

FIRST LETTER OF PAULUS TO THE KORINTHIANS

CHAPTER 1

Paulus, a called¹ emissary of the Anointed-One Jesus² through a will of God; and Sōsthenés the brother,

2 To the assembly of God, to the *assembly which is in Korinthos, to persons who have been made-holy in the Anointed-One Jesus, who have been called³ to be holy ones*, along with all the *ones who are calling-on the name of our Lord Jesus the Anointed-One for themselves in every place, both⁴ their Lord and ours*.

3 Favor to all of you*, and peace from God our Father and the Lord Jesus the Anointed-One.

4 I am always giving-thanks to my⁵ God about all of you* on-the-basis-of the favor of God,⁶ the *favor which was given to you* in the Anointed-One Jesus*, **5** because you* were enriched in him in every way, in every account and every knowledge, **6** exactly-as the testimony of the Anointed-One⁷ was confirmed in you*, **7** so-as for you* to not be being-in-lack in any bestowed-favor, *while you* are eagerly-expecting the revelation of our Lord Jesus the Anointed-One*, **8** who will also confirm you*, till the end, irrefragable in the day⁸ of our Lord Jesus the Anointed-One.⁹ **9** God is faithful, through whom you* were called into a communion of his son, Jesus the Anointed-One, our lord.

10 But I am exhorting you*, brothers, through the name of our Lord Jesus the Anointed-One, in order that you* all might be saying the same *thing*, and that there might not be splits among¹⁰ you*, but that you* might be having been fully-fitted in the same mind and in the same resolve. **11** For it was made-clear to me about you*, brothers of mine, by the *ones of °Chloé, that quarrellings are among¹¹ you**. **12** But what I am saying is this, that each one of you* is saying, “Indeed, I am of Paulus”, “But I of Apollōs”, “But I of Képha”, “But I of the Anointed-One.”

13 Has the Anointed-One¹² been divided? Paulus was not crucified in-behalf of you*, was he? Or were you* immersed into the name of Paulus? **14** I am giving-thanks to God¹³ that I immersed not-one of you*, except Crispus and Gaius, **15** in order that someone might not speak that you* were immersed into my name.¹⁴ **16** (But I also immersed the house of °Stephanos; for the remainder, I have not come-to-know if I immersed someone else.) **17** For the Anointed-One did not commission me to be immersing, but instead to be proclaiming-a-good-message – not in wisdom of speech,¹⁵ in order that the cross of the Anointed-One might not be made-empty.

18 For the account, the *account of the cross*, indeed, is stupidity to the *ones who are being-lost*,¹⁶ but to the *ones who are being saved*, it is a power of a god.¹⁷

19 For it has been written:

I will cause the wisdom of the wise men to-be-lost,
and I will set-aside the intelligence of the intelligent men.

(Isaiah 29:14)

20 Where is a wise man? Where is a scribe? Where is a disputer¹⁸ of this age? Did not-surely God make the wisdom of the¹⁹ world stupid? **21** For since-surely, in the wisdom of God, the world did not know God²⁰ through the wisdom, God thought-it-well, through the stupidity of the proclamation, to save the *ones who are having-faith* – **22** since-surely Judeans also are requesting signs²¹ and Hellenes are seeking²² wisdom; **23** but we are preaching an anointed-one who has been crucified: Indeed, an impediment to Judeans, but stupidity to nations,²³ **24** but to the called²⁴ ones themselves (both Judeans and Hellenes) an anointed-one, a

power of a god and a wisdom of a god. **25** Because the stupid *thing* of God is wiser than *anything* of the humans, and the weak *thing* of God is²⁵ stronger than *anything* of the humans.

26 For, all of you*, brothers, be looking²⁶ at your* calling, that not many of you* are wise according-to flesh, not many are powerful, not many are highborn.

27 Instead, God selected for himself the stupid *things* of the world, in order that he might be putting the wise men to shame; and God selected for himself the weak *things* of the world,²⁷ in order that he might be putting the strong *things* to shame; **28** and God selected for himself the ignoble *things* of the world and the *things which have been contemned, and²⁸ the things which are not*, in order that he might render-inoperative the *things which are*, **29** so-that every flesh might not boast before-the-face of God.²⁹ **30** But it is from out of him that you* are in the Anointed-One Jesus, who was made-to-be wisdom to us from a god, both righteousness and holification and redemption,³⁰ **31** in order that, exactly-as it has been written:

Let the one who is boasting, be boasting in the Lord.

(Jeremiah 9:24, 1 Samuel 2:10 LXX)

CHAPTER 2

And after I came to you*, brothers, I did not come sending-messages-abroad to you* about the mystery³¹ of God³² in-accordance-with prominence of speech³³ or of wisdom. **2** For I judged not to³⁴ have come-to-know anything among³⁵ you*, except for Jesus the Anointed-One, and this man having been crucified. **3** And I, in weakness and in fear and in much trembling, came to you*. **4** And my account and my proclamation were not in persuasive³⁶ accounts³⁷ of human³⁸ wisdom, but instead in a showing-forth³⁹ of a spirit and of a power, **5** in order that your* faith might not be in wisdom of humans, but instead in a power of a god.

6 But we are uttering a wisdom among⁴⁰ the complete ones,⁴¹ but not a wisdom of this age, not-even of the chiefs of this age (the *chiefs who are being rendered-inoperative*). **7** Instead, we are uttering a wisdom of a god in a mystery, the *wisdom which has been hidden-from men*, which God ordained-beforehand before the ages⁴² a glory of ours, **8** the *wisdom which not-one of the chiefs of this age has known*. For if they did know, they would not have crucified the Lord of the glory.

9 Instead,⁴³ exactly-as it has been written:

Things which an eye did not see, and an ear did not hear,
and it did not ascend upon a heart of a human,
things which God made-ready to the ones who are loving him.

(unidentified quotation)

10 But⁴⁴ God revealed these things to us through the spirit.⁴⁵ For the spirit is searching all things, even the depths of God. **11** For who of humans has come-to-know the *thoughts* of the humans, except the spirit of the human, the *spirit* in him? Also, in-this-manner, not-one has known⁴⁶ the *thoughts* of God, except the spirit of God. **12** But we took, not the spirit of the world, but instead the spirit, the *spirit from out of God*, in order that we might have come-to-know the *things* which were granted-as-favors to us by God. **13** We are also uttering these⁴⁷ things, not in accounts taught of human wisdom, but instead in those taught of a holy⁴⁸ spirit, judging spiritual things together with spiritual things.⁴⁹

14 But a soulish human is not receiving the *things* of the spirit of God. For it is stupidity to him, and he is not being-able to know them, because they are being spiritually examined. **15** But the spiritual person is examining all the things,⁵⁰ but he himself is not being examined by anyone.

16 For who knew a mind of the Lord?

²⁵ [1:25] NU, Gk(V,S1) / M, TR, Vul, Gk(ACEO,S2) actually add “is”

²⁶ may also be translated “brothers are looking”

²⁷ [1:27] NU, M, TR, Vul, Gk(CESV) / Gk(AO) omit “, in order that...world” (by scribal error)

²⁸ [1:28] NU, Gk(ACO,E1,S1) / M, TR, Vul, Gk(V,E2,S2) add

²⁹ [1:29] NU, M, Gk(ACVO,E2,S1,S3) / TR, Vul, Gk(E1) “of him” / Gk(S2) “of a god of his”

³⁰ literally “redemption-from”

³¹ [2:1] NU, Gk(AE,S1,P46) / M, TR, Vul, Gk(CVO,S2,P46) “testimony” / some “salvation”

³² [2:1] NU, M, TR, Gk(ACESVO) / Vul “of Anointed-One”

³³ literally “account”

³⁴ [2:2] NU, Gk(ACESVO) / M, TR “not the act to”

³⁵ literally “in”

³⁶ [2:4] NU, M, TR, Vul, Gk(ACESVO) are masc. plural / some fem. singular

³⁷ [2:4] NU, M, TR, Vul, Gk(ACEV,S2) / Gk(S1) “account” / some “wisdom” / Gk(O,P46) omit

³⁸ [2:4] NU, Vul, Gk(CVO,S1) / M, TR, Gk(AE,S2) add

³⁹ literally “showing-off”

⁴⁰ literally “in”

⁴¹ [2:6] NU, M, TR, Vul, Gk(ACESVO) / OL “(the) ones who have heard”

⁴² literally “into”

⁴³ [2:9] NU, M, TR, Gk(CESVO) / Gk(A) omit “Instead”

⁴⁴ [2:10] NU, M, TR, Vul, Gk(ACESVO) / Gk(V) “For” / few omit

⁴⁵ [2:10] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) “the spirit of his” (“his spirit”)

⁴⁶ [2:11] NU, Gk(ACESVO) / M, TR “has come-to-know” / Gk(O) “knew”

⁴⁷ literally “which”

⁴⁸ [2:13] NU, Vul, Gk(ACESVO) / M, TR add

⁴⁹ may also be translated “with spiritual persons/accounts”

⁵⁰ [2:15] NU, Vul, Gk(ACE) / M, TR, Gk(SV) “examining, indeed, all things” / Gk(O) “examining all things”

¹ adjective

² [1:1] NU, Vul, Gk(CVO) / M, TR, Gk(ASO) “of Jesus the Anointed-One”

³ adjective

⁴ [1:2] NU, Vul, Gk(VO,A1,C1,S1) / M, TR, Gk(A2,C2,S2) add

⁵ [1:4] NU, M, TR, Vul, Gk(ACEO,S2) / others “our” / Gk(V,S1) omit altogether

⁶ [1:4] NU, M, TR, Vul, Gk(CESVO,A2) / Gk(A1) omit “of God”

⁷ [1:6] NU, M, TR, Vul, Gk(ACES,V2) / Gk(O,V1) “of God”

⁸ [1:8] NU, M, TR, Gk(AESV) / Gk(CO) “presence” / Vul “in (the) day of (the) presence”

⁹ [1:8] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “the Anointed-One”

¹⁰ literally “in”

¹¹ literally “in”

¹² [1:13] NU, M, TR, Vul, Gk(ACESVO) / few “The Anointed-One has not”

¹³ [1:14] NU, M, TR, Vul, Gk(CEO,S2) / Gk(A) “to my God” / Gk(V,S1) omit

¹⁴ [1:15] NU, Vul, Gk(ASV,E1) / M, TR, Gk(CO,E2) “that I immersed into my name”

¹⁵ literally “account”

¹⁶ may also be translated “who are being caused-to-lose their lives”

¹⁷ [1:18] NU, M, TR, Vul, Gk(ACSVO) / Gk(E) “power, a god”

¹⁸ literally “a seeker-together”

¹⁹ [1:20] NU, Gk(AV,C1,E1,S1) / Vul, M, TR, Gk(O,C2,E2,S2) “this”

²⁰ [1:21] NU, M, TR, Vul, Gk(ACESVO) / ClemAlex “him”

²¹ [1:22] NU, Vul, Gk(ACESVO) / M, TR “a sign”

²² [1:22] NU, M, TR, Gk(CESVO) / Gk(A) “seeking-for”

²³ [1:23] NU, Vul, Gk(ACSVO,E1) / M, TR, Gk(E2) “to Hellenes”

²⁴ adjective

Who will advise him?¹

(Isaiah 40:13)

But we have a mind of an anointed-one.

CHAPTER 3

And I, brothers, was not enabled to utter to you* as spiritual persons but instead as persons of-flesh, as infants in an anointed-one. 2 I gave to you* milk to drink, and not solid-food. For you* were not-yet being-able. Instead, not-even still now are you* being-able. 3 For you* are still fleshly. For where there is jealousy and quarrelling and dissensions³ among⁴ you*, are you* not-surely fleshly, and walking-around according-to a mere human? 4 For whenever someone might be saying, "Indeed, I am of Paulus," but a different person, "I of Apollōs," are you* not⁵ merely humans?⁶

5 Therefore, what⁷ is Apollōs? But what is⁸ Paulus?⁹ Or instead¹⁰ Ministers through whom you* had-faith, even as the Lord gave to each one. 6 I planted. Apollōs gave-drink. Instead, God was growing it. 7 So-that neither¹¹ is the one who is planting nor the one who is giving-drink anything, but instead God who is growing it. 8 But the one who is planting and the one who is giving-drink are one, but each one will take his own wage for himself according-to his own labor. 9 For we are fellow-workers of a god. You* are a farm of a god. You* are a building of a god.

10 According-to the favor of God,¹² the favor which was given to me, I, like¹³ a wise architect, have¹⁴ put down a foundation, but another is building-upon it. But let each one be looking out as to how he is building-upon it. 11 For no-one is being-able to put down another foundation alongside the one which is being laid, which is Jesus the Anointed-One.¹⁵ 12 But if someone is building-up upon the¹⁶ foundation: gold, silver, valuable stones, pieces-of-wood, grass, straw— 13 the work of each one¹⁷ will become manifest. For the day will make it clear, because it is being revealed in a fire. And the fire itself¹⁸ will prove the work of each one—what-kind it is. 14 If the work of someone which he built-upon it will remain, he will take a wage for himself. 15 If the work of someone will be burned-down, he will be deprived, but he himself will be saved, but in-the-same-manner as through a fire.

16 Have you* not come-to-know that you* are an inner-sanctum of a god, and that the spirit of God is dwelling in you*? 17 If someone is corrupting the inner-sanctum of God, God will corrupt¹⁹ that person. For the inner-sanctum of God is holy, whichever inner-sanctums you* are.

18 Let no-one be fully-deluding himself. If someone among²⁰ you* is thinking himself to be wise among you* in this age, let him become stupid, in order that he might become wise. 19 For the wisdom of this world is stupid in-the-presence of God. For it has been written:

He is the one who is catching²¹ the wise men in their craftiness.

(Job 5:13)

20 And again:

The Lord is knowing the thorough-rationalizations of the wise men, that they are vain.

(Psalm 94:11)

21 So-then, let no-one be boasting in humans. For all things are yours*, 22 whether Paulus, whether Apollōs, whether Képha, whether the world, whether life, whether death, whether things which have already stood-in place, whether things which are going to come; for²² all things are²³ yours*. 24 23 But you* are of an anointed-one, and an anointed-one of a god.

