

# English Texts and New Testament Greek Sources For Comparative Study

## 1 Corinthians

- 1 Paul, called [to be] an apostle of Jesus Christ through the will of God, and Sosthenes our brother,  
παυλος κλητος αποστολος ιησου χριστου δια θεληματος θεου και σωσθηνης ο αδελφος

### Versus

Paul, called [to be] an apostle of Jesus Christ through the will of God, and Sosthenes [our] brother,  
παυλος κλητος αποστολος ιησου χριστου δια θεληματος θεου και σωσθηνης ο αδελφος

- 2 unto the church of God which is at Corinth, [even] them that are sanctified in Christ Jesus, called [to be] saints, with all that call upon the name of our Lord Jesus Christ in every place, their [Lord] and ours:

τη εκκλησια του θεου τη ουση εν κορινθω ηγιασμενοις εν χριστω ιησου κλητοις αγιοις συν πασιν τοις επικαλουμενοις το ονομα του κυριου ημων ιη

### Versus

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

τη εκκλησια του θεου τη ουση εν κορινθω ηγιασμενοις εν χριστω ιησου κλητοις αγιοις συν πασιν τοις επικαλουμενοις το ονομα του κυριου ημων ιησου χριστου εν παντι τοπω αυτων τε και ημων

- 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου

### Versus

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

χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου

4 I thank my God always concerning you, for the grace of God which was given you in Christ Jesus;  
ευχαριστω τω θεω παντοτε περι υμων επι τη χαριτι του θεου τη δοθειση υμιν εν χριστω ιησου

**Versus**

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;  
ευχαριστω τω θεω μου παντοτε περι υμων επι τη χαριτι του θεου τη δοθειση υμιν εν χριστω ιησου

---

5 that in everything ye were enriched in him, in all utterance and all knowledge;  
οτι εν παντι επλουτισθητε εν αυτω εν παντι λογω και παση γνωσει

**Versus**

That in every thing ye are enriched by him, in all utterance, and [in] all knowledge;  
οτι εν παντι επλουτισθητε εν αυτω εν παντι λογω και παση γνωσει

---

6 even as the testimony of Christ was confirmed in you:  
καθως το μαρτυριον του χριστου εβεβαιωθη εν υμιν

**Versus**

Even as the testimony of Christ was confirmed in you:  
καθως το μαρτυριον του χριστου εβεβαιωθη εν υμιν

---

7 so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ;  
ωστε υμας μη υστερεισθαι εν μηδενι χαρισματι απεκδεχομενους την αποκαλυψιν του κυριου ημων ιησου χριστου

**Versus**

So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:  
ωστε υμας μη υστερεισθαι εν μηδενι χαρισματι απεκδεχομενους την αποκαλυψιν του κυριου ημων ιησου χριστου

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- 8 who shall also confirm you unto the end, [that ye be] unproveable in the day of our Lord Jesus Christ.  
ος και βεβαιωσει υμας εως τελους ανεγκλητους εν τη ημερα του κυριου ημων ιησου [χριστου]

**Versus**

Who shall also confirm you unto the end, [that ye may be] blameless in the day of our Lord Jesus Christ.  
ος και βεβαιωσει υμας εως τελους ανεγκλητους εν τη ημερα του κυριου ημων ιησου χριστου

- 
- 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.  
πιστος ο θεος δι ου εκληθητε εις κοινωνιαν του υιου αυτου ιησου χριστου του κυριου ημων

**Versus**

God [is] faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.  
πιστος ο θεος δι ου εκληθητε εις κοινωνιαν του υιου αυτου ιησου χριστου του κυριου ημων

- 
- 10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing and [that] there be no divisions among you but [that] ye be perfected together in the same mind and in the same judgment.

παρακαλω δε υμας αδελφοι δια του ονοματος του κυριου ημων ιησου χριστου ινα το αυτο λεγητε παντες και μη η εν υμιν σχισματα ητε δε κατηρτι

**Versus**

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

παρακαλω δε υμας αδελφοι δια του ονοματος του κυριου ημων ιησου χριστου ινα το αυτο λεγητε παντες και μη η εν υμιν σχισματα ητε δε κατηρτι σμενοι εν τω αυτω νοι και εν τη αυτη γνωμη

- 
- 11 For it hath been signified unto me concerning you, my brethren, by them [that are of the household] of Chloe, that there are contentions among you  
εδηλωθη γαρ μοι περι υμων αδελφοι μου υπο των χλοης οτι εριδες εν υμιν εισιν

**Versus**

For it hath been declared unto me of you, my brethren, by them [which are of the house] of Chloe, that there are contentions among you.  
εδηλωθη γαρ μοι περι υμων αδελφοι μου υπο των χλοης οτι εριδες εν υμιν εισιν

- 12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos: and I of Cephas; and I of Christ.  
λεγω δε τουτο οτι εκαστος υμων λεγει εγω μεν ειμι παυλου εγω δε απολλω εγω δε κηφα εγω δε χριστου

**Versus**

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.  
λεγω δε τουτο οτι εκαστος υμων λεγει εγω μεν ειμι παυλου εγω δε απολλω εγω δε κηφα εγω δε χριστου

- 
- 13 Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?  
μεμερισται ο χριστος μη παυλος εσταυρωθη υπερ υμων η εις το ονομα παυλου εβαπτισθητε

**Versus**

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?  
μεμερισται ο χριστος μη παυλος εσταυρωθη υπερ υμων η εις το ονομα παυλου εβαπτισθητε

- 
- 14 I thank God that I baptized none of you, save Crispus and Gaius;  
ευχαριστω οτι ουδενα υμων εβαπτισα ει μη κρισπον και γαιον

**Versus**

I thank God that I baptized none of you, but Crispus and Gaius;  
ευχαριστω τω θεω οτι ουδενα υμων εβαπτισα ει μη κρισπον και γαιον

- 
- 15 lest any man should say that ye were baptized into my name.  
ινα μη τις ειπη οτι εις το εμον ονομα εβαπτισθητε

**Versus**

Lest any should say that I had baptized in mine own name.  
ινα μη τις ειπη οτι εις το εμον ονομα εβαπτισα

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.  
εβαπτισα δε και τον στεφανα οικον λοιπον ουκ οίδα ει τινα αλλον εβαπτισα

**Versus**

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.  
εβαπτισα δε και τον στεφανα οικον λοιπον ουκ οίδα ει τινα αλλον εβαπτισα

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17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.  
ου γαρ απεστειλεν με χριστος βαπτιζειν αλλα ευαγγελιζεσθαι ουκ εν σοφια λογου ινα μη κενωθη ο σταυρος του χριστου

**Versus**

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.  
ου γαρ απεστειλεν με χριστος βαπτιζειν αλλ ευαγγελιζεσθαι ουκ εν σοφια λογου ινα μη κενωθη ο σταυρος του χριστου

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18 For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.  
ο λογος γαρ ο του σταυρου τοις μεν απολλυμενοις μορια εστιν τοις δε σωζομενοις ημιν δυναμις θεου εστιν

**Versus**

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.  
ο λογος γαρ ο του σταυρου τοις μεν απολλυμενοις μορια εστιν τοις δε σωζομενοις ημιν δυναμις θεου εστιν

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19 For it is written, I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought.  
γεγραπται γαρ απολω την σοφιαν των σοφων και την συνεσιν των συνετων αθετησω

**Versus**

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.  
γεγραπται γαρ απολω την σοφιαν των σοφων και την συνεσιν των συνετων αθετησω

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

που σοφος που γραμματευς που συζητητης του αιωνος τουτου ουχι εμωρανεν ο θεος την σοφιαν του κοσμου

**Versus**

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

που σοφος που γραμματευς που συζητητης του αιωνος τουτου ουχι εμωρανεν ο θεος την σοφιαν του κοσμου τουτου

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21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God`s good pleasure through the foolishness of the preaching to save them that believe.

επειδη γαρ εν τη σοφια του θεου ουκ εγνω ο κοσμος δια της σοφιας τον θεον ευδοκησεν ο θεος δια της μωριας του κηρυγματος σωσαι τους πιστευο

**Versus**

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

επειδη γαρ εν τη σοφια του θεου ουκ εγνω ο κοσμος δια της σοφιας τον θεον ευδοκησεν ο θεος δια της μωριας του κηρυγματος σωσαι τους πιστευο  
ντας

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22 Seeing that Jews ask for signs, and Greeks seek after wisdom:

επειδη και ιουδαιοι σημεια αιτουσιν και ελληνες σοφιαν ζητουσιν

**Versus**

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

επειδη και ιουδαιοι σημειον αιτουσιν και ελληνες σοφιαν ζητουσιν

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23 but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness;

ημεις δε κηρυσσομεν χριστον εσταυρωμενον ιουδαιοις μεν σκανδαλον εθνεσιν δε μωριαν

**Versus**

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

ημεις δε κηρυσσομεν χριστον εσταυρωμενον ιουδαιοις μεν σκανδαλον ελλησιν δε μωριαν

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

αυτοις δε τοις κλητοις ιουδαιois τε και ελλησιν χριστον θεου δυναμιν και θεου σοφιαν

**Versus**

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

αυτοις δε τοις κλητοις ιουδαιois τε και ελλησιν χριστον θεου δυναμιν και θεου σοφιαν

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

οτι το μωρον του θεου σοφωτερον των ανθρωπων εστιν και το ασθενες του θεου ισχυροτερον των ανθρωπων

**Versus**

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

οτι το μωρον του θεου σοφωτερον των ανθρωπων εστιν και το ασθενες του θεου ισχυροτερον των ανθρωπων εστιν

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26 For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, [are called]:

βλεπετε γαρ την κλησιν υμων αδελφοι οτι ου πολλοι σοφοι κατα σαρκα ου πολλοι δυνατοι ου πολλοι ευγενεις

**Versus**

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

βλεπετε γαρ την κλησιν υμων αδελφοι οτι ου πολλοι σοφοι κατα σαρκα ου πολλοι δυνατοι ου πολλοι ευγενεις

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27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong;

αλλα τα μωρα του κοσμου εξελεξατο ο θεος ινα καταισχυνη τους σοφους και τα ασθενη του κοσμου εξελεξατο ο θεος ινα καταισχυνη τα ισχυρα

**Versus**

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

αλλα τα μωρα του κοσμου εξελεξατο ο θεος ινα τους σοφους καταισχυνη και τα ασθενη του κοσμου εξελεξατο ο θεος ινα καταισχυνη τα ισχυρα

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**28** and the base things of the world, and the things that are despised, did God choose, [yea] and the things that are not, that he might bring to nought things that are:

και τα αγενη του κοσμου και τα εξουθενημενα εξελεξατο ο θεος [και] τα μη οντα ινα τα οντα καταργηση

**Versus**

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

και τα αγενη του κοσμου και τα εξουθενημενα εξελεξατο ο θεος και τα μη οντα ινα τα οντα καταργηση

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**29** that no flesh should glory before God.

οπως μη καυχησηται πασα σαρξ ενωπιον του θεου

**Versus**

That no flesh should glory in his presence.

οπως μη καυχησηται πασα σαρξ ενωπιον αυτου

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

εξ αυτου δε υμεις εστε εν χριστω ιησου ος εγενηθη σοφια ημιν απο θεου δικαιοσυνη τε και αγιασμος και απολυτρωσις

**Versus**

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

εξ αυτου δε υμεις εστε εν χριστω ιησου ος εγενηθη ημιν σοφια απο θεου δικαιοσυνη τε και αγιασμος και απολυτρωσις

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

ινα καθως γεγραπται ο καυχωμενος εν κυριω καυχασθω

**Versus**

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

ινα καθως γεγραπται ο καυχωμενος εν κυριω καυχασθω

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**1** And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God.  
καγω ελθων προς υμας αδελφοι ηλθον ου καθ υπεροχην λογου η σοφιας καταγγελλων υμιν το μυστηριον του θεου

**Versus**

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.  
καγω ελθων προς υμας αδελφοι ηλθον ου καθ υπεροχην λογου η σοφιας καταγγελλων υμιν το μαρτυριον του θεου

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**2** For I determined not to know anything among you, save Jesus Christ, and him crucified.  
ου γαρ εκρινα τι ειδεναι εν υμιν ει μη ιησουν χριστον και τουτον εσταυρωμενον

**Versus**

For I determined not to know any thing among you, save Jesus Christ, and him crucified.  
ου γαρ εκρινα του ειδεναι τι εν υμιν ει μη ιησουν χριστον και τουτον εσταυρωμενον

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**3** And I was with you in weakness, and in fear, and in much trembling.  
καγω εν ασθενεια και εν φοβω και εν τρομω πολλω εγενομην προς υμας

**Versus**

And I was with you in weakness, and in fear, and in much trembling.  
και εγω εν ασθενεια και εν φοβω και εν τρομω πολλω εγενομην προς υμας

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**4** And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:  
και ο λογος μου και το κηρυγμα μου ουκ εν πειθους σοφιας λογοις αλλ εν αποδειξει πνευματος και δυναμεως

**Versus**

And my speech and my preaching [was] not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:  
και ο λογος μου και το κηρυγμα μου ουκ εν πειθους ανθρωπινης σοφιας λογοις αλλ εν αποδειξει πνευματος και δυναμεως

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

ινα η πιστις υμων μη η εν σοφια ανθρωπων αλλ εν δυναμει θεου

**Versus**

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

ινα η πιστις υμων μη η εν σοφια ανθρωπων αλλ εν δυναμει θεου

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6 We speak wisdom, however, among them that are fullgrown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought  
σοφιαν δε λαλουμεν εν τοις τελειοις σοφιαν δε ου του αιωνος τουτου ουδε των αρχοντων του αιωνος τουτου των καταργουμενων

**Versus**

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

σοφιαν δε λαλουμεν εν τοις τελειοις σοφιαν δε ου του αιωνος τουτου ουδε των αρχοντων του αιωνος τουτου των καταργουμενων

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7 but we speak God's wisdom in a mystery, [even] the [wisdom] that hath been hidden, which God foreordained before the worlds unto our glory:  
αλλα λαλουμεν θεου σοφιαν εν μυστηριω την αποκεκρυμμενην ην προωρισεν ο θεος προ των αιωνων εις δοξαν ημων

**Versus**

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

αλλα λαλουμεν σοφιαν θεου εν μυστηριω την αποκεκρυμμενην ην προωρισεν ο θεος προ των αιωνων εις δοξαν ημων

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8 which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory:  
ην ουδεις των αρχοντων του αιωνος τουτου εγνωκεν ει γαρ εγνωσαν ουκ αν τον κυριον της δοξης εσταυρωσαν

**Versus**

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

ην ουδεις των αρχοντων του αιωνος τουτου εγνωκεν ει γαρ εγνωσαν ουκ αν τον κυριον της δοξης εσταυρωσαν

- 9 but as it is written, Things which eye saw not, and ear heard not, And [which] entered not into the heart of man, Whatsoever things God prepared for them that love him.

αλλα καθως γεγραπται α οφθαλμος ουκ ειδεν και ους ουκ ηκουσεν και επι καρδιαν ανθρωπου ουκ ανεβη οσα ητοιμασεν ο θεος τοις αγαπωσιν αυτον

**Versus**

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

αλλα καθως γεγραπται α οφθαλμος ουκ ειδεν και ους ουκ ηκουσεν και επι καρδιαν ανθρωπου ουκ ανεβη α ητοιμασεν ο θεος τοις αγαπωσιν αυτον

- 
- 10 But unto us God revealed [them] through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.

ημιν γαρ απεκαλυψεν ο θεος δια του πνευματος το γαρ πνευμα παντα εραυνα και τα βαθη του θεου

**Versus**

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

ημιν δε ο θεος απεκαλυψεν δια του πνευματος αυτου το γαρ πνευμα παντα ερευνα και τα βαθη του θεου

- 
- 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.

τις γαρ οιδεν ανθρωπων τα του ανθρωπου ει μη το πνευμα του ανθρωπου το εν αυτω ουτως και τα του θεου ουδεις εγνωκεν ει μη το πνευμα του θεου

**Versus**

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

τις γαρ οιδεν ανθρωπων τα του ανθρωπου ει μη το πνευμα του ανθρωπου το εν αυτω ουτως και τα του θεου ουδεις οιδεν ει μη το πνευμα του θεου

- 
- 12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God.

ημεις δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου ινα ειδωμεν τα υπο του θεου χαρισθεντα ημιν

**Versus**

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

ημεις δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου ινα ειδωμεν τα υπο του θεου χαρισθεντα ημιν

- 13 Which things also we speak, not in words which man`s wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual [words].

