sympathize; or, whether \* One Member is glorified, All the MEMBERS rejoice with it.

27 Now † you are a Body of Christ, † and Members in part.

28 And those whom † GOD placed in the CONGREGATION, are first † Apostles; second, † Prophets; third, Teachers; next, † Powers; then, † Gifts of Cures; † Assistants; † Directors; different Languages.

29 All are not Apostles; all are not Prophets; all are not Teachers; all are not Powers;

30 all have not Gifts of Cures; all do not speak in different Languages; all do not interpret.

31 † But you earnestly desire the \* MORE EMINENT GIFTS; and yet a much more Excellent Way I point out to you.

### CHAPTER XIII.

1 If I should speak in the LANGUAGES OF MEN and of ANGELS, but have not Love, I have become sounding Brass or a noisy Cymbal.

2 And if I have † Prophecy; and know all SECRETS and All KNOWLEDGE, and if I have All Faith, so as to remove Mountains, but have not Love, I am nothing.

3 † If I distribute all my POSSESSIONS in feeding the poor, and if I deliver up my BODY to be burned, but have not Love, I am profited nothing.

4 † LOVE suffers long and is kind. LOVE does not envy. LOVE is not boastful; is not puffed up;

\* VAT. MANUSCRIPT.—26. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—omit.  
† 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 30. † 28.  
Eph. iv. 11. † 28. Eph. ii. 20; iii. 5. † 28. Acts xiii. 1; Rom. xii. 6. † 28.  
verse 10. † 28. verse 9. † 28. Num. xi. 17. † 28. Rom. xii. 8; 1 Tim. v. 17;  
Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 39. † 2. 1 Cor. xii. 8—10, 28; xiv. 1, &c. See  
Matt. vii. 22. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.



οὐται, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ  
up, not acts unbecomingly, not seeks the things of herself, not

παροξύνεται, οὐ λογιζέται τὸ κακόν, <sup>6</sup> οὐ χαιρεῖ  
is provoked to anger, not imputes the evil, not rejoices

ἐπὶ τῇ ἀδικίᾳ, συγχαιρεῖ δὲ τῇ ἀληθείᾳ, <sup>7</sup> παν-  
in the iniquity, rejoices with but the truth, all things

τὰ στέγει, πάντα πιστεύει, πάντα ἐλπίζει,  
covers, all things believes, all things hopes,

πάντα ὑπομένει. <sup>8</sup> ἡ ἀγάπη οὐδεποτε ἐκπίπτει.  
all things endures; the love not at any time falls off;

εἴτε δὲ προφητεῖαι, καταργηθῶσονται· εἴτε  
whether but prophecies, they will be done away; whether

γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθη-  
tongues, they will cease; whether knowledge, it will be done

σεται, <sup>9</sup> Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ  
away From parts for we know, and from

μέρους προφητεύομεν· <sup>10</sup> ὅταν δὲ ἐλθῇ τὸ  
parts we prophecy; when but may come the

τέλειον, \* [τότε] τὸ ἐκ μέρους καταργηθήσεται.  
perfect, [then] that from parts will be done away.

<sup>11</sup> Ὅτε ἡμὴν νηπίος, ὥς νηπίος ἐλάλουν, ὥς  
When I was a babe, as a babe I spoke, as

νηπίος ἐφρόνουν, ὥς νηπίος ἐλογίζομην· ὅτε  
a babe I thought, as a babe reasoned; since

\* [δὲ] γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.  
[but] I have become a man, I have put away the things of the babe.

<sup>12</sup> Βλεπομένον γὰρ ἀρτί δι' εἰσοπτροῦ ἐν αἰνίγματι,  
We see for now through a glass in an enigma,

τότε δὲ προσώπον πρὸς πρόσωπον· ἀρτί γινώσ-  
then but face to face; now I know

κῶ ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ  
from parts, then but I shall know fully even as also

ἐπεγνώσθην. <sup>13</sup> Νῦν δὲ μένει πίστις, ἐλπίς,  
I am fully known. Now but abides faith hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ  
love, the three these; greater but of these the

ἀγάπη. ΚΕΦ. ΙΔ', <sup>14</sup> <sup>1</sup> Διωκετε τὴν ἀγα-  
love. Pursue you the love;

πὴν· ζήλουτε δὲ τὰ πνευματικά, μᾶλλον δὲ  
earnestly desire but the spirituals, rather but

ἵνα προφητεύητε. <sup>2</sup> Ὁ γὰρ λαλῶν γλῶσση,  
that you may prophecy. The for one speaking with a tongue,

5 acts not unbecom-  
ingly; † seeks not \* THAT  
which is not HER OWN; is  
not provoked to anger;  
does not impute evil;

6 † rejoices not with  
INIQUITY, † but rejoices  
with the TRUTH;

7 covers all things;  
believes all things; hopes  
for all things; endures all  
things.

8 Love fails not at any  
time; but if there be  
"Prophecies," they will  
be done away; or if,  
"Languages," they will  
cease; or if, "Knowledge,"  
it will be made useless.

9 For Partitively we  
know, and Partitively we  
prophecy;

10 but when the PER-  
FECT thing comes, THAT  
which is PARTITIVE will be  
done away.

11 When I was a Child,  
as a Child I talked; as a  
Child I thought; as a  
Child I reasoned; but  
when I became a Man, I  
put away the MANNERS of  
the CHILD.

12. For † now we see  
through a † [dim] Glass  
obscurely; but then we  
shall see Face to Face.  
Now, I know Partitively,  
but then I shall know  
fully, even as also I have  
been fully known.

13 But now these  
THREE remain,—Faith,  
Hope, Love;—but of these  
the greatest is LOVE.

## CHAPTER XIV.

1 Ardently pursue LOVE,  
and † be emulous of the  
SPIRITUAL gifts; † but  
rather that you may pro-  
phesy.

2 For HE who is SPEAK-  
ING in a foreign Language,

\* VATICAN MANUSCRIPT.—5. THAT which is not HER OWN.  
11. but—omit.

† 12. The *esoptrou* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like: through which they saw, indeed, the objects without, but obscurely.—*Bloomfield*.

‡ 5. 1 Cor. x. 24; Phil. ii. 4.  
§ 12. 2 Cor. iii. 18; v. 7; Phil. iii. 12.

‡ 6. Psal. x. 3; Rom. i. 32.  
‡ 1. 1 Cor. xii. 31.

‡ 6. 2 John 4.  
‡ 1. Num. xi. 25, 29.

ουκ ανθρωποις λαλει, αλλα τω θεω· ουδεις γαρ  
not to men speak, but to the God; no one for

ακουει, πνευματι δε λαλει μυστηρια· <sup>3</sup> ο δε  
hears, in spirit but he speaks mysteries; the but

προφητευων, ανθρωποις λαλει οικοδομην και  
one prophesying, to men speaks edification and

παρακλησιν και παραμυθιαν. <sup>4</sup> Ο λαλων  
exhortation and consolation. The one speaking

γλωσση, εαυτον οικοδομει· ο δε προφητευων,  
with a tongue, himself builds up; the but one prophesying,

εκκλησιαν οικοδομει. <sup>5</sup> Θελω δε παντας υμας  
a congregation builds up. I wish and all you

λαλειν γλωσσαις, μαλλον δε ινα προφη-  
to speak with tongues, rather but that you may

τευhte· μειζων γαρ ο προφητευων η ο λαλων  
prophesy; greater for the one prophesying than the one speaking

γλωσσαις, εκτος ει μη διερμηνευη, ινα η εκκλη-  
with tongues, unless if not he should interpret, so that the congrega-

σια οικοδομην λαβη. <sup>6</sup> Νυνι δε, αδελφοι, εαν  
tion edification may receive. Now but, brethren, if

ελθω προς υμας γλωσσαις λαλων, τι υμας  
I should come to you with tongues speaking, what you

ωφελησω, εαν μη υμιν λαλησω η εν αποκαλυ-  
shall I profit, if not to you I shall speak either in a revelation,

ψει, η εν γνωσει, η εν προφητεια, η εν διδαχη;  
or in knowledge, or in a prophecy, or in teaching?