¹ literally "to step him together"

² [3:2] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

³ [3:3] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

⁴ literally "in"

⁵ [3:4] NU, Gk(AEV,S1) / M, TR, Gk(CO,S2) "not-surely"

⁶ [3:4] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) "fleshly"

⁷ [3:5] NU, Gk(AV,S1) / M, TR, Gk(CEO,S2) "who" (also in next instance)

⁸ [3:4] NU, Vul, Gk(AESV) / M, TR, Gk(CO) omit "is"

⁹ [3:5] NU, Vul, Gk(ACESVO) / M, TR reverses "Apollōs" and "Paulus"

¹⁰ [3:5] NU, Vul, Gk(ACESVO) / M, TR add

¹¹ [3:7] NU, M, TR, Vul, Gk(CESVO) / Gk(A) omit "neither"

¹² [3:10] NU, M, TR, Vul, Gk(ACESV) / others omit "of God"

¹³ literally "as"

¹⁴ [3:10] NU, Gk(AV,E1,S1) / M, TR, Gk(C,E2,S2) "have put" / Vul ambiguous

¹⁵ [3:11] NU, M, Vul?, Gk(ASV) / Vul?, TR "Jesus the Anointed-One" / Gk(C,E2) "is the Anointed-One Jesus" / Gk(E1) "is the Anointed-One"

¹⁶ [3:12] NU, Gk(ACV,E1,S1) / M, TR, Vul, Gk(E2,S2) "this"

¹⁷ [3:13] NU, M, TR, Vul?, Gk(AESV) / Gk(X764) "a" instead of "the" / Gk(C) "the one who did/made this work"

¹⁸ [3:13] NU, Gk(AEV) / M, TR, Vul, Gk(CS) omit "itself"

¹⁹ [3:17] NU, M, TR, Vul, Gk(AESV) / Gk(CO) "God is corrupting"

²⁰ literally "in" (also later in verse)

²¹ literally "clutching"

²² [3:22] NU, M, TR, Gk(ACESVO) / Vul add

²³ [3:22] NU, Gk(ACESVO) / M, TR, Vul actually add "are"

²⁴ [3:22] NU, M, TR, Vul, Gk(ACES) / Gk(V) "ours" / Gk(O) "through you*"

CHAPTER 4

Let a human be accounting us in-this-manner: As assistants of an anointed-one and stewards of mysteries of a god. 2 Here, for the²⁵ remaining time, it is being sought among²⁶ the stewards, in order that they might be found faithful. 3 But to me it is the least of things,²⁷ in order that I might be examined by you*, or by a day of a human. Instead, I am not-even examining myself. 4 For I have been being-conscious of nothing against myself; but instead, not even in this have I been pronounced-righteous. But²⁸ the one who is examining me is the Lord. 5 So-then, all of you*, do not be judging something before a proper season, till whenever the Lord might come; the Lord who will even provide-light for the hidden things of the darkness and will manifest the deliberation of the hearts. And then, the praise of each person will come-to-be from God.

6 But, brothers, I changed-the-semblance-of these things for²⁹ myself and Apollōs for your* sake, in order that, in us, you* might learn the principle not to go³⁰ above the things which have been written, in order that not-one is being inflated in-behalf of the one against the other.³¹ 7 For who is discerning you? But what are you having which you did not take? But if you also took, why are you boasting as if you did not take?

8 All of you* have already been satiated. You* already became-rich. You* became-kings without us.³² And I unattainably-wish that you* yet did become-kings, in order that we might become-kings-together with you*. 9 For I am thinking, that³³ God showed-off us emissaries last of all, like³⁴ men sentenced-to-death, because we were made-to-be a theater to the world, and to messengers, and to humans. 10 We are stupid for-the-sake-of an anointed-one, but all of you* are sensible in an anointed-one. We are weak, but you* are strong. You* are glorious, but we are dishonorable. 11 Up-to the present hour, we are even hungry, and we are thirsting, and we are being-naked, and we are being punched, and we are not-standing in-one-place; 12 and we are laboring, working with our own hands. While we are being verbally-abused, we are blessing. While we are being pursued harmfully, we are tolerating. 13 While we are being spoken-ill-of,³⁵ we are exhorting. We were made-to-be as pieces-of-refuse-resulting-from-a-full-cleaning of the world, an offscouring of all things till at-present.

14 I am not writing this to invert you*, but instead, I am admonishing³⁶ you* as beloved children of mine. 15 For if-at-any-time you* might be having tens-of-thousand of leaders-of-boys in the Anointed-One, instead, you* do not have many fathers. For in the Anointed-One Jesus, I birthed you* through the good-message. 16 Therefore, I am exhorting you*: Be becoming imitators of me.

17 Due to this very³⁷ reason, I sent to you* Timotheos, who is a beloved child of mine and is faithful in the Lord; who will remind you* of my ways (the ways in the Anointed-One Jesus)³⁸ exactly-as I am teaching everywhere in every assembly. 18 But some persons were inflated, as if I am not coming to you*. 19 But I will come to you* quickly, if-at-any-time the Lord might want me to; and I will know for myself, not the account of the ones who have been inflated, but instead their³⁹ power. 20 For the kingdom of God is not in account, but instead in power. 21 What are you* wanting? That I might come to you* with⁴⁰ a stick, or with love, as-well-as with a spirit of meekness?

CHAPTER 5

Sexual-immorality is being heard absolutely⁴¹ of being committed among⁴² you*, and sexual-immorality of such a kind which⁴³ is not-even being named⁴⁴ in the nations, so-that a certain man is having a woman of his⁴⁵ father. 2 And all of you* are having been inflated. And should you* not-surely have rather mourned, in order that the one who acted⁴⁶ this work might be lifted⁴⁷ out of the midst of you*?

3 For I indeed, as⁴⁸ being-away in the body but being-present in the spirit, have already judged, as though being-present, the one who wrought⁴⁹ this deed in-

²⁵ [4:2] NU, Vul, Gk(ACESVO) / M, TR "But for which"

²⁶ literally "in"

²⁷ literally "it is into a least thing"

²⁸ [4:4] NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) "For"

²⁹ literally "into"

³⁰ [4:6] NU, Gk(ACVO,S1) / M, TR, Gk(E,S2) "not to be being-minded" / Vul "not to be"

³¹ literally "the different person"

³² [4:8] NU, M, TR, Vul, Gk(CESVO) / Gk(A) omit "You became-kings without us."

³³ [4:9] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) actually add "that"

³⁴ literally "as"

³⁵ [4:13] NU, Gk(AE,S1), Origenes / M, TR, Vul, Gk(CVO,S2) "being reviled"

³⁶ [4:14] NU, Gk(AES) / M, TR, Vul, Gk(CVO) "instead, I am admonishing"

³⁷ [4:17] NU, M, TR, Vul, Gk(CEVO,S2) / Gk(A,S1) add

³⁸ [4:17] M, TR, Vul, Gk(AV) / NU, Gk(CESO) add

³⁹ literally "the"

⁴⁰ literally "in" (also in next occurrence (but not the last)

⁴¹ literally "wholly"

⁴² literally "in"

⁴³ literally "whichever"

⁴⁴ [5:1] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁴⁵ literally "the"

⁴⁶ [5:2] NU, Gk(AES) / M, TR, Gk(CVO) "did"

⁴⁷ [5:2] NU, Gk(ACESVO) / M, TR "be lifted-up-and-put-outside"

⁴⁸ [5:3] NU, Vul, Gk(ACESV) / M, TR, Gk(O) add

⁴⁹ literally "worked-down"

this-manner, **4** in the name of our Lord¹ Jesus *the Anointed-One*,² after you* were congregated, and **my** spirit *also*, along with the power of our Lord Jesus *the Anointed-One*,³ **5** to deliver the *man* such as *this* to the Adversary for⁴ a ruin of the flesh, in order that the spirit might be saved in the day of the Lord *Jesus the Anointed-One*.⁵

6 Your* boast *is* not beautiful. Have you* not come-to-know that a little leaven leavens the whole *lump of kneaded-dough*?⁶ **7** *Therefore*,⁷ *All of you**, clean-out the old leaven, in order that you* might be a young *lump of kneaded-dough*, exactly-as you* are unleavened. For even our Passover, *the Anointed-One*, was sacrificed *in-behalf of us*,⁸ **8** so-that we might be doing-a-ceremony, not with⁹ old leaven, nor-even with leaven of evil and of wickedness, *but* instead with unleavened *leaves-of-bread* of pristineness and of truth.

9 I wrote to you* in my letter: “Not to be mingling yourselves up-together¹⁰ with sexually-immoral-individuals.” **10** Not by-all-means *referring* to the sexually-immoral-individuals of this world, or to the greedy-persons and¹¹ ravenous¹² *individuals*, or to idol-worshippers; since, as-a-result, *all of you** were being-indebted¹³ to come-out of the world.

11 But now¹⁴ I wrote to you*: Not to be mingling yourselves up-together¹⁵ with someone *who is* being named a brother, if-at-any-time he might be a sexually-immoral-individual, or a greedy-person, or an idol-worshipper, or a verbal-abuser, or one-addicted-to-intoxication, or a ravenous¹⁶ *person* – not-even to be eating-together with the *person* such as *this*. **12** For why *am I also*¹⁷ *being the one* to be judging the *ones* outside? Are **you*** not-surely judging the *ones* within? **13** But God will judge the *ones* outside. *And*¹⁸ *All of you**, lift-out the wicked *man* from *among you** yourselves.

CHAPTER 6

A certain *one* of¹⁹ you*, having a matter against the other²⁰ *one*, is daring to be being judged before²¹ the unrighteous *ones* and not-surely before the holy *ones*? **2**²² Or²³ have you* not come-to-know, that the holy *ones* will judge the world? And if the world is being judged using²⁴ you*, are you* unworthy of *enacting the least courts-of-judgment*? **3** Have you* not come-to-know that we will judge messengers (*to say nothing-surely of matters-of-this-lifetime*)? **4** Therefore, indeed, if-at-any-time you* might be having courts-of-judgment for *matters-of-this-lifetime*, are you* sitting-down in the assembly these *persons who* have been contemned? **5** I am saying *this* toward an inversion of yours*. In-this-manner, there is not being-within among²⁵ you* any wise *man*²⁶ who will be-able to discern a *matter* between²⁷ his brothers? **6** Instead, a brother with a brother is being judged, and this before²⁸ faithless *individuals*?

7 Therefore,²⁹ indeed, it is wholly a worsted-condition to you*, that you* are having judgments with yourselves. Due-to what *reason* are you* not-surely rather being treated-unrighteously?³⁰ Due-to what *reason* are you* not-surely rather being defrauded? **8** Instead, **you*** are doing-what-is-unrighteous and are defrauding, and this³¹ to brothers.

9 Or have you* not come-to-know, that unrighteous-ones will not inherit a kingdom of a god? *All of you**, do not be being misled. Neither sexually-immoral-individuals, nor idol-worshippers, nor adulterers, nor men-who-take-on-the-role-of-a-female-during-male-sex,³² nor male-bedding-men, **10** nor thieves, nor

¹ [5:4] NU, M, TR, Vul, Gk(CVO) (lit. “of the Lord of us”) / Gk(AS) “the Lord”

² [5:4] NU, Gk(ACVO) / M, TR, Vul, Gk(S) add

³ [5:4] NU, Vul, Gk(ACESV) / M, TR, Gk(O) add

⁴ literally “into”

⁵ [5:5] NU, Gk(V) / M, TR, Vul, Gk(S) “Lord Jesus” / Gk(C) “Lord Jesus the Anointed-One” / Gk(AO) “our Lord Jesus the Anointed-One”

⁶ literally “kneadment” (also in verse 7)

⁷ [5:7] NU, M, Vul, Gk(ACVO,S1) / TR, Gk(E,S2) add

⁸ [5:7] NU, Vul, Gk(ACVO,E1,S1) / M, TR, Gk(E2,S2) add

⁹ literally “in” (also in next two occurrences)

¹⁰ may also be translated “to be being-mingled-up-together”

¹¹ [5:10] NU, Gk(ACVO,S1) / M, TR, Vul, Gk(E,S2) “or”

¹² literally “snatching”

¹³ [5:10] NU, Vul, Gk(ACESO,V1) / M, TR, Gk(V2) “you* are indebted”

¹⁴ [5:11] NU, M, Gk(AVO,S2) / TR, Gk(CE,S1) “**now**” (emphatic)

¹⁵ may also be translated “to be being-mingled-up-together”

¹⁶ literally “snatching”

¹⁷ [5:12] NU, Vul, Gk(AESVO) / M, TR, Gk(C) add

¹⁸ [5:13] NU, Vul, Gk(CESVO) / M, TR add

¹⁹ [6:1] NU, M, TR, Vul, Gk(CESVO) / Gk(A) “among” (lit. “out of”)

²⁰ literally “different”

²¹ literally “on/over”

²² Polykarpos:Philippians 3:19[11:2]

²³ [6:2] NU, Vul, Gk(ACESVO) / M, TR omit “Or”

²⁴ literally “in”

²⁵ literally “in”

²⁶ [6:5] NU, Gk(ESV) (“among” lit. “in”) / M “there is not being-within in you* a wise *man*, not-even one” / TR, Gk(O) “there is not a wise *man* in you*, not-even one” / Gk(C) “there is not a wise *man* in you*”

²⁷ literally “discern up a middle of”

²⁸ literally “on/over”

²⁹ [6:7] NU, M, TR, Gk(AEV,S2) / Vul, Gk(C,S1) omit “Therefore”

³⁰ more literally “rather having what is unrighteous done”

³¹ [6:8] NU, Vul, Gk(ACESV) / M, TR “these *things*”

³² more literally “soft/effeminate” – referring to a man who is being effeminate by taking the role of the female during sex.

greedy-persons,³³ not³⁴ ones-addicted-to-intoxication, not verbal-abusers, not ravenous³⁵ *persons*, will³⁶ inherit a kingdom of a god. **11** And some of you* were these. Instead, you* bathed *these things* off of you*; instead, you* were made-holy; instead, you* were pronounced-righteous in the name of the Lord Jesus *the Anointed-One*³⁷ and in the spirit of our God.

12 “All things are allowable to me.”

Instead:

Not all *things* are being-beneficial.

(Sirach 37:28)

“All things are allowable to me.”

Instead, **I** will not be authorized by anything.

13 “The solid-foods to the tummy,³⁸ and the tummy to the solid-foods.”

But God will render-inoperative even this and these.

But the body *is* not to be given to the sexual-immorality, *but* instead to the Lord; and the Lord to the body. **14** But God even arose the Lord, and will *also* arise us out *together with him*³⁹ through his power.

15 Have you* not come-to-know, that your* bodies are members of an anointed-one? Therefore, after I lifted the members of the Anointed-One might I make them members of a whore? *I wish* it would never come-to-be. **16** Or⁴⁰ have you* not come-to-know, that the *man who is* being glued to the whore is one body with her? For it declares:

The two will be *made* into one flesh.