α και λαλουμεν ουκ εν διδακτοις ανθρωπινης σοφιας λογοις αλλ εν διδακτοις πνευματος πνευματικους πνευματικα συγκρινοντες

**Versus**

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

α και λαλουμεν ουκ εν διδακτοις ανθρωπινης σοφιας λογοις αλλ εν διδακτοις πνευματος αγιου πνευματικους πνευματικα συγκρινοντες

- 
- 14 Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του θεου μωρια γαρ αυτω εστιν και ου δυναται γνωναι οτι πνευματικως ανακρινεται

**Versus**

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του θεου μωρια γαρ αυτω εστιν και ου δυναται γνωναι οτι πνευματικως ανακρινεται

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

ο δε πνευματικος ανακρινει μεν παντα αυτος δε υπ ουδενος ανακρινεται

**Versus**

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

ο δε πνευματικος ανακρινει μεν παντα αυτος δε υπ ουδενος ανακρινεται

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

τις γαρ εγνω νουν κυριου ος συμβιβασει αυτον ημεις δε νουν χριστου εχομεν

**Versus**

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

τις γαρ εγνω νουν κυριου ος συμβιβασει αυτον ημεις δε νουν χριστου εχομεν

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

καγω αδελφοι ουκ ηδυνηθην λαλησαι υμιν ως πνευματικοις αλλ ως σαρκινους ως νηπιους εν χριστω

**Versus**

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

και εγω αδελφοι ουκ ηδυνηθην λαλησαι υμιν ως πνευματικοις αλλ ως σαρκικους ως νηπιους εν χριστω

---

**2** I fed you with milk, not with meat; for ye were not yet able [to bear it]: nay, not even now are ye able;

γαλα υμας εποτισα ου βρωμα ουπω γαρ εδυνασθε αλλ ουδε [ετι] νυν δυνασθε

**Versus**

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

γαλα υμας εποτισα και ου βρωμα ουπω γαρ ηδυνασθε αλλ ουτε ετι νυν δυνασθε

---

**3** for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?

ετι γαρ σαρκικοι εστε οπου γαρ εν υμιν ζηλος και ερις ουχι σαρκικοι εστε και κατα ανθρωπον περιπατειτε

**Versus**

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

ετι γαρ σαρκικοι εστε οπου γαρ εν υμιν ζηλος και ερις και διχοστασιαι ουχι σαρκικοι εστε και κατα ανθρωπον περιπατειτε

---

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

οταν γαρ λεγη τις εγω μεν ειμι παυλου ετερος δε εγω απολλω ουκ ανθρωποι εστε

**Versus**

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

οταν γαρ λεγη τις εγω μεν ειμι παυλου ετερος δε εγω απολλω ουχι σαρκικοι εστε

---

- 5 What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.  
τι ουν εστιν απολλως τι δε εστιν παυλος διακονοι δι ων επιστευσατε και εκαστω ως ο κυριος εδωκεν

**Versus**

Who then is Paul, and who [is] Apollos, but ministers by whom ye believed, even as the Lord gave to every man?  
τις ουν εστιν παυλος τις δε απολλως αλλ η διακονοι δι ων επιστευσατε και εκαστω ως ο κυριος εδωκεν

---

- 6 I planted, Apollos watered; but God gave the increase.  
εγω εφυτευσα απολλως εποτισεν αλλα ο θεος ηυξανεν

**Versus**

I have planted, Apollos watered; but God gave the increase.  
εγω εφυτευσα απολλως εποτισεν αλλ ο θεος ηυξανεν

---

- 7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.  
ωστε ουτε ο φυτευων εστιν τι ουτε ο ποτιζων αλλ ο αυξανων θεος

**Versus**

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.  
ωστε ουτε ο φυτευων εστιν τι ουτε ο ποτιζων αλλ ο αυξανων θεος

---

- 8 Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor.  
ο φυτευων δε και ο ποτιζων εν εισιν εκαστος δε τον ιδιον μισθον λημψεται κατα τον ιδιον κοπον

**Versus**

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.  
ο φυτευων δε και ο ποτιζων εν εισιν εκαστος δε τον ιδιον μισθον λημψεται κατα τον ιδιον κοπον

---

9 For we are God`s fellow-workers: ye are God`s husbandry, God`s building.

θεου γαρ εσμεν συνεργοι θεου γεωργιον θεου οικοδομη εστε

**Versus**

For we are labourers together with God: ye are God's husbandry, [ye are] God's building.

θεου γαρ εσμεν συνεργοι θεου γεωργιον θεου οικοδομη εστε

---

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

κατα την χαριν του θεου την δοθεισαν μοι ως σοφος αρχιτεκτων θεμελιον εθηκα αλλος δε εποικοδομει εκαστος δε βλεπετω πως εποικοδομει

**Versus**

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

κατα την χαριν του θεου την δοθεισαν μοι ως σοφος αρχιτεκτων θεμελιον τεθεικα αλλος δε εποικοδομει εκαστος δε βλεπετω πως εποικοδομει

---

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

θεμελιον γαρ αλλον ουδεις δυναται θειναι παρα τον κειμενον ος εστιν ιησους χριστος

**Versus**

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

θεμελιον γαρ αλλον ουδεις δυναται θειναι παρα τον κειμενον ος εστιν ιησους ο χριστος

---

12 But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;

ει δε τις εποικοδομει επι τον θεμελιον χρυσιον αργυριον λιθους τιμιους ξυλα χορτον καλαμην

**Versus**

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

ει δε τις εποικοδομει επι τον θεμελιον τουτου χρυσον αργυρον λιθους τιμιους ξυλα χορτον καλαμην

---

- 13 each man`s work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man`s work of what sort it is.

εκαστου το εργον φανερον γενησεται η γαρ ημερα δηλωσει οτι εν πυρι αποκαλυπτεται και εκαστου το εργον οποιον εστιν το πυρ αυτο δοκιμασει

**Versus**

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

εκαστου το εργον φανερον γενησεται η γαρ ημερα δηλωσει οτι εν πυρι αποκαλυπτεται και εκαστου το εργον οποιον εστιν το πυρ δοκιμασει

- 
- 14 If any man`s work shall abide which he built thereon, he shall receive a reward.

ει τινος το εργον μενει ο εποικοδομησεν μισθον λημψεται

**Versus**

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

ει τινος το εργον μενει ο εποικοδομησεν μισθον λημψεται

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

ει τινος το εργον κατακαησεται ζημιωθησεται αυτος δε σωθησεται ουτως δε ως δια πυρος

**Versus**

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

ει τινος το εργον κατακαησεται ζημιωθησεται αυτος δε σωθησεται ουτως δε ως δια πυρος

- 
- 16 Know ye not that ye are a temple of God, and [that] the Spirit of God dwelleth in you?

ουκ οιδατε οτι ναος θεου εστε και το πνευμα του θεου εν υμιν οικει

**Versus**

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

ουκ οιδατε οτι ναος θεου εστε και το πνευμα του θεου οικει εν υμιν



17 If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.  
ει τις τον ναον του θεου φθειρει φθειρει τουτον ο θεος ο γαρ ναος του θεου αγιος εστιν οιτινες εστε υμεις

**Versus**

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.  
ει τις τον ναον του θεου φθειρει φθειρει τουτον ο θεος ο γαρ ναος του θεου αγιος εστιν οιτινες εστε υμεις

---

18 Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise.  
μηδεις εαυτον εξαπατατω ει τις δοκει σοφος ειναι εν υμιν εν τω αιωνι τουτω μωρος γενεσθω ινα γενηται σοφος

**Versus**

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.  
μηδεις εαυτον εξαπατατω ει τις δοκει σοφος ειναι εν υμιν εν τω αιωνι τουτω μωρος γενεσθω ινα γενηται σοφος

---

19 For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness:  
η γαρ σοφια του κοσμου τουτου μωρια παρα τω θεω εστιν γεγραπται γαρ ο δρασσομενος τους σοφους εν τη πανουργια αυτων

**Versus**

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.  
η γαρ σοφια του κοσμου τουτου μωρια παρα τω θεω εστιν γεγραπται γαρ ο δρασσομενος τους σοφους εν τη πανουργια αυτων

---

20 and again, The Lord knoweth the reasonings of the wise that they are vain.  
και παλιν κυριος γνωσκει τους διαλογισμους των σοφων οτι εισιν ματαιοι

**Versus**

And again, The Lord knoweth the thoughts of the wise, that they are vain.  
και παλιν κυριος γνωσκει τους διαλογισμους των σοφων οτι εισιν ματαιοι

21 Wherefore let no one glory in men. For all things are yours;  
ωστε μηδεις καυχασθω εν ανθρωποις παντα γαρ υμων εστιν

**Versus**

Therefore let no man glory in men. For all things are yours;  
ωστε μηδεις καυχασθω εν ανθρωποις παντα γαρ υμων εστιν

---

22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;  
ειτε παυλος ειτε απολλως ειτε κηφας ειτε κοσμος ειτε ζωη ειτε θανατος ειτε ενεστωτα ειτε μελλοντα παντα υμων

**Versus**

Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;  
ειτε παυλος ειτε απολλως ειτε κηφας ειτε κοσμος ειτε ζωη ειτε θανατος ειτε ενεστωτα ειτε μελλοντα παντα υμων εστιν

---

23 and ye are Christ`s; and Christ is God`s.  
υμεις δε χριστου χριστος δε θεου

**Versus**

And ye are Christ's; and Christ [is] God's.  
υμεις δε χριστου χριστος δε θεου

---

1 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.  
ουτως ημας λογιζεσθω ανθρωπος ως υπηρετας χριστου και οικονομους μυστηριων θεου

**Versus**

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.  
ουτως ημας λογιζεσθω ανθρωπος ως υπηρετας χριστου και οικονομους μυστηριων θεου

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

ωδε λοιπον ζητειται εν τοις οικονομοις ινα πιστος τις ευρεθη

**Versus**

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

ο δε λοιπον ζητειται εν τοις οικονομοις ινα πιστος τις ευρεθη

---

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

εμοι δε εις ελαχιστον εστιν ινα υφ υμων ανακριθω η υπο ανθρωπινης ημερας αλλ ουδε εμαυτον ανακρινω

**Versus**

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

εμοι δε εις ελαχιστον εστιν ινα υφ υμων ανακριθω η υπο ανθρωπινης ημερας αλλ ουδε εμαυτον ανακρινω

---

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

ουδεν γαρ εμαυτω συνοιδα αλλ ουκ εν τουτω δεδικαιωμαι ο δε ανακρινων με κυριος εστιν

**Versus**

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

ουδεν γαρ εμαυτω συνοιδα αλλ ουκ εν τουτω δεδικαιωμαι ο δε ανακρινων με κυριος εστιν

---

5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

ωστε μη προ καιρου τι κρινετε εως αν ελθη ο κυριος ος και φωτισει τα κρυπτα του σκοτους και φανερωσει τας βουλας των καρδιων και τοτε ο επα

**Versus**

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

ωστε μη προ καιρου τι κρινετε εως αν ελθη ο κυριος ος και φωτισει τα κρυπτα του σκοτους και φανερωσει τας βουλας των καρδιων και τοτε ο επα  
ινος γενησεται εκαστω απο του θεου

---

- 6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not [to go] beyond the thin which are written; that no one of you be puffed up for the one against the other.

ταυτα δε αδελφοι μετεσχηματισα εις εμαυτον και απολλων δι υμας ινα εν ημιν μαθητε το μη υπερ α γεγραπται ινα μη εις υπερ του ενοσ φυσιουσθε

**Versus**

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

ταυτα δε αδελφοι μετεσχηματισα εις εμαυτον και απολλω δι υμας ινα εν ημιν μαθητε το μη υπερ ο γεγραπται φρονειν ινα μη εις υπερ του ενοσ φυσιουσθε κατα του ετερου

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

τις γαρ σε διακρινει τι δε εχεις ο ουκ ελαβες ει δε και ελαβες τι καυχασαι ως μη λαβων

**Versus**

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

τις γαρ σε διακρινει τι δε εχεις ο ουκ ελαβες ει δε και ελαβες τι καυχασαι ως μη λαβων

- 
- 8 Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you.

ηδη κεκορεσμενοι εστε ηδη επλουτησατε χωρις ημων εβασιλευσατε και οφελον γε εβασιλευσατε ινα και ημεις υμιν συμβασιλευσωμεν

**Versus**

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

ηδη κεκορεσμενοι εστε ηδη επλουτησατε χωρις ημων εβασιλευσατε και οφελον γε εβασιλευσατε ινα και ημεις υμιν συμβασιλευσωμεν

- 9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men.

δοκω γαρ ο θεος ημας τους αποστολους εσχατους απεδειξεν ως επιθανατιους οτι θεατρον εγενηθημεν τω κοσμω και αγγελοις και ανθρωποις

**Versus**

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

δοκω γαρ οτι ο θεος ημας τους αποστολους εσχατους απεδειξεν ως επιθανατιους οτι θεατρον εγενηθημεν τω κοσμω και αγγελοις και ανθρωποις

- 
- 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor.

ημεις μωροι δια χριστον υμεις δε φρονιμοι εν χριστω ημεις ασθενεις υμεις δε ισχυροι υμεις ενδοξοι ημεις δε ατιμοι

**Versus**

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

ημεις μωροι δια χριστον υμεις δε φρονιμοι εν χριστω ημεις ασθενεις υμεις δε ισχυροι υμεις ενδοξοι ημεις δε ατιμοι

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

αχρι της αρτι ωρας και πεινωμεν και διψωμεν και γυμνητευομεν και κολαφιζομεθα και αστατουμεν

**Versus**

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

αχρι της αρτι ωρας και πεινωμεν και διψωμεν και γυμνητευομεν και κολαφιζομεθα και αστατουμεν

- 
- 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure;

και κοπιωμεν εργαζομενοι ταις ιδιαις χερσιν λαιδορουμενοι ευλογουμεν διωκομενοι ανεχομεθα

**Versus**

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

και κοπιωμεν εργαζομενοι ταις ιδιαις χερσιν λαιδορουμενοι ευλογουμεν διωκομενοι ανεχομεθα

13 being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now.  
δυσφημούμενοι παρακαλούμεν ως περικαθαρματα του κοσμου εγενηθημεν παντων περιψημα εως αρτι

**Versus**

Being defamed, we intreat: we are made as the filth of the world, [and are] the offscouring of all things unto this day.  
βλασφημούμενοι παρακαλούμεν ως περικαθαρματα του κοσμου εγενηθημεν παντων περιψημα εως αρτι

---

14 I write not these things to shame you, but to admonish you as my beloved children.  
ουκ εντρεπων υμας γραφω ταυτα αλλ ως τεκνα μου αγαπητα νουθετων

**Versus**

I write not these things to shame you, but as my beloved sons I warn [you].  
ουκ εντρεπων υμας γραφω ταυτα αλλ ως τεκνα μου αγαπητα νουθετω

---

15 For though ye have ten thousand tutors in Christ, yet [have ye] not many fathers; for in Christ Jesus I begat you through the gospel.  
εαν γαρ μυριους παιδαγωγους εχητε εν χριστω αλλ ου πολλους πατερας εν γαρ χριστω ιησου δια του ευαγγελιου εγω υμας εγεννησα

**Versus**

For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.  
εαν γαρ μυριους παιδαγωγους εχητε εν χριστω αλλ ου πολλους πατερας εν γαρ χριστω ιησου δια του ευαγγελιου εγω υμας εγεννησα

---

16 I beseech you therefore, be ye imitators of me.  
παρακαλω ουν υμας μιμηται μου γινεσθε

**Versus**

Wherefore I beseech you, be ye followers of me.  
παρακαλω ουν υμας μιμηται μου γινεσθε

---

- 17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church.

δια τουτο επεμψα υμιν τιμοθεον ος εστιν μου τεκνον αγαπητον και πιστον εν κυριω ος υμας αναμνησει τας οδους μου τας εν χριστω [ιησου] καθως

**Versus**

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

δια τουτο επεμψα υμιν τιμοθεον ος εστιν τεκνον μου αγαπητον και πιστον εν κυριω ος υμας αναμνησει τας οδους μου τας εν χριστω καθως πανταχο υ εν παση εκκλησια διδασκω

- 
- 18 Now some are puffed up, as though I were not coming to you.

ως μη ερχομενου δε μου προς υμας εφυσιωθησαν τινες

**Versus**

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

ως μη ερχομενου δε μου προς υμας εφυσιωθησαν τινες

- 
- 19 But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power.

ελευσομαι δε ταχεως προς υμας εαν ο κυριος θεληση και γνωσομαι ου τον λογον των πεφυσιωμενων αλλα την δυναμιν

**Versus**

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

ελευσομαι δε ταχεως προς υμας εαν ο κυριος θεληση και γνωσομαι ου τον λογον των πεφυσιωμενων αλλα την δυναμιν

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

ου γαρ εν λογω η βασιλεια του θεου αλλ εν δυναμει

**Versus**

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

ου γαρ εν λογω η βασιλεια του θεου αλλ εν δυναμει

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

τι θελετε εν ραβδω ελθω προς υμας η εν αγαπη πνευματι τε πραυτητος

**Versus**

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

τι θελετε εν ραβδω ελθω προς υμας η εν αγαπη πνευματι τε πραυτητος

---

1 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one [of you] hath his father's wife.

ολως ακουεται εν υμιν πορνεια και τοιαυτη πορνεια ητις ουδε εν τοις εθνεσιν ωστε γυναικα τινα του πατρος εχειν

**Versus**

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

ολως ακουεται εν υμιν πορνεια και τοιαυτη πορνεια ητις ουδε εν τοις εθνεσιν ονομαζεται ωστε γυναικα τινα του πατρος εχειν

---

2 And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you.

και υμεις πεφυσιωμενοι εστε και ουχι μαλλον επενθησατε ινα αρθη εκ μεσου υμων ο το εργον τουτο πραξας

**Versus**

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

και υμεις πεφυσιωμενοι εστε και ουχι μαλλον επενθησατε ινα εξαρθη εκ μεσου υμων ο το εργον τουτο ποιησας

---

3 For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing,

εγω μεν γαρ απων τω σωματι παρων δε τω πνευματι ηδη κεκρικα ως παρων τον ουτως τουτο κατεργασαμενον

**Versus**

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

εγω μεν γαρ ως απων τω σωματι παρων δε τω πνευματι ηδη κεκρικα ως παρων τον ουτως τουτο κατεργασαμενον



- 4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,  
εν τω ονοματι του κυριου [ημων] ιησου συναχθεντων υμων και του εμου πνευματος συν τη δυναμει του κυριου ημων ιησου

**Versus**

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,  
εν τω ονοματι του κυριου ημων ιησου χριστου συναχθεντων υμων και του εμου πνευματος συν τη δυναμει του κυριου ημων ιησου χριστου

- 
- 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.  
παραδουναι τον τοιουτον τω σατανα εις ολεθρον της σαρκος ινα το πνευμα σωθη εν τη ημερα του κυριου

**Versus**

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.  
παραδουναι τον τοιουτον τω σατανα εις ολεθρον της σαρκος ινα το πνευμα σωθη εν τη ημερα του κυριου ιησου

- 
- 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?  
ου καλον το καυχημα υμων ουκ οιδατε οτι μικρα ζυμη ολον το φυραμα ζυμοι

**Versus**

Your glorying [is] not good. Know ye not that a little leaven leaveneth the whole lump?  
ου καλον το καυχημα υμων ουκ οιδατε οτι μικρα ζυμη ολον το φυραμα ζυμοι

- 
- 7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, [even] Christ:  
εκκαθαρατε την παλαιαν ζυμην ινα ητε νεον φυραμα καθως εστε αζυμοι και γαρ το πασχα ημων ετυθη χριστος

**Versus**

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:  
εκκαθαρατε ουν την παλαιαν ζυμην ινα ητε νεον φυραμα καθως εστε αζυμοι και γαρ το πασχα ημων υπερ ημων ετυθη χριστος

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

ωστε εορταζωμεν μη εν ζυμη παλαια μηδε εν ζυμη κακιας και πονηριας αλλ εν αζυμοις ειλικρινειας και αληθειας

**Versus**

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

ωστε εορταζωμεν μη εν ζυμη παλαια μηδε εν ζυμη κακιας και πονηριας αλλ εν αζυμοις ειλικρινειας και αληθειας

- 
- 9 I wrote unto you in my epistle to have no company with fornicators;

εγραψα υμιν εν τη επιστολη μη συναμιγνυσθαι πορνοις

**Versus**

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

εγραψα υμιν εν τη επιστολη μη συναμιγνυσθαι πορνοις

- 
- 10 not at all [meaning] with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world:

ου παντως τοις πορνοις του κοσμου τουτου η τοις πλεονεκταις και αρπαξιν η ειδωλολατραις επει οφειλετε αρα εκ του κοσμου εξελθειν

**Versus**

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

και ου παντως τοις πορνοις του κοσμου τουτου η τοις πλεονεκταις η αρπαξιν η ειδωλολατραις επει οφειλετε αρα εκ του κοσμου εξελθειν

- 11 but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat.