<sup>7</sup> Ομως τα αψυχα φωνην διδοντα, ειτε αυ-  
In like manner the things without life a sound giving, whether a

λος, ειτε κιθαρα, εαν διαστολην τοις φθογγοις μη  
flute, or a harp, if a difference to the notes not

δω, πως γνωσθησεται το αυλουμενον η  
they should give, how shall be known that being played on flute or

το κιθαριζομενον; <sup>8</sup> Και γαρ εαν αδηλον φωνην  
that being played on harp? Also for if an uncertain sound

σαλπιγξ δω, τις παρασκευασεται εις πολε-  
a trumpet should give, who will prepare himself for battle?

μον; <sup>9</sup> Ουτω και υμεις δια της γλωσσης εαν  
So also you through the tongue if

μη ευσημον λογον δωτε, πως γνωσθησεται το  
not a well-marked word you give, how shall be known that

λαλουμενον, εσεσθε γαρ εις αερα λαλουντες.  
having been spoken? you will be for into air speaking.

<sup>10</sup> Τοσαυτα, ει τυχοι, γενη φωνων εστιν εν κοσ-  
So many, if it may be, kinds of voices is in world,

μω, και ουδεν \* [αυτων] αφωνον. <sup>11</sup> Εαν ουν  
and no one [of them] unmeaning. If then

is not speaking to Men, but to \* God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

<sup>3</sup> HE who is PROPHESY-ING, however, speaks to Men for Edification, and Exhortation, and Consolation.

<sup>4</sup> The SPEAKER in a foreign Language edifies Himself; but HE who PROPHESES edifies the Congregation.

<sup>5</sup> I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHESES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

<sup>6</sup> And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by † a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

<sup>7</sup> In like manner, IN-ANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no \* Difference of Sound, how will the TUNE on the FLUTE OR HARP be known?

<sup>8</sup> For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

<sup>9</sup> So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT is SPOKEN? For you will be speaking to the Air.

<sup>10</sup> It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

\* VATICAN MANUSCRIPT.—2. God.

7. Difference of Sound.

10 of them—omit

† 6. ver. 26.

μη ειδω την δυναμιν της φωνης, εσομαι τω  
not I know the power of the voice, I shall be to the

λαλουντι βαρβαρος· και ο λαλων, εν εμοι βαρ-  
one speaking a barbarian; and the one speaking, to me a bar-

βαρος. <sup>12</sup> Ούτω και υμεις, επει ζηλωται εστε  
barian. So also you, since zealots you are

πνευματων, προς την οικαδομην της εκκλησιας  
for spirits, for the building up of the congregation

ζητειτε ινα περισσευητε. <sup>13</sup> Διωτερ ο λαλων  
seek you that you may abound. Wherefore the one speaking

γλωσση, προσευχεσθω ινα διερμηνευη. <sup>14</sup> Εαν  
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσση, το πνευμα μου  
for I pray in a tongue, the spirit of me

προσευχεται, ο δε νους μου ακαρπος εστι. <sup>15</sup> Τι  
prays, the but mind of me unfruitful is. What

ουν εστι; Προσευξομαι τω πνευματι, προσευ-  
then is it? I will pray with the spirit, I will

ξομαι δε και τω νοι· ψαλω τω  
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω \* [δε] και τω νοι.  
spirit I will sing praise [but] also with the understanding.

<sup>16</sup> Επει, εαν ευλογησης τη πνευματι, ο αναπλη-  
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων των τοπων του ιδιωτου πως ερει το αμην  
the place of the private person how shall say the so be it

επι τη ση ευχαριστια; επειδη τι λεγεις ουκ  
on the thy thanksgiving? since what thou sayest not

οιδε. <sup>17</sup> Συ μεν γαρ καλως ευχαριστεις· αλλ'  
he knows. Thou indeed for well givest thanks; but

ο ετερος ουκ οικοδομεται.  
the other not is built up.

<sup>18</sup> Ευχαριστω τω θεω, παντων υμων μαλλον  
I give thanks to the God, all of you more

γλωσσαις, λαλων· <sup>19</sup> αλλ' εν εκκλησια θελω  
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοος μου λαλησαι, ινα  
five words through the understanding of me to have spoken, that

και αλλους κατηχησω, η μυριους λιγους εν  
also others I may instruct, than a myriad words in

γλωσση. <sup>20</sup> Αδελφοι, μη παιδια γινεσθε ταις  
a tongue. Brethren, not children become you in the

φρεσιν· αλλα τη κακια νηπιαζετε, ταις δε  
minds; but in the evil be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; † I will sing praise in the SPIRIT, but I will sing praise also with ‡ the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY † Thanksgiving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to God, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, † become not Little Children in THOUGHT; (in EVIL, however, be infantile;) but in THOUGHT become fully mature.

\* VATICAN MANUSCRIPT.—15. but—omit.

† 15. Eph. v. 19; Col. iii. 16. † 15. Psa. xlvii. 7. † 16. 1 Cor. xi. 24. † 20. Psa. cxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 16; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2.

φρεσι τελειοι γινεσθε. <sup>21</sup> Εν τῷ νομῷ γεγ-  
minds perfect ones become you. In the law it has

ραπται· ὅτι ἐν ἑτερογλωσσοῖς καὶ ἐν χεῖλεσιν  
been written; That by other tongues and by lips

ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως  
others I will speak to the people this, and not even so

εἰσακουσονται μου, λέγει κύριος. <sup>22</sup> Ὡστε αἱ  
will they listen to me, says Lord. So that the

γλωσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστευου-  
tongues for a sign are, not to those believing,

σιν, ἀλλὰ τοῖς ἀπιστοῖς· ἡ δὲ προφητεία οὐ  
but to the unbeliever; the but prophesying not

τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστευουσιν. <sup>23</sup> Εὰν  
to the unbelieving, but to those believing. If

οὖν \* [συν] ἐλθῇ ἡ ἐκκλησία ὅλη ἐπὶ τὸ  
therefore should come [together] the congregation whole to the

αὐτό, καὶ πάντες γλωσσῶν λαλώσιν, εἰσελθῶσι  
same, and all with tongues should speak, should come in

δὲ ἰδιῶται, \* [ἡ ἀπιστοί,] οὐκ ἐροῦσιν, ὅτι  
and unlearned ones, [or unbelievers,] not will they say, that

μαινέσθε; <sup>24</sup> Εὰν δὲ πάντες προφητεύωσιν,  
you are mad? If but all should prophesy,

εἰσελθῇ δὲ τις ἀπίστος, ἡ ἰδιώτης, ἐλεγχεται  
should come in and any one unbelieving, or unlearned, he is convinced

ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>25</sup> τὰ  
by all, he is examined by all, the

κρυπτά τῆς καρδίας αὐτοῦ φανερά γίνονται· καὶ  
secrets of the heart of him manifest become; and

οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ  
so falling on a face he will worship the

θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς οὕτως ἐν ὑμῖν  
God, announcing, that the God really among you

ἐστι. <sup>26</sup> Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνερ-  
is. Why then is it, brethren? When you may

χῆσθε, ἕκαστος \* [ὑμῶν] ψαλμὸν ἔχει, διδα-  
some together, each one [of you] a psalm has, teach-

χὴν ἔχει, γλῶσσαν ἔχει, ἀποκαλύψιν ἔχει,  
ing has, a tongue has, a revelation has,

ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσ-  
an interpretation has; all things for building up let be

θῶ. <sup>27</sup> Εἴτα γλῶσση τις λαλεῖ, κατὰ δύο, ἢ  
done. If with a tongue any one speaks, by two, or

τὸ πλεῖστον τρεῖς, καὶ ἀνα μέρος· καὶ εἰς διερ-  
the most three, and in succession; and one let

μηνεύτω. <sup>28</sup> Εὰν δὲ μὴ ἢ διερμηνευτής,  
interpret. If but not may be an interpreter,

σιγατῶ ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ  
let him be silent in congregation; to himself but let him speak and

21 In the LAW it has been written, † "With  
"Other Languages, and  
"with the Lips of others,  
"I will speak to this  
"PEOPLE; and neither  
"so will the listen to me,  
"says the Lord."

22 So that the LAN-  
GUAGES are for a Sign,  
not to the BELIEVERS,  
but to the UNBELIEVERS;  
the PROPHESYING, how-  
ever, is not for the UN-  
BELIEVERS, but for the  
BELIEVERS.

23 If, therefore, the  
whole CONGREGATION  
should come into ONE  
PLACE, and all should  
speak in foreign Lan-  
guages, and there should  
come in illiterate persons  
or unbelievers, will they  
not say, † That you are  
insane?

24 But if all should  
prophesy, and any unbe-  
lieving or illiterate person  
should enter, he is con-  
vinced by all, he is exam-  
ined by all;

25 the SECRETS of his  
HEART become manifest;  
and so falling on his  
Face, he will worship  
God, announcing † That  
God is really among you.

26 Why then is it,  
Brethren, when you as-  
semble, each one has a  
Psalm—† has a Discourse  
\* has a Revelation—has a  
Language—has an Inter-  
pretation? † Let all things  
be done for Edification.

27 And if any one speak  
in a foreign Language, let  
it be by two, or at most  
three [sentences,] and in  
succession, and let one  
interpret;

28 but if there is no In-  
terpreter, let him be silent  
in the Congregation; and  
let him speak to Himself  
and to God.

\* VATICAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 26.  
if you—omit. 26. has a Revelation, has a Language, has an Interpretation.

† 21. Isa. xxviii. 11, 12. † 23. Acts ii. 13. † 25. Isa. xlv. 14; Zech. viii. 23  
\* 26. 1 Cor. xii. 8—10; verse 6. † 26. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph. iv. 12.

τω θεῷ. <sup>29</sup> Προφηται δε δυο η τρεις λαλει-  
to the God. Prophets but two or three let

τωσαν, και οἱ αλλοι διακρινετωσαν. <sup>30</sup> εαν δε  
speak, and the others discern; if but

αλλω αποκαλυφθη καθημενω, ο πρωτος σιγα-  
to another may be revealed sitting by, the first let be

τω. <sup>31</sup> Δυνασθε γαρ καθ' ένα παντες προφητευ-  
silent. You are able for one by one all to prophesy,

ειν, ινα παντες μανθανωσι, και παντες παρακα-  
that all may learn, and all may be

λωνται. <sup>32</sup> και πνευματα προφητων προφηταις  
comforted; and spirits of prophets to prophets

υποτασσεται. <sup>33</sup> ου γαρ εστιν ακαταστασιας ο  
are subject; not for is of confusion the

θεος, αλλ' ειρηνης. 'Ως εν πασαις ταις εκκλη-  
God, but of peace. As in all the congre-

σαις των ἁγιων, <sup>34</sup> αἱ γυναικες \*[ὕμων] εν  
gations of the saints, the women [of you] in

ταις εκκλησαις σιγατωσαν. ου γαρ επιτετραπ-  
the congregations let be silent; not for it has been

ται αυταις λαλειν, αλλ' υποτασσεσθαι, καθως  
permitted to them to speak, but to be submissive, as

και ο νομος λεγει. <sup>35</sup> Ει δε τι μαθειν θελου-  
even the law says. If and anything to learn they

σιν, εν οικῳ τους ιδιους ανδρας επερωτατωσαν  
wish, in a house the own husbands let them ask;

αισχυρον γαρ εστι γυναιξιν εν εκκλησιᾳ λα-  
an indecent thing for it is women in a congregation to

λειν. <sup>36</sup> Η αφ' ὑμων ο λογος του θεου εξηλθεν;  
speak. Or from you the word of the God went out?

η εις υμας μονους κατηντησεν; <sup>37</sup> Ει τις δοκει  
or to you alone did it come? If any one thinks

προφητης ειναι η πνευματικος, επιγινωσκετω  
a prophet to be or spiritual, let him acknowledge

ἃ γραφω ὑμιν, οτι κυριου εισιν εντο-  
the things I write to you, because of Lord they are command-

λαι. <sup>38</sup> ει δε τις αγνοει, αγνοειτω. <sup>39</sup> 'Ωστε,  
ments; if but any one is ignorant, let him be ignorant. So that,

αδελφοι, ζηλουτε το προφητευειν, και το  
brethren, be you zealous that to prophesy, and that

λαλειν γλωσσαις μη κωλυετε. <sup>40</sup> παντα δε  
to speak with tongues not hinder you; all things but

ευσχημονως και κατα ταξιν γινεσθω.  
in a becoming manner and according to order let be done.

<sup>29</sup> And let two or three Prophets speak, and † let the OTHERS judge;

<sup>30</sup> but if to another sitting by, there should be a Revelation, let the FIRST be silent.

<sup>31</sup> For you can all prophesy one by one, so that all may learn, and all may be com-

forted.

<sup>32</sup> And the Spiritual gifts of Prophets are subject to Prophets;

<sup>33</sup> for GOD is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,

<sup>34</sup> † let your WIVES be silent in the ASSEMBLIES; for it has not been per-

mitted to them to speak, † but \* let them be sub-

missive; † even as the LAW also says;

<sup>35</sup> and if they wish to learn anything, let them ask their OWN Hus-

bands at Home; for it is an indecent thing for \* a Woman to speak in the Assembly.

<sup>36</sup> Did the WORD of GOD go out from you, or did it only extend to you?

<sup>37</sup> † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, \* That they are Command-

ments of the Lord;

<sup>38</sup> but if any be igno-

rant, let him be ignorant.

<sup>39</sup> Wherefore, Brethren, † earnestly desire to PRO-

PHESY; and forbid not to \* SPEAK in foreign Lan-

guages;

<sup>40</sup> † but let all things be done in a becoming manner, and according to Order.

\* VATICAN MANUSCRIPT.—34. you—omit. 34. let them be submissive. 35. a Woman to speak. 37. That it is a Commandment of the Lord. 39. speak.

† 29. 1 Cor. xii. 10. † 34. 1 Tim. ii. 11, 12. † 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 34. Gen. iii. 16. † 37. 2 Cor. x. 7; 1 John iv. 6. † 39. 1 Cor. xii. 31; 1 Thess. v. 20. † 40. verse 33.

ΚΕΦ. ιε'. 15.