(Genesis 2:24)

17 But the *one who is* being glued to the Lord is one spirit with him.

18 *All of you**, be fleeing the sexual-immorality. Every sinful-action whatsoever a human might do is outside the body. But the *one who is* committing-sexual-immorality is sinning into his own body. **19** Or have you* not come-to-know, that your* body is an inner-sanctum of the holy spirit in you* which you* are having from a god, and *that* you* are not of yourselves? **20** For you* were bought with⁴¹ a price. *All of you**, surely glorify God in your* body *and in your* spirit, whichever ones* are of God.⁴²

CHAPTER 7

But about *matters* which you* wrote to me:⁴³ “*It is* beautiful for a human not to be touching a woman.” **2** But due to the sexual-immoralities, let each *man* be having his-own woman,⁴⁴ and let each *woman* be having her-own man.⁴⁵ **3** Let the man be giving-back the debt⁴⁶ to the woman, but likewise also the woman to the man. **4** The woman does not have-authority-over her own body; instead, the man *does*. But likewise also the man does not have-authority-over his own body; instead, the woman *does*. **5** Do not be defrauding one-another, if *it* would not-surely be *done* out of symphonic *consent* for⁴⁷ a season, in order that you* might be-at-leisure to *the fast and*⁴⁸ the prayer-to God, and might be⁴⁹ at⁵⁰ the same *condition* again, in order that the Adversary might not be trying you* due to your* lack-of-self-restraint. **6** But I am saying this according-to concession, not according-to a commandment. **7** But⁵¹ I am wanting for all humans to be even as myself. Instead, each *one* has a bestowed-favor of his own from a god; indeed, the⁵² *one person* in-this-manner, but the *other person* in this-manner.

8 But to the unmarried *persons* and to the widows, I am saying: *It is*⁵³ beautiful for them if-at-any-time they might remain *in-this-manner*⁵⁴ even as **I**. **9** But if they are not *able to be* restraining themselves, let them marry. For it is better⁵⁵ to marry⁵⁶ than to be being-on-fire.

10 But to the *ones who* have married, I am transmitting-a-message (not **I**, *but* instead the Lord): A woman *is* not to be separated⁵⁷ from a man. **11** But even if-

³³ [6:10] NU, TR, Vul, Gk(ACESV) / M reverses “thieves” & “greedy-persons”

³⁴ [6:10] NU, Gk(AES) / M, TR, Gk(CV) “nor”

³⁵ literally “snatching”

³⁶ [6:10] NU, Vul, Gk(ACESV) / M, TR “will not”

³⁷ [6:11] NU, Vul, Gk(ACESV) / M, TR omit “the Anointed-One”

³⁸ literally “hollowance” (also later in verse)

³⁹ [6:14] NU, M, TR, Vul, Gk(ACESV), Eirenaeos, Tertullianus / Archelaos, Jerome add

⁴⁰ [6:16] NU, TR, Vul, Gk(AESVO) / M, Gk(C) omit “Or”

⁴¹ literally “of”

⁴² [6:20] NU, Vul, Gk(ACSVO,E1) / M, TR, Gk(E2) add

⁴³ [7:1] NU, Vul, Gk(ESV) / M, TR, Gk(ACO) add

⁴⁴ literally “the woman of himself”

⁴⁵ literally “the her own man”

⁴⁶ [7:3] NU, Vul, Gk(ACESVO) / M, TR “repaying the goodwill which is being indebted”

⁴⁷ literally “to/toward”

⁴⁸ [7:5] NU, Vul, Gk(ACEVO,S1,P46) / M, TR, Gk(S2) add

⁴⁹ [7:5] NU, Gk(ACESVO) / M, TR “might be coming-together for yourselves” (may also be translated “might be being made-to-come-together”) / Vul “might be being reverted”

⁵⁰ literally “on”

⁵¹ [7:7] NU, Vul, Gk(ACEO,S1) / M, TR, Gk(V,S2) “For”

⁵² [7:7] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) “which” (also in next instance in this verse)

⁵³ [7:8] NU, Gk(ACESVO) / M, TR, Vul actually add “It is”

⁵⁴ [7:8] NU, M, TR, Vul, Gk(ACSVO) / Gk(E) add

⁵⁵ [7:9] NU, Vul, Gk(CSV) / M, TR, Gk(AEO) “mightier”

⁵⁶ [7:9] NU, M, TR, Gk(CVO,S2) / Gk(AE), Vul “to be marrying” / Gk(S1) omit by scribal error

⁵⁷ [7:10] NU, M, TR, Gk(ESV), Clement, Epiphanius(x2) / Gk(ACO), Origen, Basil, Epiphanius(x1) “to be being separated” or “to be separating herself” / Vul “to be separating”

at-any-time she might be separated, let her be remaining an unmarried-woman, or let her be reconciled to the man. And a man *is* not to be dismissing a woman.

12 But to the rest **I** (not the Lord) am saying: If a certain brother is having a woman *who is* faithless, and this *woman* is being-well-pleased to be dwelling together with him, do not let him be dismissing her. **13** And if a certain¹ woman has a faithless man and this *man*² is being-well-pleased to be dwelling with her, do not let her be dismissing the man.³ **14** For the man, the faithless *man*, has been made-holy in the woman; and the woman, the faithless *woman*, has been made-holy in the brother⁴—since, as-a-result, your* children are unclean, but now they are holy. **15** But if the faithless *partner* is separating himself,⁵ let him be being separated.⁶ The brother or the sister has not been enslaved in the *cases* such as *these*; but God has called you⁷ in peace. **16** For what have you come-to-know, *O* woman, if you will save the man? Or what have you come-to-know, *O* man, if you will save the woman?

17 If not, as the Lord⁸ divided each *one*, as God⁹ has called each *one*, let him be walking-around in-this-manner. And I am giving-orders for myself in-this-manner in all the assemblies. **18** If someone *who* has been circumcised was called, do not let him be pulling a *foreskin* over his *circumcision*.¹⁰ If someone¹¹ has been called¹² in foreskin, do not let him be being circumcised. **19** The circumcision is nothing, and the foreskin is nothing; instead, *it is* a keeping of instructions of a god. **20** Let him be remaining in this¹³ *condition*: in the calling with¹⁴ which each *one* was called. **21** If you were called as a slave, do not let it be-a-concern to you. Instead, even if you are being-able to become free, rather make-use-of *it*. **22** For the slave *who* was called in the Lord is a freedman of the Lord; but likewise also,¹⁵ the free *man* *who* was called is a slave of the Anointed-One. **23** All of you* were bought with¹⁶ a price; do not be becoming slaves of humans. **24** Brothers, let each *one* be remaining in-the-presence-of a god¹⁷ in this *condition* in which he was called.¹⁸

25 But about the virgins: I am not having a commandment of the Lord, but I am giving a resolve as *one* *who* has received-mercy by the Lord to be faithful. **26** Therefore, I am concluding the-following¹⁹ to be being beautiful due to the obligation which has *currently* stood-in *place*: that *it is* beautiful for²⁰ a human, *for the matter* to be in-this-way:

27 You have been bound to a woman; do not be seeking a releasing. You have been released from a woman; do not be seeking a woman. **28** But and if-at-any-time you might marry,²¹ you did not sin. And if-at-any-time the²² virgin might marry, she did not sin. But the *ones* such as *this* will have tribulation *in*²³ the flesh, but **I** am sparing you*. **29** But I am declaring this, brothers that:²⁴ The season is having been compacted, in order that, for the²⁵ *rest of the time*: Let even the *ones* *who* are having women be as *though* they are not having *them*, **30** and the *ones* *who* are weeping as *though* they are not weeping, and the *ones* *who* are rejoicing as *though* they are not rejoicing, and²⁶ the *ones* *who* are buying as *though* they are not retaining, **31** and the *ones* *who* are making-use-of the world²⁷ as *though* they are not making-full-use-of *it*.²⁸ For the semblance of this world is passing-by.

32 But²⁹ I am wanting *all of you** to be free-from-worry. The unmarried-man is worrying *about the things* of the Lord, how he might³⁰ please the Lord;³¹ **33** but the *man* *who is* married is worrying *about the things* of the world, how he might please the woman, **34** and he has been divided. And the woman, *that is*, the unmarried-woman, and the virgin, *that is*, the unmarried-woman,³² is worrying

¹ [7:13] NU, Gk(CSO) / M, TR, Vul, Gk(AEV) "And whichever"

² [7:13] NU, Gk(ACESVO) / M, TR "and he"

³ [7:13] NU, Vul, Gk(ACEVO,S2) / Gk(S1) "dismissing him, a man" / M, TR "dismissing him"

⁴ [7:14] NU, Gk(ACEVO,S1) / M, TR, Vul, Gk(S2) "the man"

⁵ may also be translated "is being separated"

⁶ may also be translated "be separating himself"

⁷ [7:15] NU, Gk(AE,S1) / M, TR, Vul, Gk(CVO,S2) "us"

⁸ [7:17] NU, Vul, Gk(ACESVO) / M, TR "as God"

⁹ [7:17] NU, Vul, Gk(ACESV,O2) / M, TR "as the Lord" / Gk(O1) "as the Lord God"

¹⁰ literally "the drawing-over" (a medical term for pulling over the foreskin to conceal former circumcision)

¹¹ [7:18] NU, M, TR, Vul, Gk(ACSVO) / Gk(X1008) omit "someone"

¹² [7:18] NU, Gk(ACSVO) / M, TR "someone was called" / Vul ambiguous

¹³ [7:18] NU, M, TR, Gk(CSVO,X1008) feminine / Gk(A) neuter

¹⁴ [7:18] NU, M, TR, Vul, Gk(ACSVO) (may also be translated "to") / Gk(X1008), Ambrst "in"

¹⁵ [7:22] NU, Vul, Gk(ASV,X1008) / M, TR add "and" / Gk(CO) add "but" and "and/also"

¹⁶ literally "of"

¹⁷ [7:24] NU, M, Gk(CSVO,X1008) / TR, Gk(A) "of God"

¹⁸ [7:24] NU, M, TR, Vul, Gk(ASVO,X1008) / Gk(C) "which you* were called"

¹⁹ literally "this"

²⁰ literally "to"

²¹ [7:28] NU, M, TR, Gk(ASV,X1008) / Vul, Gk(CO) "might take a woman"

²² [7:28] NU, M, TR, Gk(ACS,X1008) / Gk(VO) "a"

²³ [7:28] NU, M, TR, Vul, Gk(ASV,X1008) / Gk(CO) actually add "in"

²⁴ [7:28] NU, M, TR, Vul, Gk(ASV,X1008) / Gk(CO) add

²⁵ [7:29] NU, M, TR, Gk(ASV) / Gk(CO,X1008), Didymus omit "the"

²⁶ [7:30] NU, M, TR, Vul, Gk(ACSV) / Gk(P46) omit "and"

²⁷ [7:31] NU, Gk(AV,S1,X1008) / Gk(CO) this world" / M, TR, Vul, some Syr, Gk(S2), Origen (x-margin) "in this world"

²⁸ [7:31] NU, M, TR, Gk(ACSVO,X1008) / Vul "not using it"

²⁹ [7:32] NU, M, TR, Vul, Gk(ACSV,X1008) / Gk(O) omit "But"

³⁰ [7:32] NU, Vul, Gk(ACSVO,X1008,P46) / M, TR "will"

³¹ [7:32] NU, M, TR, Gk(ACSV,X1008) / Vul, Gk(O), Tertullian, Cyprian, Ambst "God"

³² [7:34] NU, Vul, Gk(ASV,X1008) [Gk(AS,P46,Origen(x1-margin) also add "thar...-woman") / M, TR, Gk(CO) "please the woman. [Even +M, Gk(O) / And +Gk(C)] The woman and the virgin has been divided: The unmarried woman"

about the things of the Lord, in order that she might be holy even *in* the body and *in* the spirit.³³ But the *woman* *who* married is worrying *about the things* of the world,³⁴ how she might please the man. **35** But I am saying this for³⁵ the beneficial *state*³⁶ of you* yourselves,³⁷ not in order that I might throw a noose over you*, *but* instead for³⁸ *the sake of* what³⁹ is decent and to be⁴⁰ constantly-sitting-beside the Lord without-being-drawn-out.

36 But if someone is concluding that *he is*⁴¹ acting-indecent onto his virgin, if-at-any-time *she* might be⁴² over-the-peak of *youthful bloom* and it is indebted to be coming-to-be in-this-manner,⁴³ let him be doing what he is wanting; he is not sinning; let them⁴⁴ be marrying. **37** But *he* who has stood settled⁴⁵ in his heart,⁴⁶ not having an obligation, but⁴⁷ he is having authority about his own will, and he has judged this in his own heart,⁴⁸ the act⁴⁹ to be keeping his own virgin,⁵⁰ he will do⁵¹ beautifully. **38** So-then, even the *one* *who is* giving⁵² his own virgin⁵³ in marriage is doing⁵⁴ beautifully, and⁵⁵ the *one* *who is* not giving⁵⁶ in marriage will do⁵⁷ better.

39 A woman has been bound with a law⁵⁸ to her man for as-long a time as he is living. But if-at-any-time the man⁵⁹ might also⁶⁰ fall-asleep,⁶¹ she is free to be married to whom she is wanting – only in the Lord. **40** But she is happier⁶² if-at-any-time she might remain in-this-manner, according-to **my** resolve. But⁶³ **I** am thinking, that **I** am also having⁶⁴ a spirit of a god.⁶⁵

CHAPTER 8

But about the *things* sacrificed-to-idols: We have come-to-know that all *persons* are having knowledge. But⁶⁶ The knowledge is inflating, but the love building. **2** But⁶⁷ If someone is thinking to have known⁶⁸ something, he did not-yet know anything⁶⁹ exactly-as it is necessary for *him* to know; **3** but if someone is loving God,⁷⁰ this *person* has been known by him.⁷¹

4 Therefore,⁷² about the feeding *on* of the *things* sacrificed-to-idols: We have come-to-know, that nothing *is* an idol in the world, and that, no-one is a god except one. **5** For even **if** there are *things* being said to be gods, whether in a heaven or on a *piece of*⁷³ earth, even-as there are many gods and many lords, **6** instead, for us, *there is* one god: the Father, out of whom *are* all the *things*, and **we** into him; and one lord: Jesus the Anointed-One, through whom *are* all the *things*, and **we** through him.