νυν δε εγραψα υμιν μη συναναμιγνυσθαι εαν τις αδελφος ονομαζομενος η πορνος η πλεονεκτης η ειδωλολατρης η λοιδορος η μεθυσος η αρπαξ τω τ

**Versus**

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

νυνι δε εγραψα υμιν μη συναναμιγνυσθαι εαν τις αδελφος ονομαζομενος η πορνος η πλεονεκτης η ειδωλολατρης η λοιδορος η μεθυσος η αρπαξ τω τοιουτω μηδε συνεσθιεν

- 
- 12 For what have I to do with judging them that are without? Do not ye judge them that are within?

τι γαρ μοι τους εξω κρινειν ουχι τους εσω υμεις κρινετε

**Versus**

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

τι γαρ μοι και τους εξω κρινειν ουχι τους εσω υμεις κρινετε

- 
- 13 But them that are without God judgeth. Put away the wicked man from among yourselves.

τους δε εξω ο θεος κρινει εξαρατε τον πονηρον εξ υμων αυτων

**Versus**

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

τους δε εξω ο θεος κρινει και εξαρειτε τον πονηρον εξ υμων αυτων

- 
- 1 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?

τολμα τις υμων πραγμα εχων προς τον ετερον κρινεσθαι επι των αδικων και ουχι επι των αγιων

**Versus**

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

τολμα τις υμων πραγμα εχων προς τον ετερον κρινεσθαι επι των αδικων και ουχι επι των αγιων

- 2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters?  
η ουκ οιδατε οτι οι αγιοι τον κοσμον κρινουσιν και ει εν υμιν κρινεται ο κοσμος αναξιοι εστε κριτηριων ελαχιστων

**Versus**

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?  
ουκ οιδατε οτι οι αγιοι τον κοσμον κρινουσιν και ει εν υμιν κρινεται ο κοσμος αναξιοι εστε κριτηριων ελαχιστων

- 
- 3 Know ye not that we shall judge angels? how much more, things that pertain to this life?  
ουκ οιδατε οτι αγγελους κρινουμεν μητι γε βιωτικα

**Versus**

Know ye not that we shall judge angels? how much more things that pertain to this life?  
ουκ οιδατε οτι αγγελους κρινουμεν μητι γε βιωτικα

- 
- 4 If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church?  
βιωτικα μεν ουν κριτηρια εαν εχητε τους εξουθενημενους εν τη εκκλησια τουτους καθιζετε

**Versus**

If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.  
βιωτικα μεν ουν κριτηρια εαν εχητε τους εξουθενημενους εν τη εκκλησια τουτους καθιζετε

- 
- 5 I say [this] to move you to shame. What, cannot there be [found] among you one wise man who shall be able to decide between his brethren,  
προς εντροπην υμιν λεγω ουτως ουκ ενι εν υμιν ουδεις σοφος ος δυνασεται διακριναι ανα μεσον του αδελφου αυτου

**Versus**

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?  
προς εντροπην υμιν λεγω ουτως ουκ εστιν εν υμιν σοφος ουδε εις ος δυνασεται διακριναι ανα μεσον του αδελφου αυτου

6 but brother goeth to law with brother, and that before unbelievers?

αλλα αδελφος μετα αδελφου κρινεται και τουτο επι απιστων

**Versus**

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

αλλα αδελφος μετα αδελφου κρινεται και τουτο επι απιστων

---

7 Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded?

ηδη μεν ουν ολωσ ηττημα υμιν εστιν οτι κριματα εχετε μεθ εαυτων δια τι ουχι μαλλον αδικεισθε δια τι ουχι μαλλον αποστερεισθε

**Versus**

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

ηδη μεν ουν ολωσ ηττημα εν υμιν εστιν οτι κριματα εχετε μεθ εαυτων διατι ουχι μαλλον αδικεισθε διατι ουχι μαλλον αποστερεισθε

---

8 Nay, but ye yourselves do wrong, and defraud, and that [your] brethren.

αλλα υμεις αδικειτε και αποστερειτε και τουτο αδελφους

**Versus**

Nay, ye do wrong, and defraud, and that [your] brethren.

αλλα υμεις αδικειτε και αποστερειτε και ταυτα αδελφους

---

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

η ουκ οιδατε οτι αδικοι θεου βασιλειαν ου κληρονομησουσιν μη πλανασθε ουτε πορνοι ουτε ειδωλολατραι ουτε μοιχοι ουτε μαλακοι ουτε αρσενοκοι

**Versus**

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

η ουκ οιδατε οτι αδικοι βασιλειαν θεου ου κληρονομησουσιν μη πλανασθε ουτε πορνοι ουτε ειδωλολατραι ουτε μοιχοι ουτε μαλακοι ουτε αρσενοκοι  
ιται

---

**10** nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.  
ουτε κλεπται ουτε πλεονεκται ου μεθυστοι ου λοιδοροι ουχ αρπαγες βασιλειαν θεου κληρονομησουσιν

**Versus**

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.  
ουτε κλεπται ουτε πλεονεκται ουτε μεθυστοι ου λοιδοροι ουχ αρπαγες βασιλειαν θεου ου κληρονομησουσιν

---

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

και ταυτα τινες ητε αλλα απελουσασθε αλλα ηγιασθητε αλλα εδικαιωθητε εν τω ονοματι του κυριου [ημων] ιησου χριστου και εν τω πνευματι του

**Versus**

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God  
και ταυτα τινες ητε αλλα απελουσασθε αλλα ηγιασθητε αλλ εδικαιωθητε εν τω ονοματι του κυριου ιησου και εν τω πνευματι του θεου ημων

---

**12** All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any.  
παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν αλλ ουκ εγω εξουσιασθησομαι υπο τινος

**Versus**

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.  
παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν αλλ ουκ εγω εξουσιασθησομαι υπο τινος

---

**13** Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body:

τα βρωματα τη κοιλια και η κοιλια τοις βρωμασιν ο δε θεος και ταυτην και ταυτα καταργησει το δε σωμα ου τη πορνεια αλλα τω κυριω και ο κυρι

**Versus**

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

τα βρωματα τη κοιλια και η κοιλια τοις βρωμασιν ο δε θεος και ταυτην και ταυτα καταργησει το δε σωμα ου τη πορνεια αλλα τω κυριω και ο κυρι  
ος τω σωματι

14 and God both raised the Lord, and will raise up as through his power.  
ο δε θεος και τον κυριον ηγειρεν και ημας εξεγερει δια της δυναμεως αυτου

**Versus**

And God hath both raised up the Lord, and will also raise up us by his own power.  
ο δε θεος και τον κυριον ηγειρεν και ημας εξεγερει δια της δυναμεως αυτου

---

15 Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid  
ουκ οιδατε οτι τα σωματα υμων μελη χριστου εστιν αρως ουν τα μελη του χριστου ποιησω πορνης μελη μη γενοιτο

**Versus**

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make [them] the members of an harlot? God forbid.  
ουκ οιδατε οτι τα σωματα υμων μελη χριστου εστιν αρως ουν τα μελη του χριστου ποιησω πορνης μελη μη γενοιτο

---

16 Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh.  
η ουκ οιδατε οτι ο κολλωμενος τη πορνη εν σωμα εστιν εσονται γαρ φησιν οι δυο εις σαρκα μιαν

**Versus**

What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.  
η ουκ οιδατε οτι ο κολλωμενος τη πορνη εν σωμα εστιν εσονται γαρ φησιν οι δυο εις σαρκα μιαν

---

17 But he that is joined unto the Lord is one spirit.  
ο δε κολλωμενος τω κυριω εν πνευμα εστιν

**Versus**

But he that is joined unto the Lord is one spirit.  
ο δε κολλωμενος τω κυριω εν πνευμα εστιν

---

**18** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.  
φευγετε την πορνειαν παν αμαρτημα ο εαν ποιηση ανθρωπος εκτος του σωματος εστιν ο δε πορνευων εις το ιδιον σωμα αμαρτανει

**Versus**

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.  
φευγετε την πορνειαν παν αμαρτημα ο εαν ποιηση ανθρωπος εκτος του σωματος εστιν ο δε πορνευων εις το ιδιον σωμα αμαρτανει

---

**19** Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;  
η ουκ οιδατε οτι το σωμα υμων ναος του εν υμιν αγιου πνευματος εστιν ου εχετε απο θεου και ουκ εστε εαυτων

**Versus**

What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?  
η ουκ οιδατε οτι το σωμα υμων ναος του εν υμιν αγιου πνευματος εστιν ου εχετε απο θεου και ουκ εστε εαυτων

---

**20** for ye were bought with a price: glorify God therefore in your body.  
ηγορασθητε γαρ τιμης δοξασατε δη τον θεον εν τω σωματι υμων

**Versus**

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.  
ηγορασθητε γαρ τιμης δοξασατε δη τον θεον εν τω σωματι υμων και εν τω πνευματι υμων ατινα εστιν του θεου

---

**1** Now concerning the things whereof ye wrote: It is good for a man not to touch a woman.  
περι δε ων εγραψατε καλον ανθρωπω γυναικος μη απτεσθαι

**Versus**

Now concerning the things whereof ye wrote unto me: [It is] good for a man not to touch a woman.  
περι δε ων εγραψατε μοι καλον ανθρωπω γυναικος μη απτεσθαι



2 But, because of fornications, let each man have his own wife, and let each woman have her own husband.

δια δε τας πορνειας εκαστος την εαυτου γυναικα εχετω και εκαστη τον ιδιον ανδρα εχετω

**Versus**

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

δια δε τας πορνειας εκαστος την εαυτου γυναικα εχετω και εκαστη τον ιδιον ανδρα εχετω

---

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

τη γυναικι ο ανηρ την οφειλην αποδιδωτω ομοιος δε και η γυνη τω ανδρι

**Versus**

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

τη γυναικι ο ανηρ την οφειλομενην ευνοιαν αποδιδωτω ομοιος δε και η γυνη τω ανδρι

---

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

η γυνη του ιδιου σωματος ουκ εξουσιαζει αλλα ο ανηρ ομοιος δε και ο ανηρ του ιδιου σωματος ουκ εξουσιαζει αλλα η γυνη

**Versus**

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

η γυνη του ιδιου σωματος ουκ εξουσιαζει αλλ ο ανηρ ομοιος δε και ο ανηρ του ιδιου σωματος ουκ εξουσιαζει αλλ η γυνη

---

5 Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

μη αποστερειτε αλληλους ει μητι [αν] εκ συμφωνου προς καιρον ινα σχολασητε τη προσευχη και παλιν επι το αυτο ητε ινα μη πειραζη υμας ο σατα

**Versus**

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

μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον ινα σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο συνερησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν υμων

---

**6** But this I say by way of concession, not of commandment.

τουτο δε λεγω κατα συγγνωμην ου κατα επιταγην

**Versus**

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

τουτο δε λεγω κατα συγγνωμην ου κατα επιταγην

---

**7** Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

θελω δε παντας ανθρωπους ειναι ως και εμαυτον αλλα εκαστος ιδιον εχει χαρισμα εκ θεου ο μεν ουτως ο δε ουτως

**Versus**

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

θελω γαρ παντας ανθρωπους ειναι ως και εμαυτον αλλ εκαστος ιδιον χαρισμα εχει εκ θεου ος μεν ουτως ος δε ουτως

---

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

λεγω δε τοις αγαμοις και ταις χηραις καλον αυτοις εαν μεινωσιν ως καγω

**Versus**

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

λεγω δε τοις αγαμοις και ταις χηραις καλον αυτοις εστιν εαν μεινωσιν ως καγω

---

**9** But if they have not continency, let them marry: for it is better to marry than to burn.

ει δε ουκ εγκρατευονται γαμησατωσαν κρειττον γαρ εστιν γαμειν η πυρουσθαι

**Versus**

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

ει δε ουκ εγκρατευονται γαμησατωσαν κρεισσον γαρ εστιν γαμησαι η πυρουσθαι

---

**10** But unto the married I give charge, [yea] not I, but the Lord, That the wife depart not from her husband  
τοις δε γεγαμηκοσιν παραγγελλω ουκ εγω αλλα ο κυριος γυναικα απο ανδρος μη χωρισθηναι

**Versus**

And unto the married I command, [yet] not I, but the Lord, Let not the wife depart from [her] husband:  
τοις δε γεγαμηκοσιν παραγγελλω ουκ εγω αλλ ο κυριος γυναικα απο ανδρος μη χωρισθηναι

---

**11** (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.  
εαν δε και χωρισθη μενετω αγαμος η τω ανδρι καταλλαγητω και ανδρα γυναικα μη αφιεναι

**Versus**

But and if she depart, let her remain unmarried, or be reconciled to [her] husband: and let not the husband put away [his] wife.  
εαν δε και χωρισθη μενετω αγαμος η τω ανδρι καταλλαγητω και ανδρα γυναικα μη αφιεναι

---

**12** But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.  
τοις δε λοιποις λεγω εγω ουχ ο κυριος ει τις αδελφος γυναικα εχει απιστον και αυτη συνευδοκει οικειν μετ αυτου μη αφιετω αυτην

**Versus**

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.  
τοις δε λοιποις εγω λεγω ουχ ο κυριος ει τις αδελφος γυναικα εχει απιστον και αυτη συνευδοκει οικειν μετ αυτου μη αφιετω αυτην

---

**13** And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.  
και γυνη ητις εχει ανδρα απιστον και ουτος συνευδοκει οικειν μετ αυτης μη αφιετω τον ανδρα

**Versus**

And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.  
και γυνη ητις εχει ανδρα απιστον και αυτος συνευδοκει οικειν μετ αυτης μη αφιετω αυτον

- 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.

ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναικι και ηγιασται η γυνη η απιστος εν τω αδελφω επει αρα τα τεκνα υμων ακαθαρτα εστιν νυν δε αγια εστι

**Versus**

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

ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναικι και ηγιασται η γυνη η απιστος εν τω ανδρι επει αρα τα τεκνα υμων ακαθαρτα εστιν νυν δε αγια εστιν

- 
- 15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such [cases]: but God hath called us in peace.

ει δε ο απιστος χωριζεται χωριζεσθω ου δεδουλωται ο αδελφος η η αδελφη εν τοις τοιουτοις εν δε ειρηνη κεκληκεν υμας ο θεος

**Versus**

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

ει δε ο απιστος χωριζεται χωριζεσθω ου δεδουλωται ο αδελφος η η αδελφη εν τοις τοιουτοις εν δε ειρηνη κεκληκεν ημας ο θεος

- 
- 16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife?

τι γαρ οιδας γυναι ει τον ανδρα σωσεις η τι οιδας ανερ ει την γυναικα σωσεις

**Versus**

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

τι γαρ οιδας γυναι ει τον ανδρα σωσεις η τι οιδας ανερ ει την γυναικα σωσεις

- 
- 17 Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches.