<sup>1</sup> Γνωρίζω δε ὑμιν, ἀδελφοί, το εὐαγγέλιον  
I declare but to you, brethren, the glad tidings  
ὃ εὐηγγελισαμην ὑμιν, ὃ καὶ παραλαβετε,  
which I announced as glad tidings to you, which also you received,  
ἐν ᾧ καὶ ἐστήκατε, <sup>2</sup> δι' οὗ καὶ σωζέσθε.  
in which also you have stood, through which also you are being saved;  
(τινὶ λόγῳ εὐηγγελισαμην ὑμιν εἰ κατεχετε.)  
(by a certain word I announced as glad tidings to you if you retain;)  
ἐκτος εἰ μὴ εἰκὴ ἐπιστευσάτε. <sup>3</sup> Παρέδωκα  
except if not inconsiderately you believed. I delivered  
γὰρ ὑμιν ἐν πρώτοις ὃ καὶ παρελάβον· ὅτι  
for to you among first things what also I received; that  
Χρῖστος ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,  
Anointed died on behalf of the sins of us,  
κατὰ τὰς γραφάς· <sup>4</sup> καὶ ὅτι ἐταφῆ, καὶ ὅτι  
according to the writings; and that he was buried, and that  
ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·  
he was raised the third day, according to the writings;  
<sup>5</sup> καὶ ὅτι ὠφθῆ Κηφᾶ, εἰτα τοῖς δώδεκα. <sup>6</sup> Ἐπει-  
and that he was seen by Cephas, then by the twelve. After that  
τα ὠφθῆ ἐπ' αὐτῶν πεντακοσίοις ἀδελφοῖς ἐφ' ἁπλᾶς,  
he was seen above by five hundred brethren at once,  
ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δὲ  
out of whom the greater number remain till now, some but  
καὶ ἐκοιμήθησαν. <sup>7</sup> Ἐπεὶ αὖτε ὠφθῆ Ἰακώβῳ· εἰτα  
also have fallen asleep. After that he was seen by James; then  
τοῖς ἀποστόλοις πᾶσιν. <sup>8</sup> Ἐσχάτον δὲ πάντων,  
by the apostles all. Last and of all,  
ὥσπερ ἐν τῷ ἐκτρωματί, ὠφθῆ καὶ μοι. <sup>9</sup> (Ἐγὼ  
just as if by the abortion, he was seen also by me. (I  
γὰρ εἰμι ὁ ἐλαχιστὸς τῶν ἀποστόλων· ὃς οὐκ  
for am the least of the apostles; who not  
εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδιώξα  
am fit to be called an apostle, because I persecuted  
τὴν ἐκκλησίαν τοῦ θεοῦ. <sup>10</sup> Χαρίτι δὲ τοῦ θεοῦ εἰμι  
the congregation of the God. By favor but of God I am  
ὃ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, οὐ κενὴ  
what I am; and the favor of him that to me, not vain  
ἐγενήθη, ἀλλὰ περισσοτέρως αὐτῶν πάντων  
was made, but more abundantly of them all  
ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ θεοῦ  
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS † which I evangelized to you, and which you received; in which also you have stood, † and through which you are being saved, if you retain a certain Word I evangelized to you; † unless, indeed, you believed inconsiderately.  
3 For I delivered to you among the chief things, † what also I received, That Christ died on behalf of our sins † according to the SCRIPTURES;  
4 and That he was buried; and That he was raised the THIRD Day † according to the SCRIPTURES;  
5 and That he was seen † by Cephas; then † by the TWELVE;  
6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now, but some have fallen asleep.  
7 After that, he was seen by James; then, † by all the APOSTLES;  
8 and, † last of all, he was seen by me also, as if by the ONE PREMATURELY BORN;  
9 for I am † the LEAST of the APOSTLES, who am not worthy to be called an Apostle, † because I persecuted the CHURCH of GOD.  
10 But what I am † I am by the Favor of God; and THAT FAVOR of his towards me was not fruitless; † for I labored more abundantly than all of them; † yet not I, \* but the FAVOR of GOD with me.

\* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

† 1. Gal. i. 11. † 2. Rom. i. 16; 1 Cor. i. 21. † 3. Gal. i. 12. † 3. Psa. xlii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18; xxvi. 23; 1 Pet. i. 11; ii. 24. † 4. Psa. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 46; Acts ii. 25—31; xlii. 33—35; xxvi. 22, 23; 1 Pet. i. 11. † 5. Luke xxiv. 34. † 5. Matt. xxviii. 17; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; Acts x. 41. † 7. Luke xxiv. 50; Acts i. 3, 4. † 8. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. † 9. Eph. iii. 8. † 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. † 10. Eph. ii. 7, 8. † 10. 2 Cor. xi. 23; xii. 11. † 10. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. iii. 7; Phil. ii. 13.

ἡ συν ἐμοί.) <sup>11</sup> Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι,  
that with me.) Whether therefore I, or they,

οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.  
thus we proclaim, and thus you believed.

<sup>12</sup> Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν  
If but Anointed is proclaimed, that out of dead ones

ἐγέρταί, πῶς λεγούσι τινες ἐν ὑμῖν, ὅτι  
has been raised, how say some among you, that

ἀνάστασις νεκρῶν οὐκ ἐστίν; <sup>13</sup> Εἰ δὲ ἀναστα-  
a resurrection of dead ones not is? If but a resurrec-

σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χριστὸς ἐγέρταί.  
tion of dead ones not is, not even Anointed has been raised;

<sup>14</sup> εἰ δὲ Χριστὸς οὐκ ἐγέρταί, κενὸν ἀρὰ το  
if but Anointed not has been raised, void then the

κηρύγμα ἡμῶν, κενὴ \* [δὲ] καὶ ἡ πίστις ὑμῶν.  
preaching of us, void [and] also the faith of you.

<sup>15</sup> Εὐρίσκομεθα δὲ καὶ ψευδομαρτυρεῖ τοῦ θεοῦ.  
We are found and even false witnesses of the God;

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἡγείρε  
because we testified concerning the God, that he raised up

τὸν Χριστόν, ὃν οὐκ ἡγείρεν, εἰπερ ἀρὰ νεκροὶ  
th: Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγείρονται. <sup>16</sup> Εἰ γὰρ νεκροὶ οὐκ ἐγείρον-  
not are raised up. If for dead ones not are raised

ται, οὐδὲ Χριστὸς ἐγέρταί. <sup>17</sup> εἰ δὲ Χριστὸς  
up, not even Anointed has been raised; if but Anointed

οὐκ ἐγέρταί, ματαία ἡ πίστις ὑμῶν· ἐτι ἐστε  
not has been raised, deceptive the faith of you; still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>18</sup> ἀρὰ καὶ οἱ κοιμηθέν-  
in the sins of you; then also those havin fallen

τες ἐν Χριστῷ, ἀπώλοντο. <sup>19</sup> Εἰ ἐν τῇ ζῳῇ  
asleep in Anointed, perished. If in the life

ταύτῃ ἡλπικότες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-  
this having been hoping we are in Anointed alone, more

εινότεροι πάντων ἀνθρώπων ἐσμεν. <sup>20</sup> Νῦν δὲ  
pitiable of all men we are. Now but

Χριστὸς ἐγέρταί ἐκ νεκρῶν, ἀπαρχὴ τῶν  
Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημένων.  
having fallen asleep.

<sup>21</sup> Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ  
Since for through a man the death, also

δι' ἀνθρώπου ἀνάστασις νεκρῶν. <sup>22</sup> Ὡς περ  
through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω  
for in the Adam all die, so

καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθῶσονται.  
also in the Anointed all will be made alive.