7 Instead, the knowledge *is* not in all *persons*. But some *persons*, having⁷⁴ the customary-experience⁷⁵ of the idol *up* till at-present, are eating as a *thing* sacrificed-to-an-idol, and their conscience, being weak, is being defiled. **8** But food will not cause us to-stand-beside God. Neither are we being-in-want if-at-any-time we might not eat, nor are we exceeding if-at-any-time we might eat.⁷⁶ **9** But be looking *out*, lest this authority of yours* might somehow become a

³³ [7:34] NU, Gk(ASV) / M, TR, Gk(O,X1008,P46,Epiphianos) "even in body and spirit" / Gk(C) "in body and spirit"

³⁴ [7:34] NU, M, TR, Vul, Gk(ACSO,X1008) / Gk(V), Tertullian omit "about...world"

³⁵ literally "to/toward"

³⁶ [7:35] NU, Vul, Gk(ACV,S1,X1008), Eusebios / M, TR, Gk(O,S2) "being-beneficial"

³⁷ [7:35] NU, M, TR, Gk(ACSVO,P46) / Vul, Gk(X1008), Eusebios omit "yourselves"

³⁸ literally "to/toward"

³⁹ literally "the"

⁴⁰ [7:35] NU, M, TR, Vul, Gk(ASVWO) / Gk(X1008) add

⁴¹ literally "concluding to be"

⁴² [7:36] NU, M, TR, Vul, Gk(ACSVO,X1008) / Gk(P46) "she was"

⁴³ [7:36] NU, M, TR, Vul, Gk(CSVO,X1008) / Gk(A) "and this is indebted to be coming-to-be"

⁴⁴ [7:36] NU, M, TR, Vul, Gk(ASV,X1008) / some Vul, some Syr, Gk(CO) "him"

⁴⁵ [7:37] NU, M, TR, Gk(ACSV,X1008) (lit. "sedentary") / Gk(1836,1874) "noble" / Gk(O,P46) omit

⁴⁶ [7:37] NU, Vul, Gk(ACSVO,X1008) (lit. "the heart of him") / M, TR "the heart"

⁴⁷ [7:37] NU, M, TR, Vul, Gk(CSVO,X1008) / Gk(A) omit "but"

⁴⁸ [7:37] NU, Vul, Gk(ASV) / M, TR, Gk(CO) "in his heart" / Gk(X1008) "in his own heart"

⁴⁹ [7:37] NU, Gk(ASV) / M, TR, Gk(CO) add

⁵⁰ literally "the virgin of himself"

⁵¹ [7:37] NU, Vul, Gk(ASV,X1008) / M, TR, Gk(CO) "he is doing"

⁵² [7:38] NU, Gk(ACSV,X1008) / M, TR "giving-out"

⁵³ [7:38] NU, Vul, Gk(ACSV,X1008) (lit. "the virgin of himself") / Gk(P46,ClemAlex) "the virgin of him" / M, TR omit / Gk(O) omit "So... beautifully"

⁵⁴ [7:38] NU, M, TR, Vul, Gk(ACS) / Gk(V,X1008) "will do"

⁵⁵ [7:38] NU, Vul, Gk(ACVO,S1,X1008) / M, TR, Gk(S2) "but"

⁵⁶ [7:38] NU, Gk(ACVO,S1) / M, TR, Gk(S2) "giving-out"

⁵⁷ [7:38] NU, Gk(ASV,X1008) / M, TR, Vul, Gk(CO) "is doing"

⁵⁸ [7:39] NU, Vul, Gk(ACV,S1,X1008) / M, TR, some Vul, Syr, Gk(O,S2), Epiphianos, Ambst add

⁵⁹ [7:39] NU, M, TR, Vul, Gk(ASV,X1008) / TR, Vul, Gk(CO) "the man of her"

⁶⁰ [7:39] NU, TR, Gk(ACSVO,X1008), Vul / M add

⁶¹ [7:39] NU, M, TR, Vul, Gk(CSV,X1008) / some Syr, Gk(A), ClemAlex, Epiphianos "die-off" / Gk(O) "sleep"

⁶² [7:40] NU, M, TR, Vul, Gk(ACSVO,X1008) / Gk(P46), ClemAlex "happy"

⁶³ [7:40] NU, M, TR, Gk(ACSO,X1008) / Gk(V) "For" / Vul "And"

⁶⁴ [7:40] NU, M, TR, Gk(ACSV,X1008) (lit. "thinking I-also am to be having") / Vul, Gk(O), Tertullian, Ambst "thinking I-also am having"

⁶⁵ [7:40] NU, M, TR, Vul, Gk(ACSVO) / Gk(X1008, 33) "of the Anointed-One"

⁶⁶ [8:2] NU, M, TR, Vul, Gk(ACSVO,X1008) / some Vul, some Syr, Gk(P46) add

⁶⁷ [8:2] NU, Vul, Gk(ASV,X1008) / M, TR, some Vul, some Syr, Gk(CO) add

⁶⁸ [8:2] NU, Gk(ACSVO,X1008) / M, TR, Vul, Ambst "have come-to-know"

⁶⁹ [8:2] NU, Gk(ASV,X1008,P46) [P46 also omit "something" before ", he"] // Gk(CO) "he never-yet knew" / M, TR "he has never-yet come-to-know anything"

⁷⁰ [8:3] NU, M, TR, Vul, Gk(ACSVO,X1008) / Gk(P46), ClemAlex omit "God"

⁷¹ [8:3] NU, M, TR, Vul, Gk(ACVO,S2) / Gk(S1,P46), ClemAlex omit "by him"

⁷² [8:4] NU, M, TR, Gk(ASVO,X1008) / Vul, Gk(C) "But"

⁷³ [8:5] NU, M, Gk(ACSVO) / TR "on the"

⁷⁴ literally "with"

⁷⁵ [8:7] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2) "conscience"

⁷⁶ [8:8] NU, Vul, Gk(V) / M, TR, Gk(ACSO) reverses "being-in-want...not eat" and "abounding...might eat"

stumbling-block to the weak¹ ones. **10** For if-at-any-time someone might see you, the *one* having knowledge, lying-down for a meal in an idol-temple, will not surely his conscience, being weak, be built up with² the result to be eating the things sacrificed-to-idols? **11** For,³ in⁴ your knowledge, the *one*⁵ who is being-weak is being caused-to-lose his life,⁶ the brother⁷ for whose sake the Anointed-One died-off. **12** But while you* are sinning in-this-manner in-regard-to the⁸ brothers and are beating their conscience which is-weak,⁹ you* are sinning in-regard-to the Anointed-One. **13** For-this-very-reason, if food is impeding my brother, may I never eat pieces-of-meat into the age, in order that I might not impede my brother.

CHAPTER 9

Am I not free? Am I not an emissary? Have I not-surely seen Jesus the Anointed-One¹⁰ our Lord? Are you* not my work in the Lord? **2** If I am not an emissary to others, instead I am yet *one* to you*. For you* are the seal of my¹¹ mission in the Lord.

3 My verbal-defense to the *ones who are examining me* is this: **4** We never have an authority to eat and to drink? **5** We never have an authority to be leading-around a sister, a woman, as even the remaining emissaries and the brothers of the Lord and Képha? **6** Or do only I and Bar-Naba not have an authority of the act¹² not to be working? **7** Who at-any-time is serving-as-a-soldier with salaries of his own? Who is planting a vineyard and is not eating out of¹³ its fruit? Or who is shepherding a flock and is not eating of the milk of the flock?

8 I am not uttering these things according-to a human, am I? Or is not¹⁴ the law also saying these things? **9** For it has been written in the law of °Moses:¹⁵

You will not put-a-nose-bag-on¹⁶ a cow while it is threshing.

(Deuteronomy 25:4)

God does not care about the cows does he? **10** Or is he speaking by-all-means for our sake? For it was written for our sake, because the *one who is plowing* ought to be plowing on-the-basis-of hope, and the *one who is threshing* on-the-basis-of hope of the act to be having-a-share¹⁷ of the crops. **11** If we sowed the spiritual things in all of you*, is it too great if we will reap the fleshly things from you*? **12** If others are having-a-share of this authority from you*, do we not even more? Instead, we did not make-use-of¹⁸ this authority. Instead, we are roofing over all things, in order that we might not give any interception¹⁹ to the good-message of the Anointed-One.

13 Have you* not come-to-know, that the *ones who are working* in the consecrated things are eating the things²⁰ from out of the temple – the *ones who are settling-beside the sacrificial-altar* are dividing shares for themselves together with the sacrificial-altar? **14** Also in-this-manner, the Lord ordered the *ones who are messaging-abroad the good-message* to be living out of the good-message.

15 But I have not made-use-of²¹ any-one of these things. But I did not write these things, in order that it might come-to-be in-this-manner in me. For it would be more beautiful to me to die-off than that anyone will make my boast empty.²²

16 For if-at-any-time I might be proclaiming-a-good-message, it is not a boast to me. For an obligation is being laid-upon me. For woe is to me, if-at-any-time I might not proclaim-a-good-message.²³ **17** For if I am acting this out voluntary, I am having a wage. But if involuntary, I have been entrusted with a stewardship. **18** Therefore, what is my wage? In order that while I am proclaiming-a-good-message, I might put forward the good-message of the Anointed-One²⁴ without-expense, with²⁵ the result to not make-full-use-of my authority in the good-message.

19 For I, being free from all persons, enslaved myself to all persons, in order that I might gain the more. **20** And to the Judeans, I became as a Judean, in order

¹ [8:9] NU, Vul, Gk(ACSV) / M, TR “weakening”

² literally “into”

³ [8:11] NU, Gk(V,S1) / M, TR, Vul, Gk(CO,S2) “And” / Gk(A) “Therefore”

⁴ [8:11] NU, Vul, Gk(ACSV) / M, TR “on-the-basis-of”

⁵ [8:11] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) “the brother”

⁶ [8:11] NU, Gk(ACSV) / M, TR, Gk(O) “weak will be-lost”

⁷ [8:11] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) omit “the brother” (used earlier)

⁸ [8:11] NU, M, TR, Gk(ACSV) / Gk(O) omit “the”

⁹ [8:12] NU, M, TR, Vul, Gk(ACSV) / one omit “which is-weak”

¹⁰ [9:1] NU, Vul, Gk(ASV) / M, TR, Gk(CO) add

¹¹ [9:2] NU, Gk(SV) / M, TR, Gk(CO) “my” (emphatic)

¹² [9:6] NU, Gk(ACSV) / M, TR add

¹³ [9:7] NU, Vul, Gk(ACVO,E1,S1) / M, TR, Gk(E2,S2) add

¹⁴ [9:8] NU, Gk(ACESV) / M, TR “Or is not the law surely” / Gk(O) “Or if the law”

¹⁵ [9:9] NU, M, TR, Vul, Gk(AESV) / Gk(CO) omit “in the law of °Moses”

¹⁶ [9:9] NU, Gk(CO,V1) / M, TR, Gk(AES,V2) “not muzzle” / Vul “bind-up”

¹⁷ [9:10] NU, Vul, Gk(AEV,S1) / M, TR, Gk(S2) “threshing of his hope to be having-a-share on-the-basis-of hope” / Gk(CO) “threshing of his hope to be having a share”

¹⁸ [9:12] NU, M, TR, Vul, Gk(CESV) / Gk(A) “we were not making-use-of”

¹⁹ literally “cut-in”

²⁰ [9:13] NU, Gk(CSV) / M, TR, Gk(AE) omit “the things”

²¹ [9:15] NU, Gk(ACEVO,S1) / M, TR, Gk(S2) “I did not use”

²² [9:15] NU, Gk(ACV,S1) (lit. “...will empty my boast”) / M, TR “than in order that someone might empty my boast” / Vul “than that I might empty my boast” / Gk(EO,S2) “than in order that someone will empty my boast”

²³ [9:16] NU, Gk(CEVO) / M, TR, Gk(AS) “not be proclaiming-a-good-message”

²⁴ [9:18] NU, Vul, Gk(ACESV) / M, TR, Gk(O) add

²⁵ literally “into”

that I might gain Judeans; to the *ones* under a law, as *one* under a law (I myself not being under a law),²⁶ in order that I might gain the *ones* under a law; **21** to the lawless-ones, as a lawless-one (I, not being lawless²⁷ a god, but instead within-the-law of²⁸ the Anointed-One), in order that I might gain the lawless-ones. **22** To the weak-ones I became as²⁹ weak, in order that I might gain the weak-ones. I have become all the³⁰ things to all the persons, in order that I might by-all-means save some of them. **23** But I am doing all things for-the-sake-of the good-message, in order that I might become a fellow-communer of it.

24 Have you* not come-to-know, that of the *ones who are running* in a stadium, indeed, that all persons are running, but one is taking the prize? All of you*, be running in-this-manner, in order that you* might overtake³¹ the others in the race. **25** But everyone who³² is contending is restraining himself in all things. Therefore, indeed, these men are doing so in order that they might take a corruptible crown, but we an incorruptible one. **26** Now-consequently, I am running in-this-manner, not as unclearly; I am boxing in this-manner, not as flaying air. **27** Instead, like a boxer, I am striking my body beneath-the-eye and leading-into-slavery, lest somehow, after I have preached to others, I myself might become disappointed.

CHAPTER 10

For³³ I am not wanting you* to be being-ignorant, brothers, that all our fathers were under the cloud and all of them came-through the sea, **2** and all of them were immersed³⁴ into °Moses in the cloud and in the sea, **3** and all of them ate the same³⁵ spiritual solid-food, **4** and all of them drank the same³⁶ spiritual drink. For they were drinking out of a spiritual rock which was following them, but the rock was the Anointed-One. **5** Instead, God did not become-well-pleased with³⁷ the majority of them, for they were laid-low³⁸ in the desert.

6 But these things were made-to-be types for³⁹ us, with⁴⁰ the result for us not to be desirers of evil things, exactly-as those persons also desired. **7** But do not become idol-worshippers, exactly-as some of⁴¹ them were, even-as⁴² it has been written:

The people sat-down to eat and to drink, and they stood-up to be playing.

(Exodus 32:6)

8 But may we not be committing-sexual-immorality, exactly-as some of them committed-sexual-immorality; and 23,000 fell in one day. (Numbers 25:9)

9 But may we not be putting the Anointed-One⁴³ to-the-test,⁴⁴ exactly-as some of them also⁴⁵ tried him; and they were being caused-to-lose their lives⁴⁶ by the serpents. (Numbers 21:8)

10 But do not be murmuring, just-as⁴⁷ some of them murmured; and they were-lost by the ruiner. (Numbers 16:1~50)

11 But all⁴⁸ these things were happening to those persons typically,⁴⁹ but they were written down for⁵⁰ an admonition of ours, to⁵¹ whom the ends of the ages have reached,⁵² **12** so-that the *one who is thinking* to have stood: Let him be looking out lest he might fall. **13** A test has not taken hold of you* except what is human. But God is faithful, who will not allow you* to be tried above what you* are being-able to bear-up-under;⁵³ instead, along with the testing, he will also make the outcome⁵⁴ of the act for you*⁵⁵ to be being-able to bear-up-under it.