ει μη εκαστω ως μεμερικεν ο κυριος εκαστον ως κεκληκεν ο θεος ουτως περιπατειτω και ουτως εν ταις εκκλησιαις πασαις διατασσομαι

**Versus**

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

ει μη εκαστω ως εμερισεν ο θεος εκαστον ως κεκληκεν ο κυριος ουτως περιπατειτω και ουτως εν ταις εκκλησιαις πασαις διατασσομαι

**18** Was any man called being circumcised? Let him not become uncircumcised. Hath any been called in uncircumcision? Let him not be circumcised.  
περιτεμημενος τις εκληθη μη επισπασθω εν ακροβυστια κεκληται τις μη περιτεμεσθω

**Versus**

Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.  
περιτεμημενος τις εκληθη μη επισπασθω εν ακροβυστια τις εκληθη μη περιτεμεσθω

---

**19** Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.  
η περιτομη ουδεν εστιν και η ακροβυστια ουδεν εστιν αλλα τηρησις εντολων θεου

**Versus**

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.  
η περιτομη ουδεν εστιν και η ακροβυστια ουδεν εστιν αλλα τηρησις εντολων θεου

---

**20** Let each man abide in that calling wherein he was called.  
εκαστος εν τη κλησει η εκληθη εν ταυτη μενετω

**Versus**

Let every man abide in the same calling wherein he was called.  
εκαστος εν τη κλησει η εκληθη εν ταυτη μενετω

---

**21** Wast thou called being a bondservant? Care not for it: nay, even if thou canst become free, use [it] rather.  
δουλος εκληθης μη σοι μελετω αλλ ει και δυνασαι ελευθερος γενεσθαι μαλλον χρησαι

**Versus**

Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.  
δουλος εκληθης μη σοι μελετω αλλ ει και δυνασαι ελευθερος γενεσθαι μαλλον χρησαι

**22** For he that was called in the Lord being a bondservant, is the Lord`s freedman: likewise he that was called being free, is Christ`s bondservant.  
ο γαρ εν κυριω κληθεις δουλος απελευθερος κυριου εστιν ομοιως ο ελευθερος κληθεις δουλος εστιν χριστου

**Versus**

For he that is called in the Lord, [being] a servant, is the Lord's freeman: likewise also he that is called, [being] free, is Christ's servant.  
ο γαρ εν κυριω κληθεις δουλος απελευθερος κυριου εστιν ομοιως και ο ελευθερος κληθεις δουλος εστιν χριστου

---

**23** Ye were bought with a price; become not bondservants of men.

τιμης ηγορασθητε μη γινεσθε δουλοι ανθρωπων

**Versus**

Ye are bought with a price; be not ye the servants of men.  
τιμης ηγορασθητε μη γινεσθε δουλοι ανθρωπων

---

**24** Brethren, let each man, wherein he was called, therein abide with God.

εκαστος εν ω εκληθη αδελφοι εν τουτω μενετω παρα θεω

**Versus**

Brethren, let every man, wherein he is called, therein abide with God.  
εκαστος εν ω εκληθη αδελφοι εν τουτω μενετω παρα τω θεω

---

**25** Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworth  
περι δε των παρθενων επιταγην κυριου ουκ εχω γνωμην δε διδομι ως ηλεημενος υπο κυριου πιστος ειναι

**Versus**

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.  
περι δε των παρθενων επιταγην κυριου ουκ εχω γνωμην δε διδομι ως ηλεημενος υπο κυριου πιστος ειναι

---

26 I think therefore that this is good by reason of the distress that is upon us, [namely,] that it is good for a man to be as he is.  
νομιζω ουν τουτο καλον υπαρχειν δια την ενεστωσαν αναγκην οτι καλον ανθρωπω το ουτως ειναι

**Versus**

I suppose therefore that this is good for the present distress, [I say], that [it is] good for a man so to be.  
νομιζω ουν τουτο καλον υπαρχειν δια την ενεστωσαν αναγκην οτι καλον ανθρωπω το ουτως ειναι

---

27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.  
δεδεσαι γυναικι μη ζητει λυσιν λελυσαι απο γυναικος μη ζητει γυναικα

**Versus**

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.  
δεδεσαι γυναικι μη ζητει λυσιν λελυσαι απο γυναικος μη ζητει γυναικα

---

28 But shouldest thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.

εαν δε και γαμησης ουχ ημαρτες και εαν γημη [η] παρθενος ουχ ημαρτεν θλιψιν δε τη σαρκι εξουσιν οι τοιουτοι εγω δε υμων φειδομαι

**Versus**

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

εαν δε και γημης ουχ ημαρτες και εαν γημη η παρθενος ουχ ημαρτεν θλιψιν δε τη σαρκι εξουσιν οι τοιουτοι εγω δε υμων φειδομαι

---

29 But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none;  
τουτο δε φημι αδελφοι ο καιρος συνεσταλμενος εστιν το λοιπον ινα και οι εχοντες γυναικας ως μη εχοντες ωσιν

**Versus**

But this I say, brethren, the time [is] short: it remaineth, that both they that have wives be as though they had none;  
τουτο δε φημι αδελφοι ο καιρος συνεσταλμενος το λοιπον εστιν ινα και οι εχοντες γυναικας ως μη εχοντες ωσιν

**30** and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not;  
και οι κλαιοντες ως μη κλαιοντες και οι χαιροντες ως μη χαιροντες και οι αγοραζοντες ως μη κατεχοντες

**Versus**

And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;  
και οι κλαιοντες ως μη κλαιοντες και οι χαιροντες ως μη χαιροντες και οι αγοραζοντες ως μη κατεχοντες

---

**31** and those that use the world, as not using it to the full: for the fashion of this world passeth away.  
και οι χρωμενοι τον κοσμον ως μη καταχρωμενοι παραγει γαρ το σχημα του κοσμου τουτου

**Versus**

And they that use this world, as not abusing [it]: for the fashion of this world passeth away.  
και οι χρωμενοι τω κοσμω τουτω ως μη καταχρωμενοι παραγει γαρ το σχημα του κοσμου τουτου

---

**32** But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord:  
θελω δε υμας αμεριμνους ειναι ο αγαμος μεριμνα τα του κυριου πως αρεση τω κυριω

**Versus**

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:  
θελω δε υμας αμεριμνους ειναι ο αγαμος μεριμνα τα του κυριου πως αρεσει τω κυριω

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**33** but he that is married is careful for the things of the world, how he may please his wife,  
ο δε γαμησας μεριμνα τα του κοσμου πως αρεση τη γυναικι

**Versus**

But he that is married careth for the things that are of the world, how he may please [his] wife.  
ο δε γαμησας μεριμνα τα του κοσμου πως αρεσει τη γυναικι

---



**34** and is divided. [So] also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband.

και μεμερισται και η γυνη η αγαμος και η παρθενος μεριμνα τα του κυριου ινα η αγια [και] τω σωματι και τω πνευματι η δε γαμησασα μεριμνα τα

**Versus**

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

μεμερισται η γυνη και η παρθενος η αγαμος μεριμνα τα του κυριου ινα η αγια και σωματι και πνευματι η δε γαμησασα μεριμνα τα του κοσμου πως αρεσει τω ανδρι

---

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

τουτο δε προς το υμων αυτων συμφορον λεγω ουχ ινα βροχον υμιν επιβαλω αλλα προς το ευσημιον και ευπαρεδρον τω κυριω απερισπαστως

**Versus**

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

τουτο δε προς το υμων αυτων συμφερον λεγω ουχ ινα βροχον υμιν επιβαλω αλλα προς το ευσημιον και ευπροσεδρον τω κυριω απερισπαστως

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**36** But if any man thinketh that he behaveth himself unseemly toward his virgin [daughter], if she be past the flower of her age, and if need so requiret let him do what he will; he sinneth not; let them marry.

ει δε τις ασχημονειν επι την παρθενον αυτου νομιζει εαν η υπερακμος και ουτως οφειλει γινεσθαι ο θελει ποιειτω ουχ αμαρτανει γαμειτωσαν

**Versus**

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

ει δε τις ασχημονειν επι την παρθενον αυτου νομιζει εαν η υπερακμος και ουτως οφειλει γινεσθαι ο θελει ποιειτω ουχ αμαρτανει γαμειτωσαν

**37** But he that standeth stedfast in his heart, having no necessity, but hath power as touching in his own heart, to keep his own virgin [daughter], shall well.

ος δε εστηκεν εν τη καρδια αυτου εδραιος μη εχων αναγκην εξουσιαν δε εχει περι του ιδιου θεληματος και τουτο κεκρικεν εν τη ιδια καρδια τηρειν

**Versus**

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

ος δε εστηκεν εδραιος εν τη καρδια μη εχων αναγκην εξουσιαν δε εχει περι του ιδιου θεληματος και τουτο κεκρικεν εν τη καρδια αυτου του τηρειν την εαυτου παρθενον καλως ποιει

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**38** So then both he that giveth his own virgin [daughter] in marriage doeth well; and he that giveth her not in marriage shall do better.

ωστε και ο γαμιζων την εαυτου παρθενον καλως ποιει και ο μη γαμιζων κρεισσον ποιησει

**Versus**

So then he that giveth [her] in marriage doeth well; but he that giveth [her] not in marriage doeth better.

ωστε και ο εκγαμιζων καλως ποιει ο δε μη εκγαμιζων κρεισσον ποιει

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**39** A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord.

γυνη δεδεεται εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηθη ο ανηρ ελευθερα εστιν ω θελει γαμηθηναι μονον εν κυριω

**Versus**

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

γυνη δεδεεται νομω εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηθη ο ανηρ αυτης ελευθερα εστιν ω θελει γαμηθηναι μονον εν κυριω

---

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

μακαριωτερα δε εστιν εαν ουτως μεινη κατα την εμην γνωμην δοκω γαρ καγω πνευμα θεου εχειν

**Versus**

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

μακαριωτερα δε εστιν εαν ουτως μεινη κατα την εμην γνωμην δοκω δε καγω πνευμα θεου εχειν

**1** Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth.  
περι δε των ειδωλοθυτων οιδαμεν οτι παντες γνωσιν εχομεν η γνωσις φυσιοι η δε αγαπη οικοδομει

**Versus**

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.  
περι δε των ειδωλοθυτων οιδαμεν οτι παντες γνωσιν εχομεν η γνωσις φυσιοι η δε αγαπη οικοδομει

---

**2** If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;  
ει τις δοκει εγνωκεναι τι ουπω εγνω καθως δει γνωναι

**Versus**

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.  
ει δε τις δοκει ειδεναι τι ουδεπω ουδεν εγνωκεν καθως δει γνωναι

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**3** but if any man loveth God, the same is known by him.  
ει δε τις αγαπα τον θεον ουτος εγνωσται υπ αυτου

**Versus**

But if any man love God, the same is known of him.  
ει δε τις αγαπα τον θεον ουτος εγνωσται υπ αυτου

---

**4** Concerning therefore the eating of things sacrificed to idols, we know that no idol is [anything] in the world, and that there is no God but one.  
περι της βρωσεως ουν των ειδωλοθυτων οιδαμεν οτι ουδεν ειδωλον εν κοσμω και οτι ουδεις θεος ει μη εις

**Versus**

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one.  
περι της βρωσεως ουν των ειδωλοθυτων οιδαμεν οτι ουδεν ειδωλον εν κοσμω και οτι ουδεις θεος ετερος ει μη εις

- 5 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;  
και γαρ ειπερ εισιν λεγομενοι θεοι ειτε εν ουρανω ειτε επι γης ωσπερ εισιν θεοι πολλοι και κυριοι πολλοι

**Versus**

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)  
και γαρ ειπερ εισιν λεγομενοι θεοι ειτε εν ουρανω ειτε επι της γης ωσπερ εισιν θεοι πολλοι και κυριοι πολλοι

- 
- 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

[αλλ] ημιν εις θεος ο πατηρ εξ ου τα παντα και ημεις εις αυτον και εις κυριος ιησους χριστος δι ου τα παντα και ημεις δι αυτου

**Versus**

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

αλλ ημιν εις θεος ο πατηρ εξ ου τα παντα και ημεις εις αυτον και εις κυριος ιησους χριστος δι ου τα παντα και ημεις δι αυτου

- 
- 7 Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as [of] a thing sacrificed to an idol; and their conscien  
being weak is defiled.

αλλ ουκ εν πασιν η γνωσις τινες δε τη συνηθεια εως αρτι του ειδωλου ως ειδωλοθυτον εσθιουσιν και η συνειδησις αυτων ασθηνης ουσα μολυνεται

**Versus**

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

αλλ ουκ εν πασιν η γνωσις τινες δε τη συνειδησει του ειδωλου εως αρτι ως ειδωλοθυτον εσθιουσιν και η συνειδησις αυτων ασθηνης ουσα μολυνεται

- 
- 8 But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better.  
βρωμα δε ημας ου παραστησει τω θεω ουτε εαν μη φαγωμεν υστερουμεθα ουτε εαν φαγωμεν περισσευομεν

**Versus**

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

βρωμα δε ημας ου παριστησιν τω θεω ουτε γαρ εαν φαγωμεν περισσευομεν ουτε εαν μη φαγωμεν υστερουμεθα

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

βλεπετε δε μη πως η εξουσια υμων αυτη προσκομμα γενηται τοις ασθενεσιν

**Versus**

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

βλεπετε δε μηπως η εξουσια υμων αυτη προσκομμα γενηται τοις ασθενουσιν

---

10 For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

εαν γαρ τις ιδη [σε] τον εχοντα γνωσιν εν ειδωλειω κατακειμενον ουχι η συνειδησις αυτου ασθενους οντος οικοδομηθησεται εις το τα ειδωλοθυτα ε

**Versus**

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat things which are offered to idols;

εαν γαρ τις ιδη σε τον εχοντα γνωσιν εν ειδωλειω κατακειμενον ουχι η συνειδησις αυτου ασθενους οντος οικοδομηθησεται εις το τα ειδωλοθυτα εσθιειν

---

11 For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.

απολλυται γαρ ο ασθενων εν τη ση γνωσει ο αδελφος δι ον χριστος απεθανεν

**Versus**

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

και απολειται ο ασθενων αδελφος επι τη ση γνωσει δι ον χριστος απεθανεν

---

12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.

ουτως δε αμαρτανοντες εις τους αδελφους και τυπτοντες αυτων την συνειδησιν ασθενουσιν εις χριστον αμαρτανετε

**Versus**

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

ουτως δε αμαρτανοντες εις τους αδελφους και τυπτοντες αυτων την συνειδησιν ασθενουσιν εις χριστον αμαρτανετε

---

**13** Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

διοπερ ει βρωμα σκανδαλιζει τον αδελφον μου ου μη φαγω κρεα εις τον αιωνα ινα μη τον αδελφον μου σκανδαλισω

**Versus**

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

διοπερ ει βρωμα σκανδαλιζει τον αδελφον μου ου μη φαγω κρεα εις τον αιωνα ινα μη τον αδελφον μου σκανδαλισω

---

**1** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord?

ουκ ειμι ελευθερος ουκ ειμι αποστολος ουχι ιησουν τον κυριον ημων εορακα ου το εργον μου υμεις εστε εν κυριω

**Versus**

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

ουκ ειμι αποστολος ουκ ειμι ελευθερος ουχι ιησουν χριστον τον κυριον ημων εορακα ου το εργον μου υμεις εστε εν κυριω

---

**2** If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord.

ει αλλοις ουκ ειμι αποστολος αλλα γε υμιν ειμι η γαρ σφραγις μου της αποστολης υμεις εστε εν κυριω

**Versus**

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

ει αλλοις ουκ ειμι αποστολος αλλα γε υμιν ειμι η γαρ σφραγις της εμης αποστολης υμεις εστε εν κυριω

---

**3** My defence to them that examine me is this.

η εμη απολογια τοις εμε ανακρινουσιν εστιν αυτη

**Versus**

Mine answer to them that do examine me is this,

η εμη απολογια τοις εμε ανακρινουσιν αυτη εστιν

4 Have we no right to eat and to drink?  
μη ουκ εχομεν εξουσιαν φαγειν και πειν  
**Versus**

Have we not power to eat and to drink?  
μη ουκ εχομεν εξουσιαν φαγειν και πειν

---

5 Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?  
μη ουκ εχομεν εξουσιαν αδελφην γυναικα περιαγειν ως και οι λοιποι αποστολοι και οι αδελφοι του κυριου και κηφας  
**Versus**

Have we not power to lead about a sister, a wife, as well as other apostles, and [as] the brethren of the Lord, and Cephas?  
μη ουκ εχομεν εξουσιαν αδελφην γυναικα περιαγειν ως και οι λοιποι αποστολοι και οι αδελφοι του κυριου και κηφας

---

6 Or I only and Barnabas, have we not a right to forbear working?  
η μονος εγω και βαρναβας ουκ εχομεν εξουσιαν μη εργαζεσθαι  
**Versus**

Or I only and Barnabas, have not we power to forbear working?  
η μονος εγω και βαρναβας ουκ εχομεν εξουσιαν του μη εργαζεσθαι

---

7 What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?  
τις στρατευεται ιδιοις οψωνιοις ποτε τις φυτευει αμπελωνα και τον καρπον αυτου ουκ εσθιει [η] τις ποιμαινει ποιμνην και εκ του γαλακτος της ποιμνης ουκ εσθιει  
**Versus**

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?  
τις στρατευεται ιδιοις οψωνιοις ποτε τις φυτευει αμπελωνα και εκ του καρπου αυτου ουκ εσθιει η τις ποιμαινει ποιμνην και εκ του γαλακτος της ποιμνης ουκ εσθιει

8 Do I speak these things after the manner of men? or saith not the law also the same?

μη κατα ανθρωπον ταυτα λαλω η και ο νομος ταυτα ου λεγει

**Versus**

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

μη κατα ανθρωπον ταυτα λαλω η ουχι και ο νομος ταυτα λεγει

---

9 For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, εν γαρ τω μουσεως νομω γεγραπται ου φιμωσεις βουν αλοωντα μη των βοων μελει τω θεω

**Versus**

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

εν γαρ τω μουσεως νομω γεγραπται ου φιμωσεις βουν αλοωντα μη των βοων μελει τω θεω

---

10 or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, [to thresh] in hope of partaking.

η δι ημας παντως λεγει δι ημας γαρ εγραφη οτι οφειλει επ ελπιδι ο αροτριων αροτριαν και ο αλοων επ ελπιδι του μετεχειν

**Versus**

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

η δι ημας παντως λεγει δι ημας γαρ εγραφη οτι επ ελπιδι οφειλει ο αροτριων αροτριαν και ο αλοων της ελπιδος αυτου μετεχειν επ ελπιδι

---

11 If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?

ει ημεις υμιν τα πνευματικα εσπειραμεν μεγα ει ημεις υμων τα σαρκικα θερισομεν

**Versus**

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

ει ημεις υμιν τα πνευματικα εσπειραμεν μεγα ει ημεις υμων τα σαρκικα θερισομεν

---



- 12 If others partake of [this] right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ.

ει αλλοι της υμων εξουσιας μετεχουσιν ου μαλλον ημεις αλλ ουκ εχρησαμεθα τη εξουσια ταυτη αλλα παντα στεγομεν ινα μη τινα εγκοπην δωμεν τω

**Versus**

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

ει αλλοι της εξουσιας υμων μετεχουσιν ου μαλλον ημεις αλλ ουκ εχρησαμεθα τη εξουσια ταυτη αλλα παντα στεγομεν ινα μη εγκοπην τινα δωμεν τω ευαγγελιω του χριστου

- 
- 13 Know ye not that they that minister about sacred things eat [of] the things of the temple, [and] they that wait upon the altar have their portion with the altar?

ουκ οιδατε οτι οι τα ιερα εργαζομενοι τα εκ του ιερου εσθιουσιν οι τω θυσιαστηριω παρεδρευοντες τω θυσιαστηριω συμεριζονται

**Versus**

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

ουκ οιδατε οτι οι τα ιερα εργαζομενοι εκ του ιερου εσθιουσιν οι τω θυσιαστηριω προσεδρευοντες τω θυσιαστηριω συμεριζονται

- 
- 14 Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.