<sup>11</sup> Whether I, then, or  
then, thus we preach,  
and thus you believed.

<sup>12</sup> But if it is pro-  
claimed That Christ has  
been raised from the  
Dead, how say some  
among you That there  
is not a Resurrection of  
the Dead?

<sup>13</sup> But if there is not  
a Resurrection of the Dead,  
neither has Christ been  
raised;

<sup>14</sup> and if Christ has  
not been raised, void cer-  
tainly is our PROCLAMA-  
TION, and void is your  
FAITH.

<sup>15</sup> And we are found  
even False witnesses con-  
cerning GOD; ‡ Because  
we testified in regard to  
GOD, That he raised up  
the ANOINTED one; whom  
he did not raise up, if  
indeed Dead persons are  
not raised.

<sup>16</sup> For if Dead persons  
are not raised up, neither  
has Christ been raised;

<sup>17</sup> and if Christ has  
not been raised, your  
FAITH \* is deceptive;  
‡ you are still in your  
SINS;

<sup>18</sup> then, also, THOSE  
HAVING FALLEN ASLEEP  
in Christ, have perished.

<sup>19</sup> ‡ If in this LIFE  
only we have hope in  
Christ, we are more piti-  
able than All Men.

<sup>20</sup> But now ‡ Christ has  
been raised from the  
Dead, ‡ a First-fruit of  
THOSE HAVING FALLEN  
ASLEEP.

<sup>21</sup> For ‡ since through  
a Man, there is \* Death,  
‡ through a Man, also,  
there is a Resurrection of  
the Dead;

<sup>22</sup> for as by ADAM All  
die, so by the ANOINTED  
also, will All be restored to  
life.

\* VATICAN MANUSCRIPT.—14. and—omit.

17. is deceptive.

21. Death.

‡ 13. 1 Thess. iv. 14.

‡ 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30.

‡ 17. Rom. iv. 25

‡ 19. 2 Tim. iii. 12.

‡ 20. 1 Pet. i. 3.

‡ 20. Acts xxvi. 23;

verse 23; Col. i. 18;

Rev. i. 5.

‡ 21. Rom. v. 12, 17.

‡ 21. John xi. 25; Rom. vi. 23.

23 Ἐκαστος δε εν τῷ ιδίῳ ταγματι· ἀπαρχὴ  
Each one and in the own band; a first-fruit  
Χριστος, εἵτα οἱ τοῦ Χριστοῦ, εν τῇ παρου-  
Anointed, after that those of the Anointed, in the presence  
σῖα αὐτοῦ. 24 εἵτα τὸ τέλος, ὅταν παρα-  
of him; then the end, when he should have de-  
δῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν  
livered up the kingdom to the God and father, when  
καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξου-  
he should have abrogated all government and all autho-  
σίαν καὶ δύναμιν. 25 Δεῖ γὰρ αὐτὸν βασιλευ-  
rity and power. It behoves for him to reign,  
εἰν, ἀχρὶς οὐ ἀν θῇ πάντας τοὺς ἐχθροὺς  
till he may have placed all the enemies  
ὑπο τοὺς ποδας αὐτοῦ. 26 Ἐσχάτος ἐχθρὸς  
under the feet of him. Last enemy  
καταργεῖται ὁ θάνατος. 27 πάντα γὰρ ὑπέτα-  
is rendered powerless the death; all things for he subjected  
ξεν ὑπο τοὺς ποδας αὐτοῦ. Ὅταν δε εἴπῃ,  
under the feet of him. When but it may be said,  
ὅτι πάντα ὑποτετακται, δηλον, ὅτι ἐκτος τοῦ  
that all things have been subjected, it is evident, that is excepted the  
ὑποταξάντος αὐτῷ τὰ πάντα. 28 Ὅταν δε ὑπο-  
one having subjected to him the all things. When but may be  
ταγῇ αὐτῷ τὰ πάντα, τότε \* [καὶ] αὐτὸς ὁ υἱὸς  
subjected to him the all things, then [also] himself the son  
ὑποταγῇσεται τῷ ὑποταξάντι αὐτῷ τὰ πάντα,  
will be subject to the one having subjected to him the all things,  
ἵνα ἡ ὁ θεὸς \* [τὰ] πάντα εν πᾶσιν. 29 Ἐπει  
so that may be the God [the] all things in all. Otherwise  
τι ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκ-  
what shall they do those being dipped on behalf of the dead  
ρων, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τι καὶ  
ones, if at all dead ones not are raised up? why and  
βαπτίζονται ὑπὲρ αὐτῶν; 30 Τι καὶ ἡμεῖς κιν-  
are they dipped on behalf of them? Why and we are in  
δυνευομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν ἀποθ-  
danger every hour. Every day I  
νήσκω, νῆ τὴν ὑμετέραν καυχῆσιν, ἣν ἐχω εν  
die, by the your boasting, which I have in  
Χοιστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 Εἰ κατὰ  
Anointed Jesus the Lord of us. If according to

23 But † each one in his own rank; Christ a First-fruit; afterwards, those who are CHRIST's at his APPEARING.

24 (Then, the END, when he shall give up the KINGDOM to the GOD and Father; when he shall have abrogated All Government and All Authority and Power.

25 For he must reign † till he has placed All ENEMIES under his FEET.

26 Even DEATH, the Last Enemy, † will be rendered powerless;

27 for † he has subjected All things under his FEET. But when he says that All things are subjected, it is manifest that HE is excepted, who HAS SUBJECTED ALL things to him.

28 † And when he shall have subdued ALL things to him. † then the SON himself will be subject to HIM who SUBDUED ALL things to him, that GOD may be all in All.)

29 † Otherwise, what will THOSE do who are BEING IMMERSed on behalf of the DEAD? If the Dead are not raised at all, why then are they immersed on their behalf?

30 and † why are we in danger Every Hour?

31 I solemnly declare, † by \* the BOASTING concerning you, Brethren, which I have in Christ Jesus our LORD, † † that I am dying daily.

\* VATICAN MANUSCRIPT.—28. also—omit. Brethren, which.

28. the—omit.

31. YOUR boasting,

† 29. *Ciarke*, after saying that this is the most difficult passage in the New Testament, and quoting Matt. xx. 22, 23; Mark x. 38; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense." † 31. Or, that Every Day I am exposed to death.

† 23. verse 20; 1 Thess. iv. 15—17. † 25. Psal. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 13. † 26. 2 Tim. i. 10; Rev. xx. 14. † 27. Psal. viii. 6; Heb. ii. 8. † 28 Phil. iii. 21. † 28. 1 Cor. iii. 23; xi. 3. † 30. 2 Cor. xi. 26; Gal. v. 11. † 31 1 Thess. ii. 19. † 31. Rom. viii. 36; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xi. 23.