14 For-this-very-reason, beloved ones of mine, be fleeing from the idol-worshipping. **15** I am saying this as to sensible persons; all of you* judge what⁵⁶

²⁶ [9:20] NU, Vul, Gk(ACESV) / M, TR omit “I myself not being under a law” (scribal error?)

²⁷ [9:21] NU, Vul, Gk(ACESV) / M, TR “lawless-to/with”

²⁸ [9:21] NU, Vul, Gk(ACESV) / M, TR “law to/with”

²⁹ [9:22] NU, Vul, Gk(AV,S1) / M, TR, Gk(CEO,S2) add

³⁰ [9:22] NU, Gk(ACESV) / M, TR add

³¹ literally “take-down”

³² literally “the”

³³ [10:1] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(E,S2) “But”

³⁴ [10:2] NU, Vul, Gk(ACESO) / M, TR, Gk(V) “all of them immersed themselves”

³⁵ [10:3] NU, M, TR, Vul, Gk(CVO,E2,S2) / Gk(A,E1,S1) omit “same”

³⁶ [10:4] NU, M, TR, Vul, Gk(CESV) / Gk(A) omit “same”

³⁷ literally “in”

³⁸ literally “spread-down”

³⁹ literally “of”

⁴⁰ literally “into”

⁴¹ [10:7] NU, M, TR, Gk(CESV) / Vul, Gk(A) “among” (lit. “out of”)

⁴² [10:7] NU, M, Gk(ASV) (“even-as”) / TR, Gk(CE) “as” / Gk(O) “exactly-as”

⁴³ [10:9] NU, M, TR, OL, Vul, Syr, Sah, Boh, Georg, Gk(CO,P46), Marcion, Eirenaos, ClemAlex, Origen, Council of Antiocheia, Eusebios, Ambrose, Augustine, Ambrst / Gk(ESV), Epiphanius “the Lord” / Gk(A) “God”

⁴⁴ literally “be trying-out the (Anointed-One)”

⁴⁵ [10:10] NU, Vul, Gk(ACESV) / M, TR add

⁴⁶ [10:9] NU, Gk(SV) / M, TR, Vul, Gk(CEO) “they were-lost”

⁴⁷ [10:10] NU, Gk(SV) / M, TR, Gk(CEO) “exactly-as”

⁴⁸ [10:11] NU, M, TR, Gk(AV) / M, TR, Vul, Gk(CES) add

⁴⁹ [10:11] NU, Gk(AESV) / M, TR, Gk(CO) “were types happening to those persons” / Vul “were happening in figure to those persons”

⁵⁰ literally “to/towards”

⁵¹ literally “into”

⁵² [10:11] NU, Gk(CSV) (lit. “have met-down”) / M, TR, Gk(AE) “met-down” / Vul ambiguous

⁵³ [10:13] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add

⁵⁴ literally “out-stepping”

⁵⁵ [10:13] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁵⁶ [10:15] NU, M, TR, Vul, Gk(AESV) / Gk(C) “therefore”

I am declaring. **16** The drinking-cup of the blessing which we are blessing, is it not-surely a communion of the blood of the Anointed-One? The *loaf* of bread which we are breaking, is it not-surely a communion of the body of the Anointed-One? **17** Because *there is one loaf* of bread, we, the many are one body; for the all of us are having-a-share out of the one *loaf* of bread. **18** Be looking at °Israel according-to the flesh: are not the *ones who are eating the sacrifices surely*¹ communers of the sacrificial-altar?

19 Therefore what am I declaring? That a *thing* sacrificed-to-an-idol is something, or that an idol² is something? **20** Instead, *I am declaring that things* which they³ are sacrificing,⁴ they are sacrificing⁵ to demons and not to a god. But I am not wanting you* to be becoming communers of demons. **21** You* are not being-able to be drinking a drinking-cup of the Lord and a drinking-cup of demons. You* are not being-able to have-a-share of a table of the Lord and of a table of demons. **22** Or are we provoking the Lord to jealousy? We are not stronger *than him, are we?*

23 "All things are allowable to me."⁶

Instead:

Not all *things* are being-beneficial.

(Sirach 37:28)

"All things are allowable to me."⁷

Instead, not all *things* are building up.

24 Let no-one be seeking the *benefit* of himself, *but* instead each one⁸ the *benefit* of the other.⁹

25 Be eating *everything* which¹⁰ is being offered-for-sale in a food-market, examining nothing for-the-sake of the conscience. **26** For:

The earth and its fullness *are* of the Lord.

(Psalm 24:1)

27 But¹¹ If someone of the faithless-ones is calling you* into a dinner,¹² and you* are wanting to be going, be eating *everything* which¹³ is being set-before you*, examining nothing for-the-sake of the conscience. **28** But if-at-any-time someone might speak to you*, "This is sacrificed-in-a-temple,"¹⁴ do not be eating it, for-the-sake of that *man who informed you** and *for-the-sake-of* the conscience. For: the earth and its fullness are of the Lord.¹⁵ **29** But I am surely-not saying *this about* your own conscience, *but* instead *about the conscience* of the other¹⁶ *man*. For for-what-reason is my freedom being judged by a conscience of another? **30** But¹⁷ If **I** am having-a-share of it with thankfulness, why am I being reviled in-behalf of *things* of which **I** am giving-thanks? **31** Therefore, whether you* are eating, or whether you* are drinking, or anything you* are doing: Be doing all *things* for¹⁸ glory of a god. **32** Be becoming *persons who are void-of-doing-anything-which-might-cause-someone-to-stumble* even both¹⁹ to Judeans, and to Hellenes, and to the assembly of God, **33** exactly-as **I** am pleasing in all *things* to all *persons*, not seeking my own benefit, *but* instead the *thing which is beneficial* to many, in order that they might be saved.

CHAPTER 11

Be becoming imitators of me, exactly-as **I** also *am* of the Anointed-One. **2** I am praising you*, brothers,²⁰ because you* have been caused-to-have-remembrance of me in all *things* and you* are retaining the traditions exactly-as I delivered them to you*. **3** But I am wanting you* to have come-to-know, that the head of every man is the Anointed-One,²¹ but a head of a woman *is* the man, but a head of the Anointed-One *is* God.²² **4** Every man *who is praying-to God or is prophesying while having something down on his head* is putting his head to-shame. **5** But²³ every woman *who is praying-to God or is prophesying with the head unveiled* is putting her head²⁴ to-shame. For she²⁵ is one and the same with the *woman who*

has been shaved. **6** For if a woman is not veiling herself,²⁶ let her also shear herself. But if the *act* to shear herself or to be shaving herself *is* shameful to a woman, let her be veiling herself.²⁷ **7** For indeed, a man is not indebted to be veiling his head, being an image and glory of a god. But the²⁸ woman is a glory of a man. **8** For a man is not *made* out of a woman, *but* instead a woman *is made* out of a man. **9** For a man was also not created for-the-sake-of the woman, *but* instead a woman for-the-sake-of the man. **10** Due to this, the woman is indebted to be having an authority²⁹ on the head, for-the-sake-of the messengers. **11** Nevertheless, in the Lord, neither *is* a woman apart-from a man, nor *is* a man apart-from a woman.³⁰ **12** For even-as the woman *is made* out of the man, in-the-same-manner the man also *is coming* through the woman. But all the *things are* out of God.

13 Judge among³¹ you* yourselves: Is it proper for a woman to be praying to God unveiled? **14** Or³² Is not-even the nature itself teaching you*, that indeed if-at-any-time a man might be having-long-hair it is a dishonor to him, **15** but if-at-any-time a woman might be having-long-hair it is a glory to her, because the long-hair has been given to her³³ in-place of a cloak? **16** But if someone is thinking to be being fond-of-strife, **we** do not have such a customary-experience, not-even the assemblies of God.

17 But *while* transmitting this message, I am not praising you*, because you* are not coming-together in-regards-to the better, *but* instead in-regards-to the more-inferior. **18** For first, indeed, *while you** are coming-together in an³⁴ assembly, I am hearing that splits are existing among³⁵ you*, and in some part I have-faith in *this report*. **19** For it is also necessary for sects to be among you*, in order that also³⁶ the *ones who are approved* might become manifest among you*.

20 Therefore, *while you** are coming-together to the same *place*, it is not³⁷ to eat a dinner of-the-Lord. **21** For each *one* is taking his own dinner before *everyone else* during³⁸ the *time* to eat; and indeed, *there is one* who is hungering, but *one* who is getting-intoxicated. **22** For are you* not having houses into *which you* can take the time* to be eating and to be drinking? Or are you* despising the assembly of God, and putting-to-shame the *ones who are not having anything*? What might I speak to you*? Might I praise you*? I am not praising you* in this.

23 For **I** took-alongside from the Lord what I also delivered to you*: That the Lord Jesus, during the night in which he was being delivered up, took a *loaf* of bread; **24** and after he gave-thanks, he broke it and spoke, "All of you*, take, eat."³⁹ This is my body, the *one which is being broken*⁴⁰ in-behalf of you*. Be doing this in the reminder of **me**.⁴¹ **25** Also in-like-manner, *he took* the drinking-cup after the *time* to dine, saying, "This is the drinking-cup of the new covenant in **my**⁴² blood. Be doing this as-often-as if-at-any-time⁴³ you* might be drinking, in the reminder of **me**."⁴⁴ **26** For as-often-as if-at-any-time⁴⁵ you* might be eating this bread and might be drinking the⁴⁶ drinking-cup, you* are sending-messages-abroad about the death of the Lord up-to the *day* which he might come,⁴⁷ **27** so-that whoever might be eating the⁴⁸ bread or drinking the drinking-cup of the Lord unworthily will be held liable of the body and of the⁴⁹ blood of the Lord.⁵⁰

28 But let a human be proving himself first,⁵¹ and in-this-manner, let him be eating out of the bread and let him be drinking out of the drinking-cup. **29** For the *one who is eating and is drinking unworthily*,⁵² is eating and is drinking a judgment to himself *while he is not discerning the body of the Lord*.⁵³ **30** Due to this, many among⁵⁴ you* are weak and ill, and an adequate *number* are sleeping. **31** But⁵⁵ if we were discerning ourselves, we would not be being judged. **32** But *while we are* being judged by the⁵⁶ Lord, we are being disciplined, in order that

²⁶ may also be translated "is not being veiled"

²⁷ may also be translated "let her be being veiled"

²⁸ [1:7] NU, Gk(ACVO,S2) / M, TR, Gk(E,S1) "a"

²⁹ [1:10] NU, M, TR, Vul, Gk(ACESVO) / few, Eirenaios, Hippolytos "veil" / Origenes "veil and authority"

³⁰ [1:11] NU, Gk(ACESVO) / M, TR, Vul "neither is a man apart-from a woman, nor is a woman apart-from a man"

³¹ literally "in"

³² [1:14] NU, Vul, Gk(ACESVO) / M, TR add

³³ [1:15] NU, TR, Vul, Syr, Gk(AESV) / M, Gk(CO) omit "to her"

³⁴ [1:18] NU, M, Gk(ACESVO) / TR "the"

³⁵ literally "in" (also twice in verse 19)

³⁶ [1:19] NU, Vul, Gk(CV) / M, TR, Gk(AESO) omit "also"

³⁷ [1:20] NU, M, TR, Vul, Gk(AESV) / Gk(C) "no-longer" / Gk(O) "not still"

³⁸ literally "in"

³⁹ [1:24] NU, Gk(ACSV,E1) / M, TR, Vul, Gk(E2) add

⁴⁰ [1:24] NU, Gk(V,E1,S1) / M, TR, Gk(O,E2,S2) "which is being broken" / Vul "which will be delivered" / Gk(C) "which is being cracked"

⁴¹ literally "this into **my** reminiscence"

⁴² [1:25] NU, M, TR, Gk(CSVO) / Gk(AE) "my" (non-emphatic)

⁴³ [1:25] NU, Gk(ESV) / M, TR, Gk(CO) "as-often-as whenever" / Gk(A) omit "as-often...reminder of me."

⁴⁴ literally "into **my** reminiscence"

⁴⁵ [1:26] NU, Gk(ESV) / M, TR, Gk(CO) "For as-often-as whenever" / Gk(A) "As-often-as-if-at-any-time"

⁴⁶ [1:26] NU, Vul, Gk(ACVO,E1,S1) / M, TR, Gk(E2,S2) "this"

⁴⁷ [1:26] NU, Gk(ACEVO,S1) / M, TR, Gk(S2) "which he would come"

⁴⁸ [1:27] NU, Vul, Gk(ACESVO) / M, TR "this"

⁴⁹ [1:27] NU, M, Gk(ACESVO) / TR omit "the"

⁵⁰ [1:27] NU, M, TR, Gk(CESVO) / Gk(A) "the Anointed-One"

⁵¹ [1:28] NU, M, TR, Vul, Gk(ACEVO,S1) / Gk(S2) add

⁵² [1:29] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) add

⁵³ [1:29] NU, Vul, Gk(AV,E1,S1) / M, TR, Gk(CO,E2,S2) add

⁵⁴ literally "in"

⁵⁵ [1:31] NU, Gk(ACVO,S1) / M, TR, Gk(E,S2) "For" / Vul omit

⁵⁶ [1:32] NU, Gk(ESVO) / M, TR, Gk(AC) omit "the"

¹ [10:18] NU, Gk(ACEO,S1) / M, TR, Gk(V,S2) add

² [10:19] NU, Vul, Gk(CEV,S2) / M, TR reverses "a thing sacrificed-to-an-idol" and "an idol" / Gk(A,S1) omit "or that an idol is something" / Gk(O) replaces "idol" which "a thing sacrificed-to-an-idol" (so duplicates it)

³ [10:20] NU, Gk(CVO) / M, TR, Vul, Gk(AES) "which the nations"

⁴ [10:20] NU, Gk(ACESVO) is plural / M, TR is singular

⁵ [10:20] NU, Gk(ACESVO) is plural / M, TR is singular / some omit

⁶ [10:23] NU, Vul, Gk(ACV,E1,S1) / M, TR, Gk(E2,S2) add / Gk(O) add "no-one for the act of himself" (?)