ουτως και ο κυριος διεταξεν τοις το ευαγγελιον καταγγελουσιν εκ του ευαγγελιου ζην

**Versus**

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

ουτως και ο κυριος διεταξεν τοις το ευαγγελιον καταγγελουσιν εκ του ευαγγελιου ζην

- 15 But I have used none of these things: and I write not these things that it may be so done in my case; for [it were] good for me rather to die, than that any man should make my glorifying void.

εγω δε ου κεκτημαι ουδενι τουτων ουκ εγραψα δε ταυτα ινα ουτως γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το καυχημα μου ουδεις κενω

**Versus**

But I have used none of these things: neither have I written these things, that it should be so done unto me: for [it were] better for me to die, than that any man should make my glorying void.

εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα ινα ουτως γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το καυχημα μου ινα τις κενωσ η

- 
- 16 For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel.

εαν γαρ ευαγγελιζωμαι ουκ εστιν μοι καυχημα αναγκη γαρ μοι επικειται ουαι γαρ μοι εστιν εαν μη ευαγγελισωμαι

**Versus**

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

εαν γαρ ευαγγελιζωμαι ουκ εστιν μοι καυχημα αναγκη γαρ μοι επικειται ουαι δε μοι εστιν εαν μη ευαγγελιζωμαι

- 
- 17 For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me.

ει γαρ εκων τουτο πρασσω μισθον εχω ει δε ακων οικονομιαν πεπιστευμαι

**Versus**

For if I do this thing willingly, I have a reward: but if against my will, a dispensation [of the gospel] is committed unto me.

ει γαρ εκων τουτο πρασσω μισθον εχω ει δε ακων οικονομιαν πεπιστευμαι

- 
- 18 What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.

τις ουν μου εστιν ο μισθος ινα ευαγγελιζομενος αδαπανον θησω το ευαγγελιον εις το μη καταχρησασθαι τη εξουσια μου εν τω ευαγγελιω

**Versus**

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

τις ουν μοι εστιν ο μισθος ινα ευαγγελιζομενος αδαπανον θησω το ευαγγελιον του χριστου εις το μη καταχρησασθαι τη εξουσια μου εν τω ευαγγελιω

19 For though I was free from all [men,] I brought myself under bondage to all, that I might gain the more.  
ελευθερος γαρ ων εκ παντων πασιν εμαυτον εδουλωσα ινα τους πλειονας κερδησω

**Versus**

For though I be free from all [men], yet have I made myself servant unto all, that I might gain the more.  
ελευθερος γαρ ων εκ παντων πασιν εμαυτον εδουλωσα ινα τους πλειονας κερδησω

---

20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law;

και εγενομην τοις ιουδαιοις ως ιουδαιος ινα ιουδαιους κερδησω τοις υπο νομον ως υπο νομον μη ων αυτος υπο νομον ινα τους υπο νομον κερδησω

**Versus**

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

και εγενομην τοις ιουδαιοις ως ιουδαιος ινα ιουδαιους κερδησω τοις υπο νομον ως υπο νομον ινα τους υπο νομον κερδησω

---

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

τοις ανομοις ως ανομος μη ων ανομος θεου αλλ εννομος χριστου ινα κερδανω τους ανομους

**Versus**

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

τοις ανομοις ως ανομος μη ων ανομος θεω αλλ εννομος χριστω ινα κερδησω ανομους

---

22 To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.

εγενομην τοις ασθενεσιν ασθενης ινα τους ασθενεις κερδησω τοις πασιν γεγωνα παντα ινα παντως τινας σωσω

**Versus**

To the weak became I as weak, that I might gain the weak: I am made all things to all [men], that I might by all means save some.

εγενομην τοις ασθενεσιν ως ασθενης ινα τους ασθενεις κερδησω τοις πασιν γεγωνα τα παντα ινα παντως τινας σωσω

**23** And I do all things for the gospel's sake, that I may be a joint partaker thereof.

παντα δε ποιω δια το ευαγγελιον ινα συγκοινωνος αυτου γενωμαι

**Versus**

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

τουτο δε ποιω δια το ευαγγελιον ινα συγκοινωνος αυτου γενωμαι

---

**24** Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.

ουκ οιδατε οτι οι εν σταδιω τρεχοντες παντες μεν τρεχουσιν εις δε λαμβανει το βραβειον ουτως τρεχετε ινα καταλαβητε

**Versus**

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

ουκ οιδατε οτι οι εν σταδιω τρεχοντες παντες μεν τρεχουσιν εις δε λαμβανει το βραβειον ουτως τρεχετε ινα καταλαβητε

---

**25** And every man that striveth in the games exerciseth self-control in all things. Now they [do it] to receive a corruptible crown; but we an incorruptible

πας δε ο αγωνιζομενος παντα εγκρατευεται εκεινοι μεν ουν ινα φθαρτον στεφανον λαβωσιν ημεις δε αφθαρτον

**Versus**

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

πας δε ο αγωνιζομενος παντα εγκρατευεται εκεινοι μεν ουν ινα φθαρτον στεφανον λαβωσιν ημεις δε αφθαρτον

---

**26** I therefore so run, as not uncertainly; so fight I, as not beating the air:

εγω τοιουν ουτως τρεχω ως ουκ αδηλως ουτως πυκτευω ως ουκ αερα δερων

**Versus**

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

εγω τοιουν ουτως τρεχω ως ουκ αδηλως ουτως πυκτευω ως ουκ αερα δερων

---

27 but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.  
αλλα υποπιαζω μου το σωμα και δουλαγωγω μη πως αλλοις κηρυξας αυτος αδοκιμος γενωμαι

**Versus**

But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.  
αλλ υποπιαζω μου το σωμα και δουλαγωγω μηπως αλλοις κηρυξας αυτος αδοκιμος γενωμαι

---

1 For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea;  
ου θελω γαρ υμας αγνοειν αδελφοι οτι οι πατερες ημων παντες υπο την νεφελην ησαν και παντες δια της θαλασσης διηλθον

**Versus**

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;  
ου θελω δε υμας αγνοειν αδελφοι οτι οι πατερες ημων παντες υπο την νεφελην ησαν και παντες δια της θαλασσης διηλθον

---

2 and were all baptized unto Moses in the cloud and in the sea;  
και παντες εις τον μουσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση

**Versus**

And were all baptized unto Moses in the cloud and in the sea;  
και παντες εις τον μουσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση

---

3 and did all eat the same spiritual food;  
και παντες [το αυτο] πνευματικον βρωμα εφαγον

**Versus**

And did all eat the same spiritual meat;  
και παντες το αυτο βρωμα πνευματικον εφαγον

---

**4** and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.  
και παντες το αυτο πνευματικον επιον πομα επινον γαρ εκ πνευματικης ακολουθουσης πετρας η πετρα δε ην ο χριστος

**Versus**

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.  
και παντες το αυτο πομα πνευματικον επιον επινον γαρ εκ πνευματικης ακολουθουσης πετρας η δε πετρα ην ο χριστος

---

**5** Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.  
αλλ ουκ εν τοις πλειοσιν αυτων ευδοκησεν ο θεος κατεστρωθησαν γαρ εν τη ερημω

**Versus**

But with many of them God was not well pleased: for they were overthrown in the wilderness.  
αλλ ουκ εν τοις πλειοσιν αυτων ευδοκησεν ο θεος κατεστρωθησαν γαρ εν τη ερημω

---

**6** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.  
ταυτα δε τυποι ημων εγενηθησαν εις το μη ειναι ημας επιθυμητας κακων καθως κακεινοι επεθυμησαν

**Versus**

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.  
ταυτα δε τυποι ημων εγενηθησαν εις το μη ειναι ημας επιθυμητας κακων καθως κακεινοι επεθυμησαν

---

**7** Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.  
μηδε ειδωλολατραι γινεσθε καθως τινες αυτων ωσπερ γεγραπται εκαθισεν ο λαος φαγειν και πειν και ανεστησαν παιζειν

**Versus**

Neither be ye idolaters, as [were] some of them; as it is written, The people sat down to eat and drink, and rose up to play.  
μηδε ειδωλολατραι γινεσθε καθως τινες αυτων ως γεγραπται εκαθισεν ο λαος φαγειν και πειν και ανεστησαν παιζειν

---

**8** Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.  
μηδε πορνευωμεν καθως τινες αυτων επορνευσαν και επεσαν μια ημερα εικοσι τρεις χιλιαδες

**Versus**

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.  
μηδε πορνευωμεν καθως τινες αυτων επορνευσαν και επεσον εν μια ημερα εικοσιτρεις χιλιαδες

---

**9** Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents.  
μηδε εκπειραζωμεν τον κυριον καθως τινες αυτων επειρασαν και υπο των οφεων απωλλυντο

**Versus**

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.  
μηδε εκπειραζωμεν τον χριστον καθως και τινες αυτων επειρασαν και υπο των οφεων απωλοντο

---

**10** Neither murmur ye, as some of them murmured, and perished by the destroyer.  
μηδε γογγυζετε καθαπερ τινες αυτων εγογγυσαν και απωλοντο υπο του ολοθρευτου

**Versus**

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.  
μηδε γογγυζετε καθως και τινες αυτων εγογγυσαν και απωλοντο υπο του ολοθρευτου

---

**11** Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.  
ταυτα δε τυπικως συνεβαινεν εκεινοις εγραφη δε προς νουθεσιαν ημων εις ους τα τελη των αιωνων κατηνηκεν

**Versus**

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.  
ταυτα δε παντα τυποι συνεβαινον εκεινοις εγραφη δε προς νουθεσιαν ημων εις ους τα τελη των αιωνων κατηνητησεν

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

ωστε ο δοκων εσταναι βλεπετω μη πεση

**Versus**

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

ωστε ο δοκων εσταναι βλεπετω μη πεση

---

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

πειρασμος υμας ουκ ειληφεν ει μη ανθρωπινος πιστος δε ο θεος ος ουκ εασει υμας πειρασθηναι υπερ ο δυνασθε αλλα ποιησει συν τω πειρασμω και

**Versus**

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

πειρασμος υμας ουκ ειληφεν ει μη ανθρωπινος πιστος δε ο θεος ος ουκ εασει υμας πειρασθηναι υπερ ο δυνασθε αλλα ποιησει συν τω πειρασμω και την εκβασιν του δυνασθαι υμας υπενεγκειν

---

14 Wherefore, my beloved, flee from idolatry.

διοπερ αγαπητοι μου φευγετε απο της ειδωλολατρειας

**Versus**

Wherefore, my dearly beloved, flee from idolatry.

διοπερ αγαπητοι μου φευγετε απο της ειδωλολατρειας

---

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

ως φρονιμοις λεγω κρινατε υμεις ο φημι

**Versus**

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

ως φρονιμοις λεγω κρινατε υμεις ο φημι

---



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

το ποτηριον της ευλογιας ο ευλογουμεν ουχι κοινωνια εστιν του αιματος του χριστου τον αρτον ον κλωμεν ουχι κοινωνια του σωματος του χριστου

**Versus**

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

το ποτηριον της ευλογιας ο ευλογουμεν ουχι κοινωνια του αιματος του χριστου εστιν τον αρτον ον κλωμεν ουχι κοινωνια του σωματος του χριστου εστιν

- 
- 17 seeing that we, who are many, are one bread, one body: for we are all partake of the one bread.

οτι εις αρτος εν σωμα οι πολλοι εσμεν οι γαρ παντες εκ του ενος αρτου μετεχομεν

**Versus**

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

οτι εις αρτος εν σωμα οι πολλοι εσμεν οι γαρ παντες εκ του ενος αρτου μετεχομεν

- 
- 18 Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?

βλεπετε τον ισραηλ κατα σαρκα ουχ οι εσθιοντες τας θυσιας κοινωνοι του θυσιαστηριου εισιν

**Versus**

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

βλεπετε τον ισραηλ κατα σαρκα ουχι οι εσθιοντες τας θυσιας κοινωνοι του θυσιαστηριου εισιν

- 
- 19 What say I then? that a thing sacrificed to idols is anything, or that an idol is anything?

τι ουν φημι οτι ειδωλοθυτον τι εστιν η οτι ειδωλον τι εστιν

**Versus**

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

τι ουν φημι οτι ειδωλον τι εστιν η οτι ειδωλοθυτον τι εστιν

- 20 But [I say], that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons.

αλλ οτι α θυουσιν [τα εθνη] δαιμονιους και ου θεω θυουσιν ου θελω δε υμας κοινωνους των δαιμονιων γινεσθαι

**Versus**

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

αλλ οτι α θυει τα εθνη δαιμονιους θυει και ου θεω ου θελω δε υμας κοινωνους των δαιμονιων γινεσθαι

- 
- 21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.

ου δυνασθε ποτηριον κυριου πινειν και ποτηριον δαιμονιων ου δυνασθε τραπεζης κυριου μετεχειν και τραπεζης δαιμονιων

**Versus**

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

ου δυνασθε ποτηριον κυριου πινειν και ποτηριον δαιμονιων ου δυνασθε τραπεζης κυριου μετεχειν και τραπεζης δαιμονιων

- 
- 22 Or do we provoke the Lord to jealousy? are we stronger than he?

η παραζηλουμεν τον κυριον μη ισχυροτεροι αυτου εσμεν

**Versus**

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

η παραζηλουμεν τον κυριον μη ισχυροτεροι αυτου εσμεν

- 
- 23 All things are lawful; but not all things are expedient. All things are lawful; but not all things edify.

παντα εξεστιν αλλ ου παντα συμφερει παντα εξεστιν αλλ ου παντα οικοδομει

**Versus**

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

παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν αλλ ου παντα οικοδομει

24 Let no man seek his own, but [each] his neighbor`s [good].

μηδεις το εαυτου ζητειτω αλλα το του ετερου

**Versus**

Let no man seek his own, but every man another's [wealth].

μηδεις το εαυτου ζητειτω αλλα το του ετερου εκαστος

---

25 Whatsoever is sold in the shambles, eat, asking no question for conscience` sake,

παν το εν μακελλω πωλουμενον εσθιετε μηδεν ανακρινοντες δια την συνειδησιν

**Versus**

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

παν το εν μακελλω πωλουμενον εσθιετε μηδεν ανακρινοντες δια την συνειδησιν

---

26 for the earth is the Lord`s, and the fulness thereof.

του κυριου γαρ η γη και το πληρωμα αυτης

**Versus**

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

του γαρ κυριου η γη και το πληρωμα αυτης

---

27 If one of them that believe not biddeth you [to a feast], and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

ει τις καλει υμας των απιστων και θελετε πορευεσθαι παν το παρατιθεμενον υμιν εσθιετε μηδεν ανακρινοντες δια την συνειδησιν

**Versus**

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

ει δε τις καλει υμας των απιστων και θελετε πορευεσθαι παν το παρατιθεμενον υμιν εσθιετε μηδεν ανακρινοντες δια την συνειδησιν

---

28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience sake:

εαν δε τις υμιν ειπη τουτο ιεροθυτον εστιν μη εσθιετε δι εκεινον τον μηνυσαντα και την συνειδησιν

**Versus**

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

εαν δε τις υμιν ειπη τουτο ειδωλοθυτον εστιν μη εσθιετε δι εκεινον τον μηνυσαντα και την συνειδησιν του γαρ κυριου η γη και το πληρωμα αυτης

---

29 conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?

συνειδησιν δε λεγω ουχι την εαυτου αλλα την του ετερου ινα τι γαρ η ελευθερια μου κρινεται υπο αλλης συνειδησεως

**Versus**

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

συνειδησιν δε λεγω ουχι την εαυτου αλλα την του ετερου ινα τι γαρ η ελευθερια μου κρινεται υπο αλλης συνειδησεως

---

30 If I partake with thankfulness, why am I evil spoken of for that for which I give thanks?

ει εγω χαριτι μετεχω τι βλασφημουμαι υπερ ου εγω ευχαριστω

**Versus**

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

ει δε εγω χαριτι μετεχω τι βλασφημουμαι υπερ ου εγω ευχαριστω

---

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

ειτε ουν εσθιετε ειτε πινετε ειτε τι ποιειτε παντα εις δοξαν θεου ποιειτε

**Versus**

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

ειτε ουν εσθιετε ειτε πινετε ειτε τι ποιειτε παντα εις δοξαν θεου ποιειτε

**32** Give no occasions of stumbling, either to Jews, or to Greeks, or to the church of God:

απροσκοποι και ιουδαιοις γινεσθε και ελλησιν και τη εκκλησια του θεου

**Versus**

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

απροσκοποι γινεσθε και ιουδαιοις και ελλησιν και τη εκκλησια του θεου

---

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

καθως καγω παντα πασιν αρεσκω μη ζητων το εμαυτου συμφορον αλλα το των πολλων ινα σωθωσιν

**Versus**

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

καθως καγω παντα πασιν αρεσκω μη ζητων το εμαυτου συμφερον αλλα το των πολλων ινα σωθωσιν

---

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

μιμηται μου γινεσθε καθως καγω χριστου

**Versus**

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

μιμηται μου γινεσθε καθως καγω χριστου

---

**2** Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.

επαινω δε υμας οτι παντα μου μεμνησθε και καθως παρεδωκα υμιν τας παραδοσεις κατεχετε

**Versus**

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

επαινω δε υμας αδελφοι οτι παντα μου μεμνησθε και καθως παρεδωκα υμιν τας παραδοσεις κατεχετε

---

- 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.  
θελω δε υμας ειδεναι οτι παντος ανδρος η κεφαλη ο χριστος εστιν κεφαλη δε γυναικος ο ανηρ κεφαλη δε του χριστου ο θεος

**Versus**

But I would have you know, that the head of every man is Christ; and the head of the woman [is] the man; and the head of Christ [is] God.  
θελω δε υμας ειδεναι οτι παντος ανδρος η κεφαλη ο χριστος εστιν κεφαλη δε γυναικος ο ανηρ κεφαλη δε χριστου ο θεος

---

- 4 Every man praying or prophesying, having his head covered, dishonoreth his head.  
πας ανηρ προσευχομενος η προφητευων κατα κεφαλης εχων καταισχυνει την κεφαλην αυτου

**Versus**

Every man praying or prophesying, having [his] head covered, dishonoureth his head.  
πας ανηρ προσευχομενος η προφητευων κατα κεφαλης εχων καταισχυνει την κεφαλην αυτου