ἄνθρωπον ἐθνηριομαχῆσα ἐν Ἐφεσῷ, τί μοι τό  
man I fought with a wild beast in Ephesus, what to me the  
οφέλος; εἰ νεκροὶ οὐκ ἐγείρονται, φαγώμεν καὶ  
profit? if dead ones not are raised up, we may eat and  
πιώμεν· αὐριον γὰρ ἀποθνήσκομεν. <sup>33</sup> Μὴ πλα-  
we may drink; to-morrow for we die. Not be you  
νάσθε. Φθειρουσὶν ἡθὴ χρηστὰ ὁμιλίας κακαί.  
led astray. Corrupt habits virtuous companionships evil.  
<sup>34</sup> Ἐκνηψάτε δικαίως, καὶ μὴ ἁμαρτανέτε· ἄγνων·  
Awake you as it is fit, and not sin you; igno-  
σιαν γὰρ θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν  
rance for of God some have; for shame  
ὑμῖν λέγω. <sup>35</sup> Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται  
to you I speak. But will say some one; How are raised up  
οἱ νεκροί; ποίῳ δὲ σωματί ἔρχονται; <sup>36</sup> Ἀφ-  
the dead ones? in what and body do they come? O fool-  
ρον· σὺ δὲ σπείρεις, οὐ ζῶοποιεῖται, εἰ μὴ  
ish one; thou what sowest, not is made alive, if not  
ἀποθάνῃ· <sup>37</sup> καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γένη-  
it should die; and what thou sowest, not that body that going  
σομενον σπείρεις, ἀλλὰ γυμνον κοκκόν, εἰ  
to be born thou sowest, but a naked grain, if  
τύχοι, σίτου, ἢ τίνος τῶν λοιπῶν· <sup>38</sup> ὁ δὲ θεὸς  
it may happen, of wheat, or some of the others; the but God  
αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ  
to it gives a body as he willed, and to each  
τῶν σπερμάτων \* [το] ἰδίον σῶμα. <sup>39</sup> Οὐ πασα  
of the seeds [the] own body. Not all  
σὰρξ, ἡ αὕτη σὰρξ· ἀλλὰ ἀλλή μὲν ἀνθρώπων,  
flesh, the same flesh: but one indeed of men,  
ἀλλή δὲ σὰρξ κτηνῶν, ἀλλή δὲ ἰχθύων, ἀλλή  
another and flesh of cattle, another and of fishes, another  
δὲ πτηνῶν. <sup>40</sup> Καὶ σῶματα ἐπουρανία, καὶ  
and of birds. And bodies heavenly, and  
σῶματα ἐπιγεία· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-  
bodies earthly; but one indeed that of the heaven-  
νίων δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. <sup>41</sup> Ἀλλή  
lies glory, another and that of the earthlies. One  
δόξα ἡλίου, καὶ ἀλλή δόξα σελήνης, καὶ ἀλλή  
glory of sun, and another glory of moon, and another  
δόξα ἀστερῶν· ἀστὴρ γὰρ ἀστερος διαφέρει ἐν  
glory of stars; a star for from a star differs in  
δόξῃ. <sup>42</sup> Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.  
glory. Thus and the resurrection of the dead ones.  
Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·  
It is sown in corruption, it is raised in incorruption;  
<sup>43</sup> σπείρεται ἐν αἰμιᾷ, ἐγείρεται ἐν δόξῃ· σπεί-  
it is sown in dishonor, it is raised in glory; tis  
ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·  
sown in weakness, it is raised in power;

<sup>32</sup> If, as men do, † I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, † Let us eat and drink, for to-morrow we die.

<sup>33</sup> Be not led astray; † vicious intercourse corrupts virtuous Habits.

<sup>34</sup> † Awake to sobriety, as it is fit, and sin not; † for some are Ignorant of God; † for Shame to you I say it.

<sup>35</sup> But some one will say, "How are the Dead raised up? and in What Body do they come?"

<sup>36</sup> O senseless man! † what thou sowest is not made alive unless it die;

<sup>37</sup> and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

<sup>38</sup> but GOD gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

<sup>39</sup> All Flesh is not the SAME Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another \* of Birds, and Another of Fishes.

<sup>40</sup> and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

<sup>41</sup> There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

<sup>42</sup> † And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

<sup>43</sup> † it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

\* VATICAN MANUSCRIPT.—38. the—omit.

39. of Birds, and another of Fishes.

† 32. 2 Cor. i. 8. † 32. Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. † 33. 1 Cor. v. 6. † 34. Rom. xiii. 11; Eph. v. 14. † 34. 1 Thess. iv. 5. † 34. 1 Cor. vi. 5. † 36. John xii. 24. † 42. Dan. xii. 3; Matt. xiii. 43. † 43. Phil. iii. 21

44 σπείρεται σωμα ψυχικόν, ἐγείρεται σωμα  
it is sown a body soulical, it is raised a body  
πνευματικόν. Ἔστι σωμα ψυχικόν, καὶ ἐστὶ  
spiritual. Is a body soulical, and is  
\* [σωμα] πνευματικόν. 45 Οὕτω καὶ γεγραπται.  
[a body] spiritual. So and it has been written;  
Ἐγένετο ὁ πρῶτος \* [ἄνθρωπος] Ἀδὰμ εἰς ψυχὴν  
Was made the first [man] Adam into a soul  
ζῶσαν· ὁ ἐσχατός Ἀδὰμ εἰς πνεῦμα ζωοποιούν.  
living; the last Adam into a spirit life-giving.  
46 Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ  
But not first the spiritual, but the  
ψυχικόν· ἐπεὶ τὰ τὸ πνευματικόν. 47 Ὁ πρῶτος  
soulical; afterwards the spiritual. The first  
ἄνθρωπος, ἐκ γῆς χοῖκος· ὁ δευτέρος ἄνθρωπος,  
man, from earth earthy; the second man,  
\* [ὁ κύριος] ἐξ οὐρανοῦ. 48 Οἷος ὁ χοῖκος, τοι-  
[the Lord] from heaven. Of what kind the earthy, such  
οὔτοι καὶ οἱ χοῖκοι· καὶ οἷος ὁ ἐπουρανίος,  
like also the earthy ones; and of what kind the heavenly,  
τοιοῦτοι καὶ οἱ ἐπουρανιοί· 49 καὶ καθὼς ἐφορεσ-  
such like also the heavenly ones; and even as we bore  
αμεν τὴν εἰκόνα τοῦ χοῖκου, φερεσόμεν καὶ τὴν  
the image of the earthy, we shall bear also the  
εἰκόνα τοῦ ἐπουρανίου. 50 Τοῦτο δὲ φημι,  
image of the heavenly. This and I say,  
ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ  
brethren, that flesh and blood a kingdom of God  
κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν  
to inherit not are able, nor the corruption the  
ἀφθαρσίαν κληρονομεῖ. 51 Ἰδού, μυστήριον  
incorruption shall inherit. Lo, a mystery  
ὑμῖν λεγώ· Πάντες μὲν οὐ κοιμηθησόμεθα·  
to you I speak; All indeed not we shall be asleep;  
πάντες δὲ ἀλλαγησόμεθα, 52 ἐν ἀτομῳ, ἐν ῥι-  
all but we shall be changed, in a moment, in a twink-  
πῇ ὀφθαλμοῦ, ἐν τῇ ἐσχατῇ σαλπιγγί. (Σαλ-  
ling of an eye, in the last trumpet. (It shall  
πιστεῖ γὰρ, καὶ οἱ νεκροὶ ἐγερθησονται ἀφθαρ-  
sound for, and the dead ones shall be raised incor-  
τοι, καὶ ἡμεῖς ἀλλαγησόμεθα.) 53 Δεῖ γὰρ  
ruptible, and we shall be changed.) It is necessary for  
τὸ φθαρτὸν τοῦτο ἐνδυσασθαι ἀφθαρσίαν, καὶ  
the corruptible this to be clothed with incorruption, and  
τὸ θνητὸν τοῦτο ἐνδυσασθαι ἀθανασίαν.  
the mortal this to be clothed with immortality.  
54 Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδυσῇται ἀφθαρ-  
When but the corruptible this shall be clothed with incor-  
σίαν, καὶ τὸ θνητὸν τοῦτο ἐνδυσῇται ἀθανασίαν,  
ruption, and the mortal this shall be clothed with immortality,

44 it is sown an animal Body, it is raised a spiritual Body. \* If there is an animal Body, there is also a spiritual Body.