⁷ [10:23] NU, Vul, Gk(ACEV,S1) / M, TR, Gk(S2) add / Gk(O) omit (after "beneficial") "All things...building up"

⁸ [10:24] NU, Vul, Gk(ACESVO) / M, TR add

⁹ literally "the different one"

¹⁰ literally "the"

¹¹ [10:27] NU, Vul, Gk(ACSV) / M, TR, Gk(E) add

¹² [10:27] NU, M, TR, Vul, Gk(AESV) / Gk(CO) add

¹³ [10:27] literally "the" NU, M, TR, Vul, Gk(CESVO) / Gk(A) "eating all the things"

¹⁴ [10:28] NU, Gk(ASV) / M, TR, Vul, Gk(CEO) "is sacrificed-to-idols"

¹⁵ [10:28] NU, Vul, Gk(ACSV,E1) / M, TR add / Gk(E2) instead add this phrase after verse 31

¹⁶ literally "different"

¹⁷ [10:30] NU, M, Vul, Gk(ACESVO) / TR add

¹⁸ literally "into"

¹⁹ [10:32] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add

²⁰ [11:2] NU, Gk(AESV), Cop / M, TR, Vul, Gk(CO)

²¹ [11:3] NU, M, TR, Vul, Gk(AESO,V2) / Gk(C,V1) "is the Anointed-One" / ClemAlex "is God"

²² [11:3] NU, M, TR, Vul, Gk(ACSV) / Gk(E) "is the Anointed-One"

²³ [11:5] NU, M, TR, Vul, Gk(CESVO) / Gk(A) omit "But"

²⁴ [11:5] NU, Vul, Gk(ACES) (lit. "the head of hers") / M, TR, Gk(VO) "the head of herself"

²⁵ may also be translated "it"

we might not be condemned along with the world.

33 So-then, brothers of mine, *while you* are coming-together with the purpose to eat, be expecting one-another.* **34** But¹ If someone is hungering, let him be eating in a house, in order that you* might not be coming-together into a judgment. But the remaining *concerns*, I will order as I would come.

CHAPTER 12

But about the spiritual *things*, brothers, I am not wanting you* to be being-ignorant. **2** *All of you* have come-to-know, that, when² you* were nations, you*, being led-away, were being led to the idols, the voiceless idols.* **3** For-this-reason, I am making known to you*, that no-one *who is uttering in a spirit of a god is saying, "Jesus is an imprecation";* and no-one is being-able to speak, "Jesus is a lord" if *he is not in a holy spirit.*

4 But there are distributions of bestowed-favors, but the same spirit, **5** and there are distributions of ministries, and the same lord. **6** And there are distributions of operations, but *it is³ the same god, the god who is operating all the things in all persons.* **7** But to each *individual* is given the manifestation of the spirit for what⁴ is being-beneficial. **8** For indeed, to one *individual*,⁵ through the spirit, is being given an account of wisdom; but to another, an account of knowledge, according-to the same spirit; **9** but⁶ to a different *individual*, a faith in the same spirit; but to another, bestowed-favors of healings in the one⁷ spirit; **10** but to another, operations of powers; but⁸ to another, prophecy; but⁹ to another, discernings of spirits; but¹⁰ to a different *individual*, kinds¹¹ of tongues; but to another, an interpretation of tongues. **11** But the one and the same spirit is operating all these *things*, distributing to each individually exactly-as he¹² wishes.¹³

12 For just-as the body is one and has many members, but all the members of the body *the one body*,¹⁴ being many, are one body, this-is-how it also *is* with the Anointed-One. **13** For even in one spirit, **we** all were immersed into one body, whether Judeans, whether Hellenes, whether slaves, whether free *men*; and all were made-to-drink¹⁵ into¹⁶ one spirit.

14 For even the body is not one member, instead *it is* many. **15** If-at-any-time the foot might speak, "Because I am not a hand, I am not a part of the body," it is not, because¹⁷ of this, not a part of the body, *is it?* **16** And if-at-any-time the ear might say, "Because I am not an eye, I am not a part of the body," it is not, because¹⁸ of this, not a part of the body, *is it?* **17** If the whole body *were* an eye, where *would the sense of hearing be?* If the whole body *were* a sense of hearing, where *would the sense-of-smelling be?* **18** But **now**, God put the members, each one of them, in the body exactly-as he wanted. **19** But if all the *things* were *merely* one member, where *is* the body? **20** But now, indeed,¹⁹ *there are* many members, but one body.

21 But²⁰ the eye is not being-able to speak to the hand, "I am not having need of you," or, again, the head to the feet, "I am not having need of you*."²² Instead much rather, the members of the body *which are* thought to be being weaker are obligatory, **23** and *those* which we are thinking to be more dishonorable of the body, these we are putting more-excessive honor around, and our indecent *members* are having a more-excessive decency. **24** But our decent *members* do not have *this* need. Instead, God mixed-together the body, after he gave a more-excessive honor to the *members which are* being-in-lack, **25** in order that there might not be a split²¹ in the body, *but* instead, *that* the members might be having the same worries in-behalf of one-another. **26** And whether one member is suffering, all the members are suffering-together. Whether one²² member is being glorified, all the members are rejoicing-together. **27** But *all of you** are a body of the Anointed-One, and members out of a part.

28 And *some* of which, indeed, God placed for himself in the assembly: first emissaries, second prophets, third teachers, after-that powers, after-that²³ bestowed-favors of healings, assistings-of-others,²⁴ abilities-to-pilot, kinds²⁵ of

tongues. **29** Not *all are* emissaries, are they? Not *all are* prophets, are they? Not *all are* teachers, are they? Not *all are* powers, are they? **30** Not all are having bestowed-favors of healings, are they? Not *all are* uttering tongues, are they? Not *all are* thoroughly-interpreting, are they? **31** But be being-zealous²⁶ for the bestowed-favors, for the greater²⁷ ones. And I am showing to *all of you** yet a *more* surpassing way.²⁸

CHAPTER 13

If-at-any-time I might be uttering by-means-of the tongues of the humans and of the messengers, but I might not be having love, I have become a resounding bronze *gong* or a clanging cymbal.²⁹ **2** And if-at-any-time I might be having a prophecy and might have come-to-know all the mysteries and all the knowledge, and if-at-any-time I might be having all the faith, so-as to be discharging mountains, but I might not be having love, I am³⁰ nothing. **3** And-if-at-any-time³¹ I might morsel-out all the *things* I possess, and if-at-any-time I might deliver my body in order that I might boast,³² but I might not be having love, I am being profited nothing.

4 The love is being-long-suffering, the love is being-kind, is not being-zealous,³³ the love³⁴ is not bragging, is not being-inflated, **5** is not acting-indecent,³⁵ is not seeking its own way, is not becoming-sharp, is not taking-into-account the evil *which was done*, **6** is not rejoicing at the unrighteousness but is rejoicing-together with the truth. **7** It is roofing *over* all *things*, it is having-faith in all *things*, it is hoping for all *things*, it is enduring all *things*.

8 The love is not falling³⁶ even-at-any-time. But whether *there are* prophecies, they will be rendered-inoperative. Whether *there are* tongues, they will cease themselves. Whether *there is an account of* knowledge, it will be rendered-inoperative. **9** For³⁷ we are knowing in part,³⁸ and we are prophesying in part; **10** but whenever the complete *thing* might come, then³⁹ the *thing* in part⁴⁰ will become-inoperative. **11** When I was an infant, I was uttering as an infant, I was being-minded as an infant, I was taking-things-into-account⁴¹ as an infant. But⁴² When I have become a man, I have rendered-inoperative the *things* of the infant. **12** For at-present, we are looking through a mirror in enigma, but then face to face. At-present, I am knowing in part,⁴³ but then I will recognize myself exactly-as I was also recognized. **13** But **now** these three are remaining: faith, hope, love. But the greatest of these *is* the love.

CHAPTER 14

*All of you**, be pursuing the love, but be being-zealous⁴⁴ for the spiritual *things*, but *even* more in order that you* might be prophesying. **2** For the *one who is* uttering by-means-of a tongue, is not uttering to humans, *but* instead to a god.⁴⁵ For no-one is hearing, but he is uttering mysteries by-means-of a spirit.⁴⁶ **3** But the *one who is* prophesying to humans, is uttering for a building *up*, and for an exhortation, and for a consolation. **4** The *one who is* uttering by-means-of a tongue, is building himself, but the *one who is* prophesying is building an assembly. **5** But I am wanting you* all to be uttering by-means-of tongues, but *even* more in order that you* might be prophesying. But⁴⁷ the *one who is* prophesying is greater than the *one who is* uttering by-means-of tongues (excluding *the case* if⁴⁸ he might be thoroughly-interpreting), in order that the assembly might take a building *up*.

6 But now, brothers, if-at-any-time I might come to you* uttering by-means-of tongues, what will I profit you* if-at-any-time I might not utter to you* either in a revelation, or in *an account of* knowledge, or in a prophecy, or in⁴⁹ a teaching? **7** Similarly, the soulless *things which give off* sound,⁵⁰ whether a pipe *or* whether a harp, if-at-any-time it might not give⁵¹ *off* a distinction by-means-of

¹ [11:34] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

² [12:2] NU, M, Vul, Gk(ACESV) / TR, Gk(O) omit "when"

³ [12:6] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁴ literally "spirit toward the thing which"

⁵ literally "to which"

⁶ [12:9] NU, Vul, Gk(CVO,S1) / M, TR, Gk(AE,S2) add

⁷ [12:9] NU, Vul, Gk(ACV) / M, TR, Gk(SO,E2) "same" / Gk(P46) omit / Gk(E1) omit "in...spirit"

⁸ [12:10] NU, M, TR, Vul, Gk(AES) / Gk(CVO) omit "but"

⁹ [12:10] NU, M, TR, Vul, Gk(AES) / Gk(CVO) omit "but"

¹⁰ [12:10] NU, Gk(CVO,S1) / M, TR, Vul, Gk(AE,S2) add

¹¹ literally "races"

¹² may also be translated "it" (if referring to the spirit, but this translation interprets as referring to "God")

¹³ may also be translated "is being made-to-wish"

¹⁴ [12:12] NU, Vul, Gk(AEVO,S1) / M, TR, Gk(C,S2) add

¹⁵ [12:13] may also be translated "all given to drink" NU, M, TR, Vul, Gk(CESVO) / Gk(A) "all are"

¹⁶ [12:13] NU, Vul, Gk(CESVO) / M, TR "into one spirit" / Gk(A) "in a body"

¹⁷ literally "alongside"

¹⁸ literally "alongside"

¹⁹ [12:20] NU, M, TR, Vul, Gk(AESO) / Gk(CV) omit "indeed"

²⁰ [12:21] NU, M, TR, Gk(CSV) / Vul, Gk(AEO) omit "But"

²¹ [12:25] NU, TR, Gk(AEV) / M, Gk(CS) "be splits"

²² [12:26] NU, M, TR, Vul, Gk(CEO,S2) / Gk(AV,S1) omit "one" (therefore reading "a member")

²³ [12:28] NU, Gk(AESV) / M, TR "next" / Gk(CO) omit

²⁴ literally "a taking the part in-place-of that individual"

²⁵ literally "races"

²⁶ may also be translated "being-jealous"

²⁷ [12:31] NU, Vul, Gk(AESV) / M, TR "mightier" / Gk(CO) "better"

²⁸ literally "a way according-to surpassiveness"

²⁹ [13:1] NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) omit "I have... (3)...having love" (error)

³⁰ [13:2] NU, M, TR, Vul, Gk(CESVO) / Gk(A) "I am being profited"

³¹ [13:3] NU, Gk(AEV) / M, TR, Gk(CSO) "And if-at-any-time"

³² [13:3] NU, Gk(ASV) / M, TR "in order that I might be burned in the future" / Vul "in order that I might be being-burned" / Gk(CO) "in order that I will be burned" / some omit

³³ may also be translated "being-jealous"

³⁴ [13:4] NU, M, TR, Gk(ACESO) / Vul, Gk(V) omit "the love"

³⁵ [13:5] NU, M, TR, Gk(ACESVO) / some unimportant "acting-shamefully"

³⁶ [13:8] NU, Gk(AV,E1,S1) / M, TR, Gk(CO,E2,S2) "falling-away"

³⁷ [13:9] NU, TR, Vul, Gk(ACSVO) / M "But"

³⁸ literally "(know) out of a part" (also in next clause)

³⁹ [13:10] NU, Vul, Gk(ACSVO) / M, TR add

⁴⁰ literally "the out of a part"

⁴¹ may also be translated "rationalization"

⁴² [13:11] NU, Vul, Gk(ACV,S1) / M, TR, Gk(O,S2) add

⁴³ literally "out of part"

⁴⁴ may also be translated "being-jealous"

⁴⁵ [14:2] NU, Gk(CVO,S1) / M, TR, Gk(A,S2) "to God"

⁴⁶ may also be translated "mysteries to a spirit" or "mysteries in a spirit"

⁴⁷ [14:5] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2) "For"

⁴⁸ literally "outside if not"

⁴⁹ [14:6] NU, M, TR, Vul, Gk(AV,S2) / Gk(CO,S1) omit "in"

⁵⁰ literally "voice"

⁵¹ [14:7] NU, TR, Gk(ACSVO) / M "not be giving"

the tones, how will *anyone* be made-to-know what is being piped or what is being harped? **8** For even if-at-any-time a trumpet might give off an unclear sound,¹ who will prepare himself for entering into a war? **9** This is also how it is with *all of you**. If-at-any-time you* might not give off an easily-recognizable account through the tongue, how will the *word which is being uttered* be made-known? For you* will be uttering into the air.

10 There are, if it would happen to be, many kinds² of voices in the world, and none of them³ are⁴ voiceless. **11** Therefore, if-at-any-time I might not have come-to-know the ability⁵ of the voice, I will be a barbarian to the *one who is uttering*, and the *one who is uttering will be a barbarian* to **me**. **12** This is also how it is with *all of you**. Since you* are zealots of spirits, be seeking, in order that you might be exceeding toward the building up of the assembly.