---

- 5 But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven.  
πασα δε γυνη προσευχομενη η προφητευουσα ακατακαλυπτω τη κεφαλη καταισχυνει την κεφαλην αυτης εν γαρ εστιν και το αυτο τη εξυρημενη

**Versus**

But every woman that prayeth or prophesieth with [her] head uncovered dishonoureth her head: for that is even all one as if she were shaven.  
πασα δε γυνη προσευχομενη η προφητευουσα ακατακαλυπτω τη κεφαλη καταισχυνει την κεφαλην εαυτης εν γαρ εστιν και το αυτο τη εξυρημενη

---

- 6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.  
ει γαρ ου κατακαλυπτεται γυνη και κειρασθω ει δε αισχρον γυναικι το κειρασθαι η ξυρασθαι κατακαλυπτεσθω

**Versus**

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.  
ει γαρ ου κατακαλυπτεται γυνη και κειρασθω ει δε αισχρον γυναικι το κειρασθαι η ξυρασθαι κατακαλυπτεσθω

---

- 7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man.  
ανηρ μεν γαρ ουκ οφειλει κατακαλυπτεσθαι την κεφαλην εικων και δοξα θεου υπαρχων η γυνη δε δοξα ανδρος εστιν

**Versus**

For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.  
ανηρ μεν γαρ ουκ οφειλει κατακαλυπτεσθαι την κεφαλην εικων και δοξα θεου υπαρχων γυνη δε δοξα ανδρος εστιν

---

- 8 For the man is not of the woman; but the woman of the man:  
ου γαρ εστιν ανηρ εκ γυναικος αλλα γυνη εξ ανδρος

**Versus**

For the man is not of the woman; but the woman of the man.  
ου γαρ εστιν ανηρ εκ γυναικος αλλα γυνη εξ ανδρος

---

- 9 for neither was the man created for the woman; but the woman for the man:  
και γαρ ουκ εκτισθη ανηρ δια την γυναικα αλλα γυνη δια τον ανδρα

**Versus**

Neither was the man created for the woman; but the woman for the man.  
και γαρ ουκ εκτισθη ανηρ δια την γυναικα αλλα γυνη δια τον ανδρα

---

- 10 for this cause ought the woman to have [a sign of] authority on her head, because of the angels.  
δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

**Versus**

For this cause ought the woman to have power on [her] head because of the angels.  
δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

---

**11** Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.

πλην ουτε γυνη χωρις ανδρος ουτε ανηρ χωρις γυναικος εν κυριω

**Versus**

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

πλην ουτε ανηρ χωρις γυναικος ουτε γυνη χωρις ανδρος εν κυριω

---

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

ωσπερ γαρ η γυνη εκ του ανδρος ουτως και ο ανηρ δια της γυναικος τα δε παντα εκ του θεου

**Versus**

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

ωσπερ γαρ η γυνη εκ του ανδρος ουτως και ο ανηρ δια της γυναικος τα δε παντα εκ του θεου

---

**13** Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?

εν υμιν αυτοις κρινατε πρεπον εστιν γυναικα ακατακαλυπτον τω θεω προσευχεσθαι

**Versus**

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

εν υμιν αυτοις κρινατε πρεπον εστιν γυναικα ακατακαλυπτον τω θεω προσευχεσθαι

---

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

ουδε η φυσις αυτη διδασκει υμας οτι ανηρ μεν εαν κομα ατιμια αυτω εστιν

**Versus**

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

η ουδε αυτη η φυσις διδασκει υμας οτι ανηρ μεν εαν κομα ατιμια αυτω εστιν

---



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

γυνη δε εαν κομα δοξα αυτη εστιν οτι η κομη αντι περιβολαιου δεδοται αυτη

**Versus**

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

γυνη δε εαν κομα δοξα αυτη εστιν οτι η κομη αντι περιβολαιου δεδοται αυτη

---

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

ει δε τις δοκει φιλονεικος ειναι ημεις τοιαυτην συνηθειαν ουκ εχομεν ουδε αι εκκλησιαι του θεου

**Versus**

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

ει δε τις δοκει φιλονεικος ειναι ημεις τοιαυτην συνηθειαν ουκ εχομεν ουδε αι εκκλησιαι του θεου

---

17 But in giving you this charge, I praise you not, that ye come together not for the better but for the worse.

τουτο δε παραγγελλον ουκ επαινω οτι ουκ εις το κρεισσον αλλα εις το ησσον συνερχεσθε

**Versus**

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

τουτο δε παραγγελλον ουκ επαινω οτι ουκ εις το κρειττον αλλ εις το ηττον συνερχεσθε

---

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

πρωτον μεν γαρ συνερχομενων υμων εν εκκλησια ακουω σχισματα εν υμιν υπαρχειν και μερος τι πιστευω

**Versus**

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

πρωτον μεν γαρ συνερχομενων υμων εν τη εκκλησια ακουω σχισματα εν υμιν υπαρχειν και μερος τι πιστευω

---

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

δει γαρ και αιρεσεις εν υμιν ειναι ινα [και] οι δοκιμοι φανεροι γενωνται εν υμιν

**Versus**

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

δει γαρ και αιρεσεις εν υμιν ειναι ινα οι δοκιμοι φανεροι γενωνται εν υμιν

---

20 When therefore ye assemble yourselves together, it is not possible to eat the Lord`s supper:

συνερχομενων ουν υμων επι το αυτο ουκ εστιν κυριακον δειπνον φαγειν

**Versus**

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

συνερχομενων ουν υμων επι το αυτο ουκ εστιν κυριακον δειπνον φαγειν

---

21 for in your eating each one taketh before [other] his own supper; and one is hungry, and another is drunken.

εκαστος γαρ το ιδιον δειπνον προλαμβανει εν τω φαγειν και ος μεν πεινα ος δε μεθυει

**Versus**

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

εκαστος γαρ το ιδιον δειπνον προλαμβανει εν τω φαγειν και ος μεν πεινα ος δε μεθυει

---

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

μη γαρ οικιας ουκ εχετε εις το εσθιειν και πινειν η της εκκλησιας του θεου καταφρονειτε και καταισχυνετε τους μη εχοντας τι ειπω υμιν επαινεσω

**Versus**

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

μη γαρ οικιας ουκ εχετε εις το εσθιειν και πινειν η της εκκλησιας του θεου καταφρονειτε και καταισχυνετε τους μη εχοντας τι υμιν ειπω επαινεσω υμας εν τούτῳ ουκ επαινω

---

- 23 For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;  
εγω γαρ παρελαβον απο του κυριου ο και παρεδωκα υμιν οτι ο κυριος ιησους εν τη νυκτι η παρεδιδετο ελαβεν αρτον

**Versus**

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread:  
εγω γαρ παρελαβον απο του κυριου ο και παρεδωκα υμιν οτι ο κυριος ιησους εν τη νυκτι η παρεδιδετο ελαβεν αρτον

- 
- 24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.  
και ευχαριστησας εκλασεν και ειπεν τουτο μου εστιν το σωμα το υπερ υμων τουτο ποιειτε εις την εμην αναμνησιν

**Versus**

And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.  
και ευχαριστησας εκλασεν και ειπεν λαβετε φαγετε τουτο μου εστιν το σωμα το υπερ υμων κλωμενον τουτο ποιειτε εις την εμην αναμνησιν

- 
- 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink [it], in remembrance of me.  
ωσαυτως και το ποτηριον μετα το δειπνησαι λεγων τουτο το ποτηριον η καινη διαθηκη εστιν εν τω εμω αιματι τουτο ποιειτε οσακις εαν πινητε εις

**Versus**

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

ωσαυτως και το ποτηριον μετα το δειπνησαι λεγων τουτο το ποτηριον η καινη διαθηκη εστιν εν τω εμω αιματι τουτο ποιειτε οσακις αν πινητε εις τ  
ην εμην αναμνησιν

- 
- 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.  
οσακις γαρ εαν εσθητε τον αρτον τουτον και το ποτηριον πινητε τον θανατον του κυριου καταγγελλετε αχρις ου ελθη

**Versus**

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

οσακις γαρ αν εσθητε τον αρτον τουτον και το ποτηριον τουτο πινητε τον θανατον του κυριου καταγγελλετε αχρις ου αν ελθη

27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord  
ωστε ος αν εσθιη τον αρτον η πινη το ποτηριον του κυριου αναξίως ενοχος εσται του σωματος και του αιματος του κυριου

**Versus**

Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.  
ωστε ος αν εσθιη τον αρτον τουτον η πινη το ποτηριον του κυριου αναξίως ενοχος εσται του σωματος και αιματος του κυριου

---

28 But let a man prove himself, and so let him eat of the bread, and drink of the cup.  
δοκιμαζετω δε ανθρωπος εαυτον και ουτως εκ του αρτου εσθιετω και εκ του ποτηριου πινετω

**Versus**

But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.  
δοκιμαζετω δε ανθρωπος εαυτον και ουτως εκ του αρτου εσθιετω και εκ του ποτηριου πινετω

---

29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.  
ο γαρ εσθιων και πινων κριμα εαυτω εσθιει και πινει μη διακρινων το σωμα

**Versus**

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.  
ο γαρ εσθιων και πινων αναξίως κριμα εαυτω εσθιει και πινει μη διακρινων το σωμα του κυριου

---

30 For this cause many among you are weak and sickly, and not a few sleep.  
δια τουτο εν υμιν πολλοι ασθeneis και αρρωστοι και κοιμονται ικανοι

**Versus**

For this cause many [are] weak and sickly among you, and many sleep.  
δια τουτο εν υμιν πολλοι ασθeneis και αρρωστοι και κοιμονται ικανοι

---

**31** But if we discerned ourselves, we should not be judged.

ει δε εαυτους διεκρινομεν ουκ αν εκρινομεθα

**Versus**

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

ει γαρ εαυτους διεκρινομεν ουκ αν εκρινομεθα

---

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

κρινομενοι δε υπο του κυριου παιδευομεθα ινα μη συν τω κοσμω κατακριθωμεν

**Versus**

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

κρινομενοι δε υπο κυριου παιδευομεθα ινα μη συν τω κοσμω κατακριθωμεν

---

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

ωστε αδελφοι μου συνερχομενοι εις το φαγειν αλληλους εκδεχεσθε

**Versus**

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

ωστε αδελφοι μου συνερχομενοι εις το φαγειν αλληλους εκδεχεσθε

---

**34** If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

ει τις πεινα εν οικω εσθιετω ινα μη εις κριμα συνερχησθε τα δε λοιπα ως αν ελθω διαταξομαι

**Versus**

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

ει δε τις πεινα εν οικω εσθιετω ινα μη εις κριμα συνερχησθε τα δε λοιπα ως αν ελθω διαταξομαι

---

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

περι δε των πνευματικων αδελφοι ου θελω υμας αγνοειν

**Versus**

Now concerning spiritual [gifts], brethren, I would not have you ignorant.

περι δε των πνευματικων αδελφοι ου θελω υμας αγνοειν

---

**2** Ye know that when ye were Gentiles [ye were] led away unto those dumb idols, howsoever ye might led.

ουδατε οτι οτε εθνη ητε προς τα ειδωλα τα αφωνα ως αν ηγεσθε απαγομενοι

**Versus**

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

ουδατε οτι εθνη ητε προς τα ειδωλα τα αφωνα ως αν ηγεσθε απαγομενοι

---

**3** Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in th Holy Spirit.

διο γνωριζω υμιν οτι ουδεις εν πνευματι θεου λαλων λεγει αναθεμα ιησους και ουδεις δυναται ειπειν κυριος ιησους ει μη εν πνευματι αγιω

**Versus**

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

διο γνωριζω υμιν οτι ουδεις εν πνευματι θεου λαλων λεγει αναθεμα ιησουν και ουδεις δυναται ειπειν κυριον ιησουν ει μη εν πνευματι αγιω

---

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

διαιρεσεις δε χαρισματων εισιν το δε αυτο πνευμα

**Versus**

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

διαιρεσεις δε χαρισματων εισιν το δε αυτο πνευμα

---

5 And there are diversities of ministrations, and the same Lord.  
και διαιρεσεις διακονιων εισιν και ο αυτος κυριος

**Versus**

And there are differences of administrations, but the same Lord.  
και διαιρεσεις διακονιων εισιν και ο αυτος κυριος

---

6 And there are diversities of workings, but the same God, who worketh all things in all.  
και διαιρεσεις ενεργηματων εισιν και ο αυτος θεος ο ενεργων τα παντα εν πασιν

**Versus**

And there are diversities of operations, but it is the same God which worketh all in all.  
και διαιρεσεις ενεργηματων εισιν ο δε αυτος εστιν θεος ο ενεργων τα παντα εν πασιν

---

7 But to each one is given the manifestation of the Spirit to profit withal.  
εκαστω δε διδοται η φανερωσις του πνευματος προς το συμφερον

**Versus**

But the manifestation of the Spirit is given to every man to profit withal.  
εκαστω δε διδοται η φανερωσις του πνευματος προς το συμφερον

---

8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:  
ω μεν γαρ δια του πνευματος διδοται λογος σοφιας αλλω δε λογος γνωσεως κατα το αυτο πνευμα

**Versus**

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;  
ω μεν γαρ δια του πνευματος διδοται λογος σοφιας αλλω δε λογος γνωσεως κατα το αυτο πνευμα

- 9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;  
ετερω πιστις εν τω αυτω πνευματι αλλω δε χαρισματα ιαματων εν τω ενι πνευματι

**Versus**

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;  
ετερω δε πιστις εν τω αυτω πνευματι αλλω δε χαρισματα ιαματων εν τω αυτω πνευματι

- 
- 10 and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another [divers] kinds of tongues; and to another the interpretation of tongues:

αλλω δε ενεργηματα δυναμεων αλλω [δε] προφητεια αλλω [δε] διακρισεις πνευματων ετερω γενη γλωσσων αλλω δε ερμηνεια γλωσσων

**Versus**

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

αλλω δε ενεργηματα δυναμεων αλλω δε προφητεια αλλω δε διακρισεις πνευματων ετερω δε γενη γλωσσων αλλω δε ερμηνεια γλωσσων

- 
- 11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

παντα δε ταυτα ενεργει το εν και το αυτο πνευμα διαιρουν ιδια εκαστω καθως βουλεται

**Versus**

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

παντα δε ταυτα ενεργει το εν και το αυτο πνευμα διαιρουν ιδια εκαστω καθως βουλεται

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

καθαπερ γαρ το σωμα εν εστιν και μελη πολλα εχει παντα δε τα μελη του σωματος πολλα οντα εν εστιν σωμα ουτως και ο χριστος

**Versus**

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

καθαπερ γαρ το σωμα εν εστιν και μελη εχει πολλα παντα δε τα μελη του σωματος του ενος πολλα οντα εν εστιν σωμα ουτως και ο χριστος



**13** For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.  
και γαρ εν ενι πνευματι ημεις παντες εις εν σωμα εβαπτισθημεν ειτε ιουδαιοι ειτε ελληνες ειτε δουλοι ειτε ελευθεροι και παντες εν πνευμα εποτισθη  
**Versus**

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

και γαρ εν ενι πνευματι ημεις παντες εις εν σωμα εβαπτισθημεν ειτε ιουδαιοι ειτε ελληνες ειτε δουλοι ειτε ελευθεροι και παντες εις εν πνευμα εποτισθημεν

---

**14** For the body is not one member, but many.  
και γαρ το σωμα ουκ εστιν εν μελος αλλα πολλα  
**Versus**

For the body is not one member, but many.  
και γαρ το σωμα ουκ εστιν εν μελος αλλα πολλα

---

**15** If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body.  
εαν ειπη ο πους οτι ουκ ειμι χειρ ουκ ειμι εκ του σωματος ου παρα τουτο ουκ εστιν εκ του σωματος  
**Versus**

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?  
εαν ειπη ο πους οτι ουκ ειμι χειρ ουκ ειμι εκ του σωματος ου παρα τουτο ουκ εστιν εκ του σωματος

---

**16** And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.  
και εαν ειπη το ους οτι ουκ ειμι οφθαλμος ουκ ειμι εκ του σωματος ου παρα τουτο ουκ εστιν εκ του σωματος  
**Versus**

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?  
και εαν ειπη το ους οτι ουκ ειμι οφθαλμος ουκ ειμι εκ του σωματος ου παρα τουτο ουκ εστιν εκ του σωματος

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

ει ολον το σωμα οφθαλμος που η ακοη ει ολον ακοη που η οσφρησις

**Versus**

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

ει ολον το σωμα οφθαλμος που η ακοη ει ολον ακοη που η οσφρησις

---

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

νυν δε ο θεος εθετο τα μελη εν εκαστον αυτων εν τω σωματι καθως ηθελησεν

**Versus**

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

νυνι δε ο θεος εθετο τα μελη εν εκαστον αυτων εν τω σωματι καθως ηθελησεν

---

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

ει δε ην [τα] παντα εν μελος που το σωμα

**Versus**

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

ει δε ην τα παντα εν μελος που το σωμα

---

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

νυν δε πολλα μελη εν δε σωμα

**Versus**

But now [are they] many members, yet but one body.