45 And so it has been written, The FIRST Adam † "became a living Soul;" † the LAST Adam, † a life-giving Spirit.

46 The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

47 † The FIRST Man was from the Ground, † earthy; the SECOND Man is † from Heaven.

48 Of what kind the EARTHY one, such also the EARTHY ones; † and of what kind the HEAVENLY one, such also the HEAVENLY ones;

49 and † even as we bore the LIKENESS of the EARTHY one, † we shall also bear the LIKENESS of the HEAVENLY one.

50 And I say this, Brethren, Because † Flesh and Blood cannot inherit the Kingdom of God; nor shall CORRUPTION inherit INCORRUPTION.

51 Behold! a Secret I disclose to you; † We shall not all sleep, but we shall all be changed,—

52 in a Moment, in the Twinkling of an Eye, at the LAST Trumpet; † for it will sound, and the DEAD will be raised incorruptible, and we shall be changed.

53 For this CORRUPTIBLE must be clothed with Incorruptibility, and † this MORTAL must be clothed with Immortality.

54 And when this CORRUPTIBLE shall be clothed with Incorruptibility, and this MORTAL, shall be

\* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—omit. 45. Man—omit. 47. the Lord—omit.

† 45. Gen. ii. 7. † 45. Rom. v. 14. † 45. John v. 21; vi. 33, 39, 40, 54, 57; Phil. iii. 21; Col. iii. 4. † 47. John iii. 31. † 47. Gen. ii. 7; iii. 19. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 21. † 49. Gen. v. 3. † 49. Phil. iii. 21; 1 John iii. 2. † 50. John iii. 3, 5. † 51. 1 Thess. iv. 15—17. † 52. Matt. xxiv. 31; John v. 21; 1 Thess. iv. 16. † 53. 2 Cor. v. 4.

τοτε γενησεται ο λογος ο γεγραμμενος· Κατε-  
 then will happen the word that having been written; Was  
 ποτη ο θανατος εις νικος. <sup>55</sup> Που σου, θανα-  
 swallowed up the death into victory. Where of thee, O death,  
 τε, το κεντρον; που σου, 'αδη, το νικος;  
 the sting? where of thee, O unseen, the victory?  
<sup>56</sup> Το δε κεντρον του θανατου, η αμαρτια· η δε  
 The but sting of the death, the sin; the and  
 δυναμις της αμαρτίας, ο νομος. <sup>57</sup> Τω δε θεω  
 power of the sin, the law. To the but God  
 χαρις, τω διδοντι ημιν, το νικος δια του  
 Thanks, to the one having given to us, the victory through the  
 κυριου ημων Ιησου Χριστου. <sup>58</sup> 'Ωστε, αδελ-  
 Lord of us Jesus Anointed. Wherefore, breth-  
 φοι μου αγαπητοι, εδραιoi γινεσθε, αμετακινη-  
 ren of me beloved, steadfast be you, unmoveable,  
 τοι, περισσεuοντες εν τω εργω του κυριου  
 abounding in the work of the Lord  
 παντοτε, ειδοτες, οτι ο κοπος υμων ουκ εστι  
 at all times, knowing, that the labor of you not is  
 κενος εν κυριω.  
 vain in Lord.

## ΚΕΦ. ις'. 16.

<sup>1</sup> Περι δε της λογιας της εις τους αγιους,  
 Concerning and the collection that for the saints,  
 ωσπερ διαταξα ταις εκκλησιαις της Γαλατίας,  
 as I appointed to the congregations of the Galatia,  
 ουτω και υμεις ποιησατε. <sup>2</sup> Κατα μιαν σαββα-  
 so also you do. Every first of week  
 των εκαστος υμων παρ' εαυτω τιθετω, θησαυ-  
 each one of you by itself let him place, treasur-  
 ριζων, ο.τι αν ευοδωται· ινα μη οταν  
 ing up, what thing he may be prospered; so that not when  
 ελθω, τοτε λογiai γινωνται. <sup>3</sup> 'Οταν δε  
 I may come, then collections may be made. When and  
 παραγενωμαι, ους εαν δοκιμασητε, δι' επισ-  
 I may arrive, whom if you may approve, by let-  
 τολων φουτους πεμψω απενεγκειν την χαριν  
 ters these I will send to carry the gift  
 υμων εις 'Ιερουσαλημ· <sup>4</sup> εαν δε 'η αξιον του  
 of you to Jerusalem; if but it may be worthy of the  
 καμε πορευεσθαι, συν εμοι πορευονται.  
 even me to go, with me they shall go.  
<sup>5</sup> Ελευσομαι δε προς υμας, οταν Μακεδονιαν  
 I will come but to you, when Macedonia  
 διελθω· (Μακεδονιαν γαρ διερχομαι)  
 I may have passed through; Macedonia for I pass through;  
 προς υμας δε τυχον παραμενω, η και παρα-  
 with you and it may happen I will remain, or even I shall

clothed with Immortality,  
 then will THAT WORD be  
 accomplished which HAS  
 BEEN WRITTEN, † "DEATH  
 was swallowed up in Vic-  
 tory!"

<sup>55</sup> Where, O Death! is  
 Thy STING? Where, O  
 Hades! is Thy Victory?

<sup>56</sup> The STING OF DEATH  
 is SIN, and the † POWER OF  
 SIN is the LAW;

<sup>57</sup> † but Thanks to  
 THAT GOD, who GIVES us  
 † the VICTORY, through  
 our LORD, Jesus Christ.

<sup>58</sup> † Wherefore, my be-  
 loved Brethren, be you set-  
 tled, unmoved, abounding  
 in the WORK of the LORD  
 at all times, knowing That  
 your LABOR is not in vain  
 in the Lord.

## CHAPTER XVI.

<sup>1</sup> And concerning † the  
 COLLECTION which is for  
 the SAINTS;—as I di-  
 rected the CONGREGA-  
 TIONS of GALATIA, so also  
 do you.

<sup>2</sup> † Every † First day of  
 the Week, let each of you  
 lay something by itself,  
 depositing as he may be  
 prospered, so that when  
 I come Collections may  
 not then be made.

<sup>3</sup> And when I arrive,  
 † the persons whom you  
 may authorize by Letters,  
 I will send to convey your  
 GIFT to Jerusalem;

<sup>4</sup> † and if it be proper  
 that even I should go,  
 they shall go with me.

<sup>5</sup> And I will come to  
 you, † when I have passed  
 through Macedonia; for  
 I am coming by Mace-  
 donia;

<sup>6</sup> and, perhaps, I shall  
 remain with You, or even

† 2. As *kata polin* signifies every city; and *kata meena*, every month; and Acts xiv. 23, *kata ekklesian*, in every church; so *kata mian sabbatoon* signifies the first day of every week.—*Macknight*.

† 54. Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14.

† 57. Rom. vii. 25.

† 58. 2 Pet. iii. 14.

† 1. Acts xi.

† 2. Acts xx. 7.

† 57. 1 John v. 4, 5.

† 58. 2 Pet. iii. 14.

† 1. Acts xi.

† 2. Acts xx. 7.

† 56. Rom. iv. 15; v. 15; vii. 5, 13.

† 57. 1 John v. 4, 5.

† 58. 2 Pet. iii. 14.