13 For-this-reason,⁷ let the *one who is uttering by-means-of a tongue* be praying-to God in order that he might be thoroughly-interpreting. **14** For⁸ if-at-any-time, I might be praying-to God by-means-of a tongue, my spirit is praying-to God, but my mind is unfruitful. **15** Therefore, what am I to do? I will⁹ pray-to God by-means-of the spirit, but I will¹⁰ also pray-to God by-means-of the mind. I will psalm by-means-of the spirit, but I will also psalm by-means-of the mind. **16** Since-surely if-at-any-time you might be blessing¹¹ in a spirit,¹² how will the *one who is filling-up the place of the plebeian*¹³ say the 'May it be' on-the-basis-of **you** thanksgiving, since he has not come-to-know what you are saying? **17** For indeed, **you** are giving-thanks beautifully, but instead the other¹⁴ *individual* is not being built up. **18** I am giving-thanks to God,¹⁵ *that*¹⁶ I am uttering by-means-of tongues more than *all of you**. **19** Instead, in an assembly, I am wanting to utter five accounts by-means-of¹⁷ my mind in order that others might also be orally-instructed, rather than tens-of-thousands of accounts in a tongue.

20 Brothers, do not be becoming little-boys in your* way-of-thinking,¹⁸ instead be being-infants to the evil, but be becoming complete in your* way-of-thinking. **21** It has been written in the law that:

I will utter to this people in different-tongues and in different lips,
and not-even in-this-manner will they listen to me for
themselves, says the Lord.

(Isaiah 28:11-12)

22 So-then the tongues are for¹⁹ a sign, not to the *ones who have-faith*, but instead to the faithless-ones; but the prophecy is not to the faithless-ones, but instead to the *ones who have-faith*. **23** Therefore, if-at-any-time the whole assembly might come-together to the same place, and *all persons* might be uttering by-means-of tongues, but plebeians²⁰ or faithless-ones might come-into it, will they not say that *all of you** are being maddened? **24** But if-at-any-time *all persons* might be prophesying, but²¹ a certain faithless-one or a plebeian²² might come into it, he is being convicted by *all persons*, he is being examined by *all persons*, **25** And in-this-manner,²³ the secrets of his heart are becoming manifest. And in-this-manner, he, after he has fell on his face, will bow-down-to God, bringing-a-message that God is really in you*.

26 Therefore, what is to be done, brothers? Whenever you* might be coming-together, each of you²⁴ has a psalm, has a teaching, has a revelation, has a tongue,²⁵ has an interpretation.²⁶ Let all things be becoming directed toward building up. **27** Whether someone is uttering by-means-of a tongue, let it be done according-to two, or at the most three, and each in turn,²⁷ and let one be thoroughly-interpreting. **28** But if-at-any-time there might not be a thorough-interpreter, let him be being-silent in an assembly, but let him be uttering to himself and to God. **29** But let two or three prophets be uttering, and let the others be discerning. **30** But if-at-any-time something might be revealed to another who is sitting himself down, let the first one be being-silent. **31** For you* all are being-

able to be prophesying one by one, in order that *all persons* might be learning and *all persons* might be being exhorted. **32** And *each one of the spirits*²⁸ of prophets is being subjected to *each one of the prophets*.²⁹ **33** For he is not the God³⁰ of insurrection, but instead of peace.

As I am teaching³¹ in all the assemblies of the holy ones, **34** let the women³² be being-silent in the assemblies. For it is not being permitted³³ to them to be uttering, but instead let them be being subjected,³⁴ exactly-as the law also says.³⁵ **35** But if they are wanting to learn something, let them be inquiring-of their own men at a house. For it is shameful to a woman³⁶ to be uttering in an assembly.³⁷ **36** Or did the account of God come-forth from *all of you**, or did it reach³⁸ to³⁹ you* alone?

37 If someone is thought to be a prophet or spiritual, let him be recognizing the things which I am writing to you*, that they are an instruction⁴⁰ of the Lord.⁴¹ **38** But if someone is being-ignorant of this, he is being made-ignorant.⁴² **39** So-then, brothers of mine,⁴³ be being-zealous⁴⁴ for the act to be prophesying, and do not be preventing the act to be uttering by-means-of tongues. **40** But⁴⁵ let all things be coming-to-be decently and according-to order.

CHAPTER 15

But I am making-known to you*, brothers, the-good-message which I proclaimed-via-a-good-message to you*, which you* also took-alongside, in which you* have also stood, **2** through which you* are also being saved, if you* are retaining that⁴⁶ account I proclaimed-via-a-good-message to you* (excluding the case if⁴⁷ you* had-faith without-cause).

3 For I delivered to you* in the first instance, what I also took-alongside: That the Anointed-One died-off in-behalf of our sins according-to the writings, **4** and that he was entombed, and that he has been arisen on the day, the third day,⁴⁸ according-to the writings, **5** and that he was made-seen to Képha, next⁴⁹ to the twelve.⁵⁰ **6** After-that he was made-seen to more-than⁵¹ 500 brothers once-for-all, the majority of whom are remaining even till at-present, but some also⁵² fell-asleep. **7** After-that,⁵³ he was made-seen to Jacob, then⁵⁴ to all the emissaries. **8** But last of all, even-as-if⁵⁵ to the⁵⁶ abortion, he was made-seen to even-me. **9** For I am the least of the emissaries, who is not adequate to be being called an emissary, due-to-the-fact-that I harmfully pursued the assembly of God. **10** But by favor of a god, I am what I am, and his favor, the favor to me, was not made-to-be empty.⁵⁷ Instead, I labored more excessively than them all – but not I; instead the favor of God, the favor⁵⁸ along with me. **11** Therefore, whether it was I, or whether it was those men, we are preaching in-this-manner, and you* had-faith in-this-manner.

12 But if the Anointed-One is being preached, that he has been arisen out of dead humans, how are some among⁵⁹ you* saying, that there is not a standing-up of dead humans? **13** But if there is not a standing-up of dead humans, not-even the Anointed-One has been arisen.⁶⁰ **14** But if the Anointed-One has not been arisen, as-a-result our proclamation is also⁶¹ empty; but⁶² your*⁶³ faith is also empty; **15** but we are even being found to be false-testifiers of God, because we testified against God, that he arose the Anointed-One, whom he did not arise if dead

²⁸ [14:32] NU, M, TR, Vul, Gk(ASV) / Gk(CO,X4844) "And a spirit"

²⁹ [14:32] NU, M, TR, Vul, Gk(ACSV,X4844) / Gk(L) "And spirits of prophets are being subjected to prophets"

³⁰ [14:33] NU, M, TR, Gk(ACSV) / Gk(O,P46) "not a god"

³¹ [14:33] NU, M, TR, Vul, Gk(ACSV,X4844) / Gk(O) add

³² [14:34] NU, Vul, Gk(ASV,X4844) / M, TR, Syr, Gk(CO) "the women of you*"

³³ [14:34] NU, Gk(ASVO,X4844) / M, TR, Gk(L), Marcion "it has not been permitted" / Vul ambiguous

³⁴ [14:34] NU, Gk(ASV), Vul / M, TR, Gk(CO) "instead to be subjecting themselves"

³⁵ Unclear if this is referring to the Mosaic law. If so, there does not appear to be any such verse in it. It may be a vague reference to Sirach 26:14, or Genesis 3:16, or the section around Numbers 30:16.

³⁶ [14:35] NU, Vul, Gk(AV,S1) / M, TR, Gk(CO,S2) "to women"

³⁷ [14:34-35] NU, M, TR, Vul, OL, Gk(ASV,X4844) / Gk(CO), few Vul, Ambst put these verses after verse

⁴⁰. [Note: There are no manuscripts that omit these verses.]

³⁸ literally "meet-down"

³⁹ literally "into"

⁴⁰ [14:37] NU, Gk(ASV) / M, TR, Vul "instructions" / Gk(CO) omit

⁴¹ [14:37] NU, Vul?, Gk(CSVO) / M, TR, Vul? "of the Lord" / Gk(A) "of a god"

⁴² [14:38] NU, Gk(V,A1,S1,O?) / M, TR, Gk(A2,S2) ", let him be being-ignorant" / Gk(C) "you* are being-ignorant" / most Lat "he will be ignored"

⁴³ [14:39] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,V2) omit "of mine"

⁴⁴ may also be translated "being-jealous"

⁴⁵ [14:40] NU, Gk(ACSV) / M, TR omit "but"

⁴⁶ literally "are holding-down to which"

⁴⁷ literally "outside if not"

⁴⁸ [15:4] NU, Gk(ACSV) / M, TR, Gk(O) "on the third day"

⁴⁹ [15:5] NU, M, TR, Gk(V) / Gk(AS) "after-that" / Vul, Gk(CO) "and after these"

⁵⁰ [15:5] NU, M, TR, Gk(ASV) / Vul, some Syr, Gk(CO) "eleven"

⁵¹ literally "by above"

⁵² [15:6] NU, Vul, Gk(CVO,A1,S1) / M, TR, Gk(A2,S2) add

⁵³ [15:7] NU, M, TR, Gk(ASVO) / Gk(C) "Next"

⁵⁴ [15:7] NU, M, TR, Gk(CV,S2) / Gk(AO,S1) ", after-that"

⁵⁵ [15:8] NU, M, TR, Gk(ASVO) / Gk(C) "even-as"

⁵⁶ [15:8] NU, M, TR, Gk(ACSV) / Gk(O) "an"

⁵⁷ [15:10] NU, M, TR, Gk(ASV) / Gk(CO) "destitute"

⁵⁸ [15:10] Gk(CVO,S1) / NU, M, TR, Gk(A,S2) add

⁵⁹ literally "in"

⁶⁰ [15:10] NU, M, TR, Gk(AVO,S1) / Gk(C) omit "the Anointed...But if" (error) / Gk(S1) omit "But if...Humans" (error)

⁶¹ [15:14] NU, Vul, Gk(ACO,S1) / M, TR, Vul, Gk(V,S2) omit "also"

⁶² [15:14] NU, Vul, Gk(ACSV) / M, TR add

⁶³ [15:14] NU, M, TR, Vul, Gk(ASO) / Gk(CV) "our"

¹ literally "voice"

² literally "races"

³ [14:10] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add

⁴ [14:10] NU, M, TR, Gk(ASV) / Vul, Gk(CO) actually add "are"

⁵ literally "power"

⁶ literally "in"

⁷ [14:13] NU, Gk(ACVO,S1) / M, TR, Gk(S2) "For-this-very-reason"

⁸ [14:14] NU, M, TR, Vul, Gk(CS) / Gk(VO) omit "For"

⁹ [14:15] NU, M, TR, Vul, Gk(V) / Gk(ACSO) "might"

¹⁰ [14:15] NU, M, TR, Vul, Gk(SV) / Gk(ACO) "might"

¹¹ [14:16] NU, Gk(ACSV) / M, TR, Vul, Gk(O) "might bless"

¹² [14:16] NU, Gk(V,S2) ("in a spirit") / Gk(ACO,S1) "by-means-of a spirit" / M, TR, Vul "by-means-of the spirit"

¹³ literally "idiot"

¹⁴ literally "different"

¹⁵ [14:18] NU, Vul, Gk(ACSV) (lit. "to the God") / M, TR "to the God of mine"

¹⁶ [14:18] NU, M, TR, Vul, Gk(ACSV) / Gk(O) actually add "that"

¹⁷ [14:19] NU, Vul, Gk(ACSV) / M, TR "through"

¹⁸ literally "in the diaphragm" (which is also used emotionally, like the English word "heart") (also later in verse)

¹⁹ literally "into"

²⁰ literally "idiots"

²¹ [14:24] NU, M, TR, Vul, Gk(CSVO) / Gk(A) "also"

²² literally "an idiot"

²³ [14:25] NU, Vul, Gk(ACSV) / M, TR add

²⁴ [14:26] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2) add

²⁵ [14:26] NU, Vul, Gk(CSVO) / M, TR "a teaching, has a tongue, has a revelation" / Gk(A) "a revelation, has a tongue"

²⁶ [14:26] NU, M, TR, Gk(ASV) / Gk(CO) "deciphering"

²⁷ literally "and each part"

humans are not being arisen.¹ **16** For if dead *humans* are not being arisen, not even the Anointed-One has been arisen. **17** But if the Anointed-One has not been arisen, your* faith is vain; and² you* are still in your* sins. **18** Also, as-a-result, the *ones* who fell-asleep in the Anointed-One were-lost. **19** If we are having hoped in the Anointed-One in this life only, we are more-in-need-of-mercy than all humans.

20 But now the Anointed-One has been arisen out of dead *persons* – he became³ a first-fruit of the *ones* who have slept. **21** For since a⁴ death surely came through a human, a standing-up of dead *humans* also came through a human. **22** For even-as in °Adam (which means ‘human’ in Hebraic)⁵ all *persons* are dying-off, in-this-same-manner also in the Anointed-One all will be made-alive. **23** But each *one* in his own rank: a first-fruit, the Anointed-One; after-that, the *ones* of the⁶ Anointed-One in his presence. **24** Next comes the end, whenever he might be delivering⁷ the kingdom to God and Father, whenever he might render-inoperative every principality and every authority and power. **25** For it is necessary for him to be being-king up-to the time of which⁸ he might put all the enemies under his feet. **26** A last enemy is being rendered-inoperative: the death. **27** For:

He subjected all *things* under his feet.⁹

(Psalm 8:6)

But whenever it might speak that “All *things* have been subjected”, it is clear that *this* excludes¹⁰ the *one* who subjected the “all *things*” to him. **28** But whenever the “all *things*” have been subjected to him, then the son himself will also¹¹ be subjected to the *one* who subjected the “all *things*” to him, in order that God might be the¹² all *things* in all *things*. **29** Since what will the *ones* who are being immersed in-behalf of the dead *persons* do? If dead *persons* are wholly not being arisen, why are they also being immersed in-behalf of them?¹³ **30** And why are we becoming-endangered every hour? **31** Day by day,¹⁴ I am dying-off; yes by-means-of your*¹⁵ boasting, brothers,¹⁶ which I have in the Anointed-One, Jesus our Lord.¹⁷ **32** If according-to the manner of a human I fought-with-beasts in Ephesos, what was the profit to me? If dead *persons* are not being arisen:

May we eat and may we drink, for the next-day we are dying-off.

(Isaiah 22:13)

33 Do not be being misled:

Evil conversations corrupt useful¹⁸ customs.

(generic Hellenic saying)

34 Be righteously sobering-out¹⁹ and do not be sinning. For some *individuals* are having a lack-of-knowledge of a god. I am uttering²⁰ *this* for²¹ your* inversion.

35 Instead, someone will state, “How are the dead *persons* being arisen? But with what-kind of body are they coming?”

36 O senseless *individual*! What you are sowing is not being made-alive if-at-any-time it might not die-off. **37** And what you are sowing: You are not sowing the body, the *body* which will come-to-be, but instead a naked kernel (if it would happen to be a grain, or²² something of the rest); **38** but God is giving a body to it, exactly-as he wanted, and to each of the seeds a body of *its* own.