νυν δε πολλα μεν μελη εν δε σωμα

---

21 And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.  
ου δυναται [δε] ο οφθαλμος ειπειν τη χειρι χρειαν σου ουκ εχω η παλιν η κεφαλη τοις ποσιν χρειαν υμων ουκ εχω

**Versus**

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.  
ου δυναται δε οφθαλμος ειπειν τη χειρι χρειαν σου ουκ εχω η παλιν η κεφαλη τοις ποσιν χρειαν υμων ουκ εχω

---

22 Nay, much rather, those members of the body which seem to be more feeble are necessary:  
αλλα πολλω μαλλον τα δοκουντα μελη του σωματος ασθενεστερα υπαρχειν αναγκαια εστιν

**Versus**

Nay, much more those members of the body, which seem to be more feeble, are necessary:  
αλλα πολλω μαλλον τα δοκουντα μελη του σωματος ασθενεστερα υπαρχειν αναγκαια εστιν

---

23 and those [parts] of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely [parts] have more abundant comeliness;

και α δοκουμεν ατιμοτερα ειναι του σωματος τουτοις τιμην περισσοτεραν περιτιθεμεν και τα ασχημονα ημων ευσχημοσυνην περισσοτεραν εχει

**Versus**

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

και α δοκουμεν ατιμοτερα ειναι του σωματος τουτοις τιμην περισσοτεραν περιτιθεμεν και τα ασχημονα ημων ευσχημοσυνην περισσοτεραν εχει

---

24 whereas our comely [parts] have no need: but God tempered the body together, giving more abundant honor to that [part] which lacked;  
τα δε ευσχημονα ημων ου χρειαν εχει αλλα ο θεος συνεκερασεν το σωμα τω υστερουμενω περισσοτεραν δους τιμην

**Versus**

For our comely [parts] have no need: but God hath tempered the body together, having given more abundant honour to that [part] which lacked:  
τα δε ευσχημονα ημων ου χρειαν εχει αλλ ο θεος συνεκερασεν το σωμα τω υστερουντι περισσοτεραν δους τιμην

25 that there should be no schism in the body; but [that] the members should have the same care one for another.  
ινα μη η σχισμα εν τω σωματι αλλα το αυτο υπερ αλληλων μεριμνωσιν τα μελη

**Versus**

That there should be no schism in the body; but [that] the members should have the same care one for another.  
ινα μη η σχισμα εν τω σωματι αλλα το αυτο υπερ αλληλων μεριμνωσιν τα μελη

---

26 And whether one member suffereth, all the members suffer with it; or [one] member is honored, all the members rejoice with it.  
και ειτε πασχει εν μελος συμπασχει παντα τα μελη ειτε δοξαζεται μελος συγχειρει παντα τα μελη

**Versus**

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.  
και ειτε πασχει εν μελος συμπασχει παντα τα μελη ειτε δοξαζεται εν μελος συγχειρει παντα τα μελη

---

27 Now ye are the body of Christ, and severally members thereof.  
υμεις δε εστε σωμα χριστου και μελη εκ μερους

**Versus**

Now ye are the body of Christ, and members in particular.  
υμεις δε εστε σωμα χριστου και μελη εκ μερους

---

28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, [divers] kinds of tongues.  
και ους μεν εθετο ο θεος εν τη εκκλησια πρωτον αποστολους δευτερον προφητας τριτον διδασκαλους επειτα δυναμεις επειτα χαρισματα ιαματων α

**Versus**

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.  
και ους μεν εθετο ο θεος εν τη εκκλησια πρωτον αποστολους δευτερον προφητας τριτον διδασκαλους επειτα δυναμεις ειτα χαρισματα ιαματων αντιληψεις κυβερνησεις γεννη γλωσσων

**29** Are all apostles? are all prophets? are all teachers? are all [workers of] miracles?  
μη παντες αποστολοι μη παντες προφηται μη παντες διδασκαλοι μη παντες δυναμεις

**Versus**

[Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?  
μη παντες αποστολοι μη παντες προφηται μη παντες διδασκαλοι μη παντες δυναμεις

---

**30** have all gifts of healings? do all speak with tongues? do all interpret?  
μη παντες χαρισματα εχουσιν ιαματων μη παντες γλωσσαις λαλουσιν μη παντες διερμηνευουσιν

**Versus**

Have all the gifts of healing? do all speak with tongues? do all interpret?  
μη παντες χαρισματα εχουσιν ιαματων μη παντες γλωσσαις λαλουσιν μη παντες διερμηνευουσιν

---

**31** But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.  
ζηλουτε δε τα χαρισματα τα μειζονα και ετι καθ υπερβολην οδον υμιν δεικνυμι

**Versus**

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.  
ζηλουτε δε τα χαρισματα τα κρειττονα και ετι καθ υπερβολην οδον υμιν δεικνυμι

---

**1** If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.  
εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων αγαπην δε μη εχω γεγονα χαλκος ηχων η κυμβαλον αλαλαζον

**Versus**

Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal.  
εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων αγαπην δε μη εχω γεγονα χαλκος ηχων η κυμβαλον αλαλαζον

---

- 2 And if I have [the gift of] prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, am nothing.

καν εχω προφητειαν και ειδω τα μυστηρια παντα και πασαν την γνωσιν καν εχω πασαν την πιστιν ωστε ορη μεθιστανειν αγαπην δε μη εχω ουθεν ει

**Versus**

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

και εαν εχω προφητειαν και ειδω τα μυστηρια παντα και πασαν την γνωσιν και εαν εχω πασαν την πιστιν ωστε ορη μεθιστανειν αγαπην δε μη εχω ουθεν ειμι

- 
- 3 And if I bestow all my goods to feed [the poor], and if I give my body to be burned, but have not love, it profiteth me nothing.

καν ψωμισω παντα τα υπαρχοντα μου καν παραδω το σωμα μου ινα καυχησωμαι αγαπην δε μη εχω ουδεν ωφελουμαι

**Versus**

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

και εαν ψωμισω παντα τα υπαρχοντα μου και εαν παραδω το σωμα μου ινα καυθησωμαι αγαπην δε μη εχω ουδεν ωφελουμαι

- 
- 4 Love suffereth long, [and] is kind; love envieth not; love vaunteth not itself, is not puffed up,

η αγαπη μακροθυμει χρηστευεται η αγαπη ου ζηλοι ου περπερευεται ου φυσιουται

**Versus**

Charity suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

η αγαπη μακροθυμει χρηστευεται η αγαπη ου ζηλοι η αγαπη ου περπερευεται ου φυσιουται

- 
- 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

ουκ ασχημονει ου ζητει τα εαυτης ου παροξυνεται ου λογιζεται το κακον

**Versus**

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

ουκ ασχημονει ου ζητει τα εαυτης ου παροξυνεται ου λογιζεται το κακον

**6** rejoiceth not in unrighteousness, but rejoiceth with the truth;  
ου χαιρει επι τη αδικια συγχαιρει δε τη αληθεια

**Versus**

Rejoiceth not in iniquity, but rejoiceth in the truth;  
ου χαιρει επι τη αδικια συγχαιρει δε τη αληθεια

---

**7** beareth all things, believeth all things, hopeth all things, endureth all things.  
παντα στεγει παντα πιστευει παντα ελπίζει παντα υπομενει

**Versus**

Bearth all things, believeth all things, hopeth all things, endureth all things.  
παντα στεγει παντα πιστευει παντα ελπίζει παντα υπομενει

---

**8** Love never faileth: but whether [there be] prophecies, they shall be done away; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall be done away.

η αγαπη ουδεποτε πιπτει ειτε δε προφητειαι καταργηθησονται ειτε γλωσσαι παυσονται ειτε γνωσις καταργηθησεται

**Versus**

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

η αγαπη ουδεποτε εκπιπτει ειτε δε προφητειαι καταργηθησονται ειτε γλωσσαι παυσονται ειτε γνωσις καταργηθησεται

---

**9** For we know in part, and we prophesy in part;  
εκ μερους γαρ γνωσκομεν και εκ μερους προφητευομεν

**Versus**

For we know in part, and we prophesy in part.  
εκ μερους γαρ γνωσκομεν και εκ μερους προφητευομεν

---

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

οταν δε ελθη το τελειον το εκ μερους καταργηθησεται

**Versus**

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

οταν δε ελθη το τελειον τοτε το εκ μερους καταργηθησεται

---

11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

οτε ημην νηπιος ελαλουν ως νηπιος εφρονουν ως νηπιος ελογιζομην ως νηπιος οτε γεγωνα ανηρ κατηγορηκα τα του νηπιου

**Versus**

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

οτε ημην νηπιος ως νηπιος ελαλουν ως νηπιος εφρονουν ως νηπιος ελογιζομην οτε δε γεγωνα ανηρ κατηγορηκα τα του νηπιου

---

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

βλεπομεν γαρ αρτι δι εσοπτρου εν αινιγματι τοτε δε προσωπον προς προσωπον αρτι γινωσκω εκ μερους τοτε δε επιγνωσομαι καθως και επεγνωσθη

**Versus**

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

βλεπομεν γαρ αρτι δι εσοπτρου εν αινιγματι τοτε δε προσωπον προς προσωπον αρτι γινωσκω εκ μερους τοτε δε επιγνωσομαι καθως και επεγνωσθη  
ν

---

13 But now abideth faith, hope, love, these three; and the greatest of these is love.

νυνι δε μενει πιστις ελπις αγαπη τα τρια ταυτα μειζων δε τουτων η αγαπη

**Versus**

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

νυνι δε μενει πιστις ελπις αγαπη τα τρια ταυτα μειζων δε τουτων η αγαπη

---



**1** Follow after love; yet desire earnestly spiritual [gifts], but rather that ye may prophesy.

διωκετε την αγαπην ζηλουτε δε τα πνευματικα μαλλον δε ινα προφητευητε

**Versus**

Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

διωκετε την αγαπην ζηλουτε δε τα πνευματικα μαλλον δε ινα προφητευητε

---

**2** For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries.

ο γαρ λαλων γλωσση ουκ ανθρωποις λαλει αλλα θεω ουδεις γαρ ακουει πνευματι δε λαλει μυστηρια

**Versus**

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

ο γαρ λαλων γλωσση ουκ ανθρωποις λαλει αλλα τω θεω ουδεις γαρ ακουει πνευματι δε λαλει μυστηρια

---

**3** But he that prophesieth speaketh unto men edification, and exhortation, and consolation.

ο δε προφητευων ανθρωποις λαλει οικοδομην και παρακλησιν και παραμυθιαν

**Versus**

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

ο δε προφητευων ανθρωποις λαλει οικοδομην και παρακλησιν και παραμυθιαν

---

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

ο λαλων γλωσση εαυτον οικοδομει ο δε προφητευων εκκλησιαν οικοδομει

**Versus**

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

ο λαλων γλωσση εαυτον οικοδομει ο δε προφητευων εκκλησιαν οικοδομει

---

- 5 Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

θελω δε παντας υμας λαλειν γλωσσαις μαλλον δε ινα προφητευητε μειζων δε ο προφητευων η ο λαλων γλωσσαις εκτος ει μη διερμηνευη ινα η εκκλ

**Versus**

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

θελω δε παντας υμας λαλειν γλωσσαις μαλλον δε ινα προφητευητε μειζων γαρ ο προφητευων η ο λαλων γλωσσαις εκτος ει μη διερμηνευη ινα η εκκ λησια οικοδομην λαβη

- 
- 6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?

νυν δε αδελφοι εαν ελθω προς υμας γλωσσαις λαλων τι υμας ωφελησω εαν μη υμιν λαλησω η εν αποκαλυπει η εν γνωσει η εν προφητεια η εν διδαχ

**Versus**

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

νυνη δε αδελφοι εαν ελθω προς υμας γλωσσαις λαλων τι υμας ωφελησω εαν μη υμιν λαλησω η εν αποκαλυπει η εν γνωσει η εν προφητεια η εν διδα χη

- 
- 7 Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped?

ομωσ τα αψυχα φωνην διδοντα ειτε αυλος ειτε κιθαρα εαν διαστολην τοις φθογγοις μη δω πως γνωσθησεται το αυλουμενον η το κιθαριζομενον

**Versus**

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

ομωσ τα αψυχα φωνην διδοντα ειτε αυλος ειτε κιθαρα εαν διαστολην τοις φθογγοις μη δω πως γνωσθησεται το αυλουμενον η το κιθαριζομενον

8 For if the trumpet give an uncertain voice, who shall prepare himself for war?

και γαρ εαν αδηλον σαλπιγξ φωνην δω τις παρασκευασεται εις πολεμον

**Versus**

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

και γαρ εαν αδηλον φωνην σαλπιγξ δω τις παρασκευασεται εις πολεμον

---

9 So also ye, unless ye utter by the tongue speech easy to understood, how shall it be known what is spoken? for ye will be speaking into the air.

ουτως και υμεις δια της γλωσσης εαν μη ευσημον λογον δωτε πως γνωσθησεται το λαλουμενον εσεσθε γαρ εις αερα λαλουντες

**Versus**

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

ουτως και υμεις δια της γλωσσης εαν μη ευσημον λογον δωτε πως γνωσθησεται το λαλουμενον εσεσθε γαρ εις αερα λαλουντες

---

10 There are, it may be, so many kinds of voices in the world, and no [kind] is without signification.

τοσαυτα ει τυχοι γενη φωνων εισιν εν κοσμο και ουδεν αφωνον

**Versus**

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

τοσαυτα ει τυχοι γενη φωνων εστιν εν κοσμο και ουδεν αυτων αφωνον

---

11 If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me.

εαν ουν μη ειδω την δυναμιν της φωνης εσομαι τω λαλουντι βαρβαρος και ο λαλων εν εμοι βαρβαρος

**Versus**

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

εαν ουν μη ειδω την δυναμιν της φωνης εσομαι τω λαλουντι βαρβαρος και ο λαλων εν εμοι βαρβαρος

---

- 12 So also ye, since ye are zealous of spiritual [gifts], seek that ye may abound unto the edifying of the church.  
ουτως και υμεις επει ζηλωται εστε πνευματων προς την οικοδομην της εκκλησιας ζητειτε ινα περισσευητε

**Versus**

Even so ye, forasmuch as ye are zealous of spiritual [gifts], seek that ye may excel to the edifying of the church.  
ουτως και υμεις επει ζηλωται εστε πνευματων προς την οικοδομην της εκκλησιας ζητειτε ινα περισσευητε

- 
- 13 Wherefore let him that speaketh in a tongue pray that he may interpret.

διο ο λαλων γλωσση προσευχεσθω ινα διερμηνευη

**Versus**

Wherefore let him that speaketh in an [unknown] tongue pray that he may interpret.  
διοπερ ο λαλων γλωσση προσευχεσθω ινα διερμηνευη

- 
- 14 For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.

εαν [γαρ] προσευχωμαι γλωσση το πνευμα μου προσευχεται ο δε νους μου ακαρπος εστιν

**Versus**

For if I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful.  
εαν γαρ προσευχωμαι γλωσση το πνευμα μου προσευχεται ο δε νους μου ακαρπος εστιν

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

τι ουν εστιν προσευξομαι τω πνευματι προσευξομαι δε και τω νοι ψαλω τω πνευματι ψαλω [δε] και τω νοι

**Versus**

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

τι ουν εστιν προσευξομαι τω πνευματι προσευξομαι δε και τω νοι ψαλω τω πνευματι ψαλω δε και τω νοι

- 16 Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?

επει εαν ευλογησ [εν] πνευματι ο αναπληρων τον τοπον του ιδιωτου πως ερει το αμην επι τη ση ευχαριστια επειδη τι λεγεις ουκ οιδεν

**Versus**

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

επει εαν ευλογησ τω πνευματι ο αναπληρων τον τοπον του ιδιωτου πως ερει το αμην επι τη ση ευχαριστια επειδη τι λεγεις ουκ οιδεν

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

συ μεν γαρ καλως ευχαριστεισ αλλ ο ετερος ουκ οικοδομειται

**Versus**

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

συ μεν γαρ καλως ευχαριστεισ αλλ ο ετερος ουκ οικοδομειται

- 
- 18 I thank God, I speak with tongues more than you all:

ευχαριστω τω θεω παντων υμων μαλλον γλωσσαισ λαλω

**Versus**

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

ευχαριστω τω θεω μου παντων υμων μαλλον γλωσσαισ λαλων

- 
- 19 howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

αλλα εν εκκλησια θελω πεντε λογους τω νοι μου λαλησαι ινα και αλλους κατηχησω η μυριους λογους εν γλωσση

**Versus**

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

αλλ εν εκκλησια θελω πεντε λογους δια του νοοσ μου λαλησαι ινα και αλλους κατηχησω η μυριους λογους εν γλωσση

20 Brethren, be not children in mind: yet in malice be ye babes, but in mind be men.  
αδελφοι μη παιδια γινεσθε ταις φρεσιν αλλα τη κακια νηπιαζετε ταις δε φρεσιν τελειοι γινεσθε

**Versus**

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.  
αδελφοι μη παιδια γινεσθε ταις φρεσιν αλλα τη κακια νηπιαζετε ταις δε φρεσιν τελειοι γινεσθε

---

21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord.

εν τω νομω γεγραπται οτι εν ετερογλωσσοις και εν χειλεσιν ετερων λαλησω τω λαω τουτω και ουδ ουτως εισακουσονται μου λεγει κυριος

**Versus**

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

εν τω νομω γεγραπται οτι εν ετερογλωσσοις και εν χειλεσιν ετεροις λαλησω τω λαω τουτω και ουδ ουτως εισακουσονται μου λεγει κυριος

---

22 Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying [is for a sign], not to the unbelieving, but to them that believe.

ωστε αι γλωσσαι εις σημειον εισιν ου τοις πιστευουσιν αλλα τοις απιστοις η δε προφητεια ου τοις απιστοις αλλα τοις πιστευουσιν

**Versus**

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

ωστε αι γλωσσαι εις σημειον εισιν ου τοις πιστευουσιν αλλα τοις απιστοις η δε προφητεια ου τοις απιστοις αλλα τοις πιστευουσιν

---

23 If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?

εαν ουν συνελθη η εκκλησια ολη επι το αυτο και παντες λαλωσιν γλωσσαις εισελθωσιν δε ιδιωται η απιστοι ουκ ερουσιν οτι μαινεσθε

**Versus**

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

εαν ουν συνελθη η εκκλησια ολη επι το αυτο και παντες γλωσσαις λαλωσιν εισελθωσιν δε ιδιωται η απιστοι ουκ ερουσιν οτι μαινεσθε

24 But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judg'd by all;  
εαν δε παντες προφητευωσιν εισελθη δε τις απιστος η ιδιωτης ελεγχεται υπο παντων ανακρινεται υπο παντων

**Versus**

But if all prophesy, and there come in one that believeth not, or [one] unlearned, he is convinc'd of all, he is judg'd of all:  
εαν δε παντες προφητευωσιν εισελθη δε τις απιστος η ιδιωτης ελεγχεται υπο παντων ανακρινεται υπο παντων

---

25 the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.  
τα κρυπτα της καρδιας αυτου φανερα γινεται και ουτως πεσων επι προσωπον προσκυνησει τω θεω απαγγελλον οτι οντως ο θεος εν υμιν εστιν

**Versus**

And thus are the secrets of his heart made manifest; and so falling down on [his] face he will worship God, and report that God is in you of a truth.  
και ουτως τα κρυπτα της καρδιας αυτου φανερα γινεται και ουτως πεσων επι προσωπον προσκυνησει τω θεω απαγγελλον οτι ο θεος οντως εν υμιν εστιν

---

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.