† 1. Acts xi.

† 2. Acts xx. 7.

† 2. Acts xx. 7.

† 2. Acts xx. 7.

† 2. Acts xx. 7.

† 2. Acts xx. 7.

χειμασω, ἵνα ὑμεῖς με προπεμψήτε οὐ εἰς πορ-  
winter, so that you me may send before where if I may

ευωμαι. 7 Οὐ θέλω γὰρ ὑμᾶς ἀρτίᾳ ἐν παρο-  
go. Not I wish for you now in passing

δῶ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι  
by to see; I hope for time some to remain

πρὸς ὑμᾶς, εἰ ὁ κύριος ἐπιτρέπῃ. 8 Ἐπιμενω  
with you, if the Lord should permit. I shall remain

δὲ ἐν Ἐφεσῶ ἕως τῆς πεντηκοστῆς· 9 θύρα γὰρ  
but in Ephesus til' the pentecost; a door for

μοὶ ἀνεῴχθη μεγάλη καὶ ἐνεργῆς, καὶ ἀντικειμε-  
to me has been opened great and effective, and opposers

νοι πολλοί. 10 Ἐὰν δὲ ἐλθῇ Τιμοθέος, βλέ-  
many. If and should have come Timothy, see

πετε, ἵνα ἀφοβῶς γενῇται πρὸς ὑμᾶς· τὸ γὰρ  
you, that without fear he may be to you; the for

ἔργον κυρίου ἐργάζεται ὡς \* [καὶ] ἐγώ· 11 μὴ  
work of Lord he works as [even] I; not

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψάτε δὲ  
any one therefore him may despise. Send on before and

αὐτὸν ἐν εἰρήνῃ, ἵνα ἐλθῇ πρὸς με· ἐκδεχομαι  
him in peace, so that he may come to me; I expect

γὰρ αὐτὸν \* [μετὰ τῶν ἀδελφῶν.] 12 Περὶ δὲ  
for him [with the brethren] Concerning and

Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα  
Apollon the brother, much I entreated

αὐτὸν, ἵνα ἐλθῇ πρὸς ὑμᾶς μετὰ τῶν  
him, that he would go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα, ἵνα νῦν  
brethren and at all not was will, that now

ἐλθῇ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. 13 Γρη-  
he should go; he will go but, when he may find opportunity. Watch

γορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε,  
you, stand you firm in the faith, be you manly,

κράταιουσθε· 14 πάντα ὑμῶν ἐν ἀγάπῃ γίνεσθω.  
be you strong; all things of you in love let be done.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἰδατε τὴν  
I entreat and you, brethren; you know the

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιᾶς,  
household of Stephanas, that it is a first-fruit of the Achaia,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτούς·  
and for service to the saints they devoted themselves;

16 ἵνα καὶ ὑμεῖς ὑποτασσῃσθε τοῖς τοιοῦτοις,  
that also you should be submissive to the suchlike persons,

pass the winter, that you may send Me forward wherever I may go.

7 For I do not wish to see You now in passing, since I hope to remain some Time with you, † if the Lord permit.

8 But I will remain at Ephesus till the PENTECOST;

9 for † a great and effective Door has been opened to Me; yet there are many † Opposers.

10 Now, † if Timothy should have come, take care that he may be among you without fear; for † he performs the work of the Lord, even as also I do.

11 † Let no one, therefore, despise him; but send him forward † in Peace, that he may come to me; for I am expecting him with the BRETHREN.

12 But concerning † Apollos, the BROTHER, I entreated him repeatedly that he would come to you with the BRETHREN; but his Inclination was not at all to come at present; he will come, however, when he may find an opportunity.

13 † Watch you! † Stand firm in the FAITH! Be manly! † Be strong!

14 † Let all your deeds be done in Love.

15 And I entreat you, Brethren, as you know the † FAMILY of Stephanas, That it is † a First-fruit of ACHAIA, and that they have devoted themselves to † Service for the SAINTS.

16 † that you also be submissive to SUCH, and to Every one who co-OPERATES and labors.

\* VATICAN MANUSCRIPT.—10. even—omit.

11. with the BRETHREN—omit.

† 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 9. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 2; Rev. iii. 8. † 9. Acts xix. 9. † 10. Acts xix. 22; 1 Cor. iv. 17. † 10. Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2. † 11. 1 Tim. iv. 12. † 11. Acts xv. 23. † 12. 1 Cor. i. 12; iii. 5. † 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. i. 8. † 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. † 13. Eph. vi. 10; Col. i. 11. † 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. † 15. 1 Cor. i. 16. † 15. Rom. xvi. 5. † 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. † 16. Heb. xiii. 17.

και παντι τω συνεργουντι και κοπιωντι. 17 Χαι-  
and to every one to the one working with and laboring with. I rejoice  
ρω δε επι τη παρουσια Στεφανα και Φουρτουνα-  
but on the presence of Stephanas and Fortunatus  
του και Αχαικου, οτι το υμων υστερημα ουτοι  
and Achaicus, because the of you want these  
ανεπληρωσαν. 18 ανεπαυσαν γαρ το εμον πνευ-  
supplied; they refreshed for the my spirit  
μα και το υμων. Επιγινωσκετε ουν τους τοι-  
and that of you. Acknowledge therefore the such  
ουτους. 19 Ασπαζονται υμας αι εκκλησιαι της  
like persons. Salute you the congregations of the  
Ασιας. Ασπαζονται υμας εν κυριω πολλα  
Asia. Salute you in Lord much  
Ακυλας και Πρισκιλλα, συν τη κατ' οικον  
Aquila and Priscilla, with the in house  
αυτων εκκλησια. 20 Ασπαζονται υμας οι αδελ-  
of them congregation. Salute you the breth-  
φοι παντες. Ασπασασθε αλληλους εν φιλη-  
ren all. Salute you each other with a kiss  
ματι αγιω. 21 'Ο ασπασμος τη εμη χειρι Παν-  
holy. The salutation with the my hand of Paul.  
λου. 22 Ει τις ου φιλει τον κυριον \* [Ιησουν  
If any one not has affection for the Lord [Jesus  
Χριστον,] ητω αναθεμα· μαραν αθα. 23 'Η  
Anointed,] let him be accursed; the Lord comes. The  
χαρις του κυριου Ιησου \* [Χριστου] μεθ' υμων.  
favor of the Lord Jesus [Anointed] with you.  
24 'Η αγαπη μου μετα παντων υμων εν Χριστω  
The love of me with all of you in Anointed  
Ιησου. \* [Αμην.]  
Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these brethren supplied the Want of you;

18 ‡ for they have re-freshed MY Spirit and YOURS. ‡ Acknowledge, therefore, SUCH brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and \* Priscilla, ‡ together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BRETHREN salute you. ‡ Salute each other with a holy Kiss.

21 ‡ This is the SALU-TATION of Paul, with MY OWN Hand.

22 If any one ‡ love not the LORD, ‡ let him be ac-cursed. ‡ The LORD comes.

23 ‡ The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

\* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS

\* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—omit. 23. Anointed—omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

‡ 18. Col. iv. 8. ‡ 18. 1 Thess. v. 12; Phil. ii. 29. ‡ 19. Rom. xvi. 5, 15; Phil. 2. ‡ 20. Rom. xvi. 16. ‡ 21. Col. iv. 18; 2 Thess. iii. 17. ‡ 22. Eph. vi. 24. ‡ 23. Gal. i. 8, 9. ‡ 22. Jude 14, 15. ‡ 23. Rom. xvi. 20.