39 Not every flesh *is* the same *type* of flesh. Instead, *there is* indeed another *flesh*²³ of humans, but another *flesh*²⁴ of livestock, but another *flesh*²⁵ of *creatures* equipped-for-flying, but another of fishes.²⁶ **40** And *there are* bodies in-heaven, and bodies on-earth. Instead, indeed, different *is* the glory of the *ones* in-heaven, but different *is* the glory of the *ones* on-earth. **41** One *is* a glory of a sun, and another a glory of a moon, and another a glory of stars; for a star is differing from a star in glory.

42 This is also how the standing-up of the dead *humans* *is*. It is being sown in

corruption, it is being arisen in incorruptibility. **43** It is being sown in dishonor, it is being arisen in glory. It is being sown in weakness, it is being arisen in power. **44** It is being sown a soulish body, it is being arisen a spiritual body. If there is a soulish body, there is also²⁷ a spiritual *one*. **45** It has also been written in-this-manner:

The²⁸ first human²⁹ (adam) became *made* into a living soul.

(Genesis 2:7)

The last adam *became made* into a spirit *which is* making-alive. **46** Instead, the spiritual *thing* *is* not first, *but* instead the soulish *thing*; after-that the spiritual *thing*. **47** The first human (adam)³⁰ *is from* out of a *plot* of earth, made-of-dirt; the second human *is the Lord*³¹ out of a heaven.³² **48** Such-as *is* the³³ *man* made-of-dirt, such *are* also the *ones* made-of-dirt; and such-as *is* the *man* in-heaven, such *are* also the *ones* in-heaven. **49** And exactly-as we bore the image of the *man* made-of-dirt, we will³⁴ also bear the image of the *man* in-heaven. **50** But I am declaring this, brothers, that flesh and blood are not being-able to inherit a kingdom of a god, but-neither *is* the corruption inheriting the incorruptibility.

51 Behold, I am saying a mystery to you*! Indeed³⁵ We will not all³⁶ fall-asleep, but we will all be changed, **52** in an instant,³⁷ in a blink³⁸ of an eye, in the last trumpet. For it will trumpet, and the dead *persons* will be arisen³⁹ incorruptible, and we will be changed. **53** For it is necessary for this corruptible *thing* to dress itself with incorruptibility; and this mortal *thing* to dress itself with immortality. **54** But whenever this corruptible *thing* might dress itself with incorruptibility,⁴⁰ and this mortal *thing* might dress itself with immortality, then the account, the *account* which has been written, will come-to-be:

The death was swallowed-down⁴¹ into a victory.

(Isaiah 25:8)

55 Where, O death, *is* your victory?

Where, O death,⁴² *is* your stinger⁴³

(Hoshea 13:14)

56 But the stinger of the death *is*⁴⁴ the sin, but the power of the sin *is* the law. **57** But thankfulness to God, to the *one* who *is* giving to us the victory through our Lord Jesus the Anointed-One.

58 So-then, beloved brothers of mine, be becoming settled,⁴⁵ and⁴⁶ unable-to-be-moved-away, exceeding in the work of the Lord always, having come-to-know, that your* labor is not empty in the Lord.

CHAPTER 16

But about the collection,⁴⁷ the *one* for⁴⁸ the holy *ones*: Even-as I ordered the assemblies of °Galatia, all of you* *must* also do in-the-same-manner. **2** Every⁴⁹ first day after a sabbath,⁵⁰ if-at-any-time a *man* might be having something as a result of being guided-along-a-good-path⁵¹ in prosperity, let each of you* be putting *these things* by himself, treasuring *them up*,⁵² in order that whenever I might come, then collections⁵³ might not be being-made. **3** But whenever I might come-by, whomsoever *men* you* might approve through letters, I will send *these men* to carry-off your* favor into Jerusalem. **4** But if-at-any-time it might be worthy of the *opportunity* for *me* to also be going, they will go along with *me*.

5 But I will come to you* whenever I might come-through Makedonia. For I

¹ [15:14] NU, M, TR, Vul, Gk(ASVO) / Syr, Gk(C), Eirenaïos(Lat) omit “if dead *humans* are not being arisen”

² [15:17] NU, M, TR, Gk(CVO,S2) / Gk(A,S1) add

³ [15:20] NU, Vul, Gk(ACSV) / M, TR add

⁴ [15:21] NU, Gk(ACSV) / M, TR, Gk(O) “the”

⁵ specifically referring to the first human

⁶ [15:23] NU, M, Gk(ACSV) / TR “an”

⁷ [15:24] NU, Gk(ACSV) / M, TR, Vul “might deliver”

⁸ [15:25] NU, Gk(ACVO,S1) / M, TR, Gk(S2) “up to whichever time”

⁹ [15:27] NU, M, TR, Vul, Gk(AVO,S1,S3) / Gk(C,S2) put “For he...feet” after verse 25

¹⁰ literally “outside”

¹¹ [15:28] Vul, Gk(CVO,S1) / NU, M, TR, Gk(A,S2) add

¹² [15:28] NU, M, TR, Gk(CSO) / Gk(AV) omit “the”

¹³ [15:29] NU, Vul, Gk(ACSV) / M, TR “of the dead *persons*”

¹⁴ literally “According-to day”

¹⁵ [15:31] NU, M, Vul, Gk(CSVO) / TR, Gk(A) “our”

¹⁶ [15:31] NU, Vul, Gk(ASV) / M, TR, Gk(CO) omit “brothers”

¹⁷ [15:31] NU, M, TR, Vul, Gk(ASVO) / Gk(C) “in the Lord”

¹⁸ may also be translated “kind”

¹⁹ [15:34] NU, M, TR, Vul, Gk(ACSV) / ClemAlex “washing”

²⁰ [15:34] NU, Vul, Gk(CSV) / M, TR, Gk(AO) “saying”

²¹ literally “to/toward”

²² [15:37] NU, M, TR, Vul, Gk(CSVO) / Gk(A) “if”

²³ [15:39] Gk(SVO) “another” / TR “flesh” / NU, M, Vul, Gk(AC) omit

²⁴ [15:39] NU, M, TR, Gk(ASV) / Vul, Gk(CO) omit “flesh”

²⁵ [15:39] NU, Vul, Gk(CSV) / M, TR, Gk(AO) omit “flesh” / Gk(C) omit previous “but”

²⁶ [15:39] NU, Vul, Gk(ACSV) / M, TR, Gk(O) reverses “*creatures* equipped-for-flying” and “fishes”

²⁷ [15:44] NU, Vul, Gk(ACSV) / Ol “exactly-as-if” / O2 “as-if” / S1 omit “if” / M, TR “body. There is a soulish body, and there is”

²⁸ [15:45] NU, M, TR, Gk(CESVO) / Gk(A) “A”

²⁹ [15:45] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “human”

³⁰ [15:47] NU, M, TR, Vul, Gk(ACSV) / Gk(E1) add

³¹ [15:47] NU, Vul, Gk(CEV,S1) / M, TR, Gk(A,S2) add / Gk(P46) instead add “spiritual”

³² [15:47] NU, M, TR, Vul, Gk(ACESV,P46) / Gk(O) “the second human out of a heaven is the heavenly *one*”

³³ [15:48] NU, M, TR, Vul, Gk(ACSV) / Gk(E) “this”

³⁴ [15:49] NU, TR, Gk(V) / M, Vul, Gk(ACESO), Hippolytos “, may we” (or “we might”)

³⁵ [15:51] NU, Gk(CV,E1) / M, TR, Vul, Gk(AS,E2) add / Gk(O) add “Therefore, indeed”

³⁶ [15:51] NU “We will not all fall-asleep, but we will all be changed” / Gk(A1) “The all of us will fall-asleep, but the all of

us will be changed” / Gk(A2) “The all of us will not fall-asleep, but all of us will not be changed.” / Vul, Gk(C) “We will not

all stand-up, but we will all be changed” (or “We all will stand-up, but we all will not be changed”) / Gk(ESO) “We will not

all fall-asleep, but we will all be changed” (or “We will all fall-asleep, but we will not be changed”)

³⁷ literally “uncuttable”

³⁸ literally “cast”

³⁹ [15:52] NU, M, TR, Gk(ESV) / Vul, Gk(ACO) “will stand themselves up”

⁴⁰ [15:54] NU, M, TR, Gk(CEV,S2) / Ol, Vul, Gk(S1,P46) omit “this corruptible...incorruptibility” / Gk(A)

place “this mortal...immortality” before “this corruptible...incorruptibility” / Gk(O) omit

“Whenever...immortality”

⁴¹ literally “is drunk-down”

⁴² [15:55] NU, Vul, Gk(CEVO,S1) / M, TR, Gk(A2,S2) “Netherworld” / Gk(A1) omit second clause

⁴³ [15:55] NU, Vul, Gk(EV,S1) / M, TR, Gk(ACO,S2) reverses “victory” and “stinger”

⁴⁴ [15:56] NU, M, TR, Vul, Gk(CESVO) / Gk(A) actually add “is”

⁴⁵ literally “sedentary”

⁴⁶ [15:58] NU, M, TR, Gk(CESVO) / Vul, Gk(A) add

⁴⁷ literally “accountance”

⁴⁸ literally “into”

⁴⁹ literally “According-to”

⁵⁰ literally “one day of a sabbath” (a Hebrew idiom meaning “the first day of the week”, since Hebrew does

not have a specific word for week)

⁵¹ [16:2] literally “-way” NU, M, TR, Gk(CVO,S1) / Gk(AE,S2) “might...be guided-along-a-good-way”

⁵² [16:2] NU, Vul, Gk(V) (lit, “sabbath, let each of you* be putting by himself, treasuring up which something if-

at-any-time might be being guided-well”) / M, TR, Gk(ACESO) “ever” instead of “if-at-any-time”

⁵³ literally “accountances”

am coming-through Macedonia. **6** But after I happen *to meet* with¹ you*, I will remain-among² you* or will even³ spend-winter *there*, in order that **you*** might send me on-ahead-to-wheresoever I might be going. **7** For I am not wanting to see you* at-present in passing,⁴ for⁵ I am hoping to remain-on with you* for some time, if-at-any-time the Lord might permit *it*. **8** But I will remain-on in Ephesus till the Fiftieth *Day*; **9** for a great and effective⁶ door has opened-up to me, and *there are many who are* opposing.⁷ **10** But if-at-any-time Timotheos might come, be looking *out*, in order that he might come-to-be with⁸ you* fearlessly. For he is working the work of *the* Lord, even as **I am**. **11** Therefore, may not anyone contemn him. But send him on-ahead in peace, in order that he might come to me; for I am expecting him with the brothers.

12 But about Apollōs the brother: I exhorted him much, in order that he might come to you* with the brothers. And it was by-all-means not *his* will, in order that he might come now. But he will come whenever he might have-an-opportune-season.

13 *All of* you*, be keeping-fully-awake, be standing in the faith, be acting-like-men, and⁹ be becoming-mighty, **14** let all your* *things* become in love.

15 But I am exhorting you*, brothers (you* have come-to-know the house of Stephanas and Fortunatus and Achaikos,¹⁰ that it is a first-fruit of °Achaia, and *that* they assigned themselves into a ministry of the holy *ones*) **16** in order that **you*** might be being subjected to the *persons* such as *this* and to everyone who¹¹ *is* working-together and *is* laboring. **17** But I am rejoicing at the presence of Stephanas and Fortunatus and Achaikos, because these *men* filled-up **your*** lack.¹² **18** For they rested-up **my** spirit and that of yours*. Therefore, *all of* you*, be recognizing the *persons* such as *these*.

19 The assemblies of °Asia are greeting you*. Aquila and Prisca,¹³ along with the assembly *which is* at¹⁴ a house of theirs, are greeting you* much in *the* Lord. **20** All the brothers are greeting you*. *All of* you*, greet one-another with¹⁵ a holy kiss.

21 The greeting *is written* with **my** hand,¹⁶ *that* of Paulus. **22** If someone is not being-fond-of the Lord **Jesus the Anointed-One**,¹⁷ let him be an imprecation. Maranatha!¹⁸ **23** *May* the favor of the¹⁹ Lord **Jesus the Anointed-One**²⁰ *be* with *all of* you*. **24** *May* my love be with you* all in *the* Anointed-One Jesus.²¹

*The first letter to the Corinthians was written from Philippi, through Stephanas and Fortunatus and Achaikos and Timotheos.*²²

¹ literally "to/toward/near"

² [16:6] NU, M, TR, Gk(ACES,O?) / Gk(V) "remain-behind" (lit. "remain-down")

³ [16:6] NU, M, TR, Vul, Gk(ACSV) ("or will even") / Gk(E) "in order that if even" / Gk(O) "and"

⁴ literally "by-way"

⁵ [16:7] NU, Vul, Gk(ACESVO) / M, TR "but"

⁶ literally "in-working"

⁷ literally "lying-against"

⁸ literally "to/toward/near"

⁹ [16:13] NU, M, TR, Gk(ESVO) / Vul, Gk(AC) add

¹⁰ [16:15] NU, M, TR, Gk(AV,E2,S1) / Vul, Gk(C,S2) add "And Fortunatus" / Gk(O,E1) add "and Fortunatus and Achaikos"

¹¹ literally "the"

¹² [16:17] NU, Gk(CEVO) / M, TR, Vul, Gk(AS) "up the lack of you*"

¹³ [16:19] NU, Vul, Gk(SV) / M, TR, Gk(CEO) "Priscilla" / Gk(A) omit "(19) The...Lord" (error)

¹⁴ literally "assembly according-to"

¹⁵ literally "in"

¹⁶ [16:21] NU, M, TR, Gk(ACSV) / Gk(E) "with a hand of **mine**"

¹⁷ [16:22] NU, Gk(AV,E1,S1) / M, TR, Vul, Gk(CO,E2,S2) add

¹⁸ an Aramaic expression meaning either "Our lord has come" (maran'atha) or "Come, lord" (marana'tha), depending on how the Aramaic words were intended to be divided

¹⁹ [16:23] NU, M, TR, Vul, Gk(ESVO) / Gk(A) "our"

²⁰ [16:23] NU, Vul, Gk(V,S1) / M, TR, Gk(ACEO,S2) add

²¹ [16:24] M, TR, Vul, Gk(ACES) (Gk(O similar)) / NU, Gk(V) omit "May" & "be"

²² [16:24] NU, M, Vul, Gk(ACESVO) / TR add