τι ουν εστιν αδελφοι οταν συνερχησθε εκαστος ψαλμον εχει διδαχην εχει αποκαλυψιν εχει γλωσσαν εχει ερμηνειαν εχει παντα προς οικοδομην γινεσθω

**Versus**

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

τι ουν εστιν αδελφοι οταν συνερχησθε εκαστος υμων ψαλμον εχει διδαχην εχει γλωσσαν εχει αποκαλυψιν εχει ερμηνειαν εχει παντα προς οικοδομην γινεσθω

---

27 If any man speaketh in a tongue, [let it be] by two, or at the most three, and [that] in turn; and let one interpret:  
ειτε γλωσση τις λαλει κατα δυο η το πλειστον τρεις και ανα μερος και εις διερμηνευετω

**Versus**

If any man speak in an [unknown] tongue, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret.  
ειτε γλωσση τις λαλει κατα δυο η το πλειστον τρεις και ανα μερος και εις διερμηνευετω

28 but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.  
εαν δε μη η διερμηνευτης σιγατω εν εκκλησια εαυτω δε λαλειτω και τω θεω

**Versus**

But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.  
εαν δε μη η διερμηνευτης σιγατω εν εκκλησια εαυτω δε λαλειτω και τω θεω

---

29 And let the prophets speak [by] two or three, and let the others discern.  
προφηται δε δυο η τρεις λαλειτωσαν και οι αλλοι διακρινετωσαν

**Versus**

Let the prophets speak two or three, and let the other judge.  
προφηται δε δυο η τρεις λαλειτωσαν και οι αλλοι διακρινετωσαν

---

30 But if a revelation be made to another sitting by, let the first keep silence.  
εαν δε αλλω αποκαλυφθη καθημενω ο πρωτος σιγατω

**Versus**

If [any thing] be revealed to another that sitteth by, let the first hold his peace.  
εαν δε αλλω αποκαλυφθη καθημενω ο πρωτος σιγατω

---

31 For ye all can prophesy one by one, that all may learn, and all may be exhorted;  
δυνασθε γαρ καθ ενα παντες προφητευειν ινα παντες μανθανωσιν και παντες παρακαλωνται

**Versus**

For ye may all prophesy one by one, that all may learn, and all may be comforted.  
δυνασθε γαρ καθ ενα παντες προφητευειν ινα παντες μανθανωσιν και παντες παρακαλωνται

---



32 and the spirits of the prophets are subject to the prophets;  
και πνευματα προφητων προφηταις υποτασσεται

**Versus**

And the spirits of the prophets are subject to the prophets.  
και πνευματα προφητων προφηταις υποτασσεται

---

33 for God is not [a God] of confusion, but of peace. As in all the churches of the saints,  
ου γαρ εστιν ακαταστασις ο θεος αλλα ειρηνης ως εν πασαις ταις εκκλησιαις των αγιων

**Versus**

For God is not [the author] of confusion, but of peace, as in all churches of the saints.  
ου γαρ εστιν ακαταστασις ο θεος αλλ ειρηνης ως εν πασαις ταις εκκλησιαις των αγιων

---

34 let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.  
αι γυναικες εν ταις εκκλησιαις σιγατωσαν ου γαρ επιτρεπεται αυταις λαλειν αλλα υποτασσεσθωσαν καθως και ο νομος λεγει

**Versus**

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

αι γυναικες υμων εν ταις εκκλησιαις σιγατωσαν ου γαρ επιτρεπται αυταις λαλειν αλλ υποτασσεσθαι καθως και ο νομος λεγει

---

35 And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.  
ει δε τι μανθανειν θελουσιν εν οικω τους ιδιους ανδρας επερωταωσαν αισχρον γαρ εστιν γυναικι λαλειν εν εκκλησια

**Versus**

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

ει δε τι μαθειν θελουσιν εν οικω τους ιδιους ανδρας επερωταωσαν αισχρον γαρ εστιν γυναιξιν εν εκκλησια λαλειν

**36** What? was it from you that the word of God went forth? or came it unto you alone?

η αφ υμων ο λογος του θεου εξηλθεν η εις υμας μονους κατηντησεν

**Versus**

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

η αφ υμων ο λογος του θεου εξηλθεν η εις υμας μονους κατηντησεν

---

**37** If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord.

ει τις δοκει προφητης ειναι η πνευματικος επιγινωσκετω α γραφω υμιν οτι κυριου εστιν εντολη

**Versus**

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

ει τις δοκει προφητης ειναι η πνευματικος επιγινωσκετω α γραφω υμιν οτι του κυριου εισιν εντολαι

---

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

ει δε τις αγνοει αγνοειται

**Versus**

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

ει δε τις αγνοει αγνοειτω

---

**39** Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.

ωστε αδελφοι μου ζηλουτε το προφητευειν και το λαλειν μη κωλυετε γλωσσαις

**Versus**

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

ωστε αδελφοι ζηλουτε το προφητευειν και το λαλειν γλωσσαις μη κωλυετε

---

**40** But let all things be done decently and in order.

παντα δε ευσημονως και κατα ταξιν γινεσθω

**Versus**

Let all things be done decently and in order.

παντα ευσημονως και κατα ταξιν γινεσθω

---

**1** Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,

γνωριζω δε υμιν αδελφοι το ευαγγελιον ο ευηγγελισαμην υμιν ο και παρελαβετε εν ω και εστηκατε

**Versus**

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

γνωριζω δε υμιν αδελφοι το ευαγγελιον ο ευηγγελισαμην υμιν ο και παρελαβετε εν ω και εστηκατε

---

**2** by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain.

δι ου και σωζεσθε τιμι λογω ευηγγελισαμην υμιν ει κατεχετε εκτος ει μη εικη επιστευσατε

**Versus**

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

δι ου και σωζεσθε τιμι λογω ευηγγελισαμην υμιν ει κατεχετε εκτος ει μη εικη επιστευσατε

---

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

παρεδωκα γαρ υμιν εν πρωτοις ο και παρελαβον οτι χριστος απεθανεν υπερ των αμαρτιων ημων κατα τας γραφας

**Versus**

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

παρεδωκα γαρ υμιν εν πρωτοις ο και παρελαβον οτι χριστος απεθανεν υπερ των αμαρτιων ημων κατα τας γραφας

---

4 and that he was buried; and that he hath been raised on the third day according to the scriptures;  
και οτι εταφη και οτι εγηγερται τη ημερα τη τριτη κατα τας γραφας

**Versus**

And that he was buried, and that he rose again the third day according to the scriptures:  
και οτι εταφη και οτι εγηγερται τη τριτη ημερα κατα τας γραφας

---

5 and that he appeared to Cephas; then to the twelve;  
και οτι ωφθη κηφα ειτα τοις δωδεκα

**Versus**

And that he was seen of Cephas, then of the twelve:  
και οτι ωφθη κηφα ειτα τοις δωδεκα

---

6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;  
επειτα ωφθη επανω πεντακοσιοις αδελφοις εφραπαξ εξ ων οι πλειονες μενουσιν εως αρτι τινες δε εκοιμηθησαν

**Versus**

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.  
επειτα ωφθη επανω πεντακοσιοις αδελφοις εφραπαξ εξ ων οι πλειους μενουσιν εως αρτι τινες δε και εκοιμηθησαν

---

7 then he appeared to James; then to all the apostles;  
επειτα ωφθη ιακωβω ειτα τοις αποστολοις πασιν

**Versus**

After that, he was seen of James; then of all the apostles.  
επειτα ωφθη ιακωβω ειτα τοις αποστολοις πασιν

---

8 and last of all, as to the [child] untimely born, he appeared to me also.

εσχατον δε παντων ωσπερει τω εκτρωματι ωφθη καμοι

**Versus**

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

εσχατον δε παντων ωσπερει τω εκτρωματι ωφθη καμοι

---

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

εγω γαρ ειμι ο ελαχιστος των αποστολων ος ουκ ειμι ικανος καλεισθαι αποστολος διοτι εδιωξα την εκκλησιαν του θεου

**Versus**

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

εγω γαρ ειμι ο ελαχιστος των αποστολων ος ουκ ειμι ικανος καλεισθαι αποστολος διοτι εδιωξα την εκκλησιαν του θεου

---

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

χαριτι δε θεου ειμι ο ειμι και η χαρις αυτου η εις εμε ου κενη εγενηθη αλλα περισσοτερον αυτων παντων εκοπιασα ουκ εγω δε αλλα η χαρις του θεου

**Versus**

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

χαριτι δε θεου ειμι ο ειμι και η χαρις αυτου η εις εμε ου κενη εγενηθη αλλα περισσοτερον αυτων παντων εκοπιασα ουκ εγω δε αλλ η χαρις του θεου η συν εμοι

---

11 Whether then [it be] I or they, so we preach, and so ye believed.

ειτε ουν εγω ειτε εκεινοι ουτως κηρυσσομεν και ουτως επιστευσατε

**Versus**

Therefore whether [it were] I or they, so we preach, and so ye believed.

ειτε ουν εγω ειτε εκεινοι ουτως κηρυσσομεν και ουτως επιστευσατε

---

- 12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?  
ει δε χριστος κηρυσσεται οτι εκ νεκρων εγηγερται πως λεγουσιν εν υμιν τινες οτι αναστασις νεκρων ουκ εστιν

**Versus**

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?  
ει δε χριστος κηρυσσεται οτι εκ νεκρων εγηγερται πως λεγουσιν τινες εν υμιν οτι αναστασις νεκρων ουκ εστιν

- 
- 13 But if there is no resurrection of the dead, neither hath Christ been raised:  
ει δε αναστασις νεκρων ουκ εστιν ουδε χριστος εγηγερται

**Versus**

But if there be no resurrection of the dead, then is Christ not risen:  
ει δε αναστασις νεκρων ουκ εστιν ουδε χριστος εγηγερται

- 
- 14 and if Christ hath not been raised, then is our preaching vain, your faith also is vain.  
ει δε χριστος ουκ εγηγερται κενον αρα το κηρυγμα ημων κενη και η πιστις ημων

**Versus**

And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain.  
ει δε χριστος ουκ εγηγερται κενον αρα το κηρυγμα ημων κενη δε και η πιστις υμων

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

ευρισκομεθα δε και ψευδομαρτυρες του θεου οτι εμαρτυρησαμεν κατα του θεου οτι ηγειρεν τον χριστον ον ουκ ηγειρεν ειπερ αρα νεκροι ουκ εγειρονται

**Versus**

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

ευρισκομεθα δε και ψευδομαρτυρες του θεου οτι εμαρτυρησαμεν κατα του θεου οτι ηγειρεν τον χριστον ον ουκ ηγειρεν ειπερ αρα νεκροι ουκ εγειρονται

**16** For if the dead are not raised, neither hath Christ been raised:

ει γαρ νεκροι ουκ εγειρονται ουδε χριστος εγηγερται

**Versus**

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

ει γαρ νεκροι ουκ εγειρονται ουδε χριστος εγηγερται

---

**17** and if Christ hath not been raised, your faith is vain; ye are yet in your sins.

ει δε χριστος ουκ εγηγερται ματαια η πιστις υμων [εστιν] ετι εστε εν ταις αμαρτιαις υμων

**Versus**

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

ει δε χριστος ουκ εγηγερται ματαια η πιστις υμων ετι εστε εν ταις αμαρτιαις υμων

---

**18** Then they also that are fallen asleep in Christ have perished.

αρα και οι κοιμηθεντες εν χριστω απολονται

**Versus**

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

αρα και οι κοιμηθεντες εν χριστω απολονται

---

**19** If we have only hoped in Christ in this life, we are of all men most pitiable.

ει εν τη ζωη ταυτη εν χριστω ηλπικοτες εσμεν μονον ελεεινότεροι παντων ανθρωπων εσμεν

**Versus**

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

ει εν τη ζωη ταυτη ηλπικοτες εσμεν εν χριστω μονον ελεεινότεροι παντων ανθρωπων εσμεν

---

**20** But now hath Christ been raised from the dead, the firstfruits of them that are asleep.  
νυνι δε χριστος εγηγερται εκ νεκρων απαρχη των κεκοιμημενων

**Versus**

But now is Christ risen from the dead, [and] become the firstfruits of them that slept.  
νυνι δε χριστος εγηγερται εκ νεκρων απαρχη των κεκοιμημενων εγενετο

---

**21** For since by man [came] death, by man [came] also the resurrection of the dead.  
επειδη γαρ δι ανθρωπου θανατος και δι ανθρωπου αναστασις νεκρων

**Versus**

For since by man [came] death, by man [came] also the resurrection of the dead.  
επειδη γαρ δι ανθρωπου ο θανατος και δι ανθρωπου αναστασις νεκρων

---

**22** For as in Adam all die, so also in Christ shall all be made alive.  
ωσπερ γαρ εν τω αδαμ παντες αποθνησκουσιν ουτως και εν τω χριστω παντες ζωοποιηθησονται

**Versus**

For as in Adam all die, even so in Christ shall all be made alive.  
ωσπερ γαρ εν τω αδαμ παντες αποθνησκουσιν ουτως και εν τω χριστω παντες ζωοποιηθησονται

---

**23** But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.  
εκαστος δε εν τω ιδιω ταγματι απαρχη χριστος επειτα οι του χριστου εν τη παρουσια αυτου

**Versus**

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.  
εκαστος δε εν τω ιδιω ταγματι απαρχη χριστος επειτα οι χριστου εν τη παρουσια αυτου

---



- 24 Then [cometh] the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

ειτα το τελος οταν παραδιδω την βασιλειαν τω θεω και πατρι οταν καταργηση πασαν αρχην και πασαν εξουσιαν και δυναμιν

**Versus**

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

ειτα το τελος οταν παραδω την βασιλειαν τω θεω και πατρι οταν καταργηση πασαν αρχην και πασαν εξουσιαν και δυναμιν

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

δει γαρ αυτον βασιλευειν αχρις ου θη παντας τους εχθρους υπο τους ποδας αυτου

**Versus**

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

δει γαρ αυτον βασιλευειν αχρις ου αν θη παντας τους εχθρους υπο τους ποδας αυτου

- 
- 26 The last enemy that shall be abolished is death.

εσχατος εχθρος καταργειται ο θανατος

**Versus**

The last enemy [that] shall be destroyed [is] death.

εσχατος εχθρος καταργειται ο θανατος

- 
- 27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.

παντα γαρ υπεταξεν υπο τους ποδας αυτου οταν δε ειπη οτι παντα υποτετακται δηλον οτι εκτος του υποταξαντος αυτω τα παντα

**Versus**

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

παντα γαρ υπεταξεν υπο τους ποδας αυτου οταν δε ειπη οτι παντα υποτετακται δηλον οτι εκτος του υποταξαντος αυτω τα παντα

**28** And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

οταν δε υποταγη αυτω τα παντα τοτε [και] αυτος ο υιος υποταγησεται τω υποταξαντι αυτω τα παντα ινα η ο θεος παντα εν πασιν

**Versus**

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

οταν δε υποταγη αυτω τα παντα τοτε και αυτος ο υιος υποταγησεται τω υποταξαντι αυτω τα παντα ινα η ο θεος τα παντα εν πασιν

---

**29** Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

επει τι ποιησουσιν οι βαπτιζομενοι υπερ των νεκρων ει ολως νεκροι ουκ εγειρονται τι και βαπτιζονται υπερ αυτων

**Versus**

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

επει τι ποιησουσιν οι βαπτιζομενοι υπερ των νεκρων ει ολως νεκροι ουκ εγειρονται τι και βαπτιζονται υπερ των νεκρων

---

**30** Why do we also stand in jeopardy every hour?

τι και ημεις κινδυνευομεν πασαν ωραν

**Versus**

And why stand we in jeopardy every hour?

τι και ημεις κινδυνευομεν πασαν ωραν

---

**31** I protest by that glorifying in you, brethren, which I have in Christ Jesus our Lord, I die daily.

καθ ημεραν αποθνησκω νη την υμετεραν καυχησιν αδελφοι ην εχω εν χριστω ιησου τω κυριω ημων

**Versus**

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

καθ ημεραν αποθνησκω νη την ημετεραν καυχησιν ην εχω εν χριστω ιησου τω κυριω ημων

- 32 If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow w die.

ει κατα ανθρωπον εθριομαχησα εν εφεσω τι μοι το οφελος ει νεκροι ουκ εγειρονται φαγωμεν και πιωμεν αυριον γαρ αποθνησκομεν

**Versus**

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow w die.

ει κατα ανθρωπον εθριομαχησα εν εφεσω τι μοι το οφελος ει νεκροι ουκ εγειρονται φαγωμεν και πιωμεν αυριον γαρ αποθνησκομεν

- 
- 33 Be not deceived: Evil companionships corrupt good morals.

μη πλανασθε φθειρουσιν ηθη χρηστα ομιλιαι κακαι

**Versus**

Be not deceived: evil communications corrupt good manners.

μη πλανασθε φθειρουσιν ηθη χρησθ ομιλιαι κακαι

- 
- 34 Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak [this] to move you to shame.

εκηψατε δικαιως και μη αμαρτανετε αγνωσιαν γαρ θεου τινες εχουσιν προς εντροπην υμιν λαλω

**Versus**

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

εκηψατε δικαιως και μη αμαρτανετε αγνωσιαν γαρ θεου τινες εχουσιν προς εντροπην υμιν λεγω

- 
- 35 But some one will say, How are the dead raised? and with what manner of body do they come?

αλλα ερει τις πως εγειρονται οι νεκροι ποιω δε σωματι ερχονται

**Versus**

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

αλλ ερει τις πως εγειρονται οι νεκροι ποιω δε σωματι ερχονται

**36** Thou foolish one, that which thou thyself sowest is not quickened except it die:

αφρων συ ο σπειρεις ου ζωοποιειται εαν μη αποθανη

**Versus**

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

αφρον συ ο σπειρεις ου ζωοποιειται εαν μη αποθανη

---

**37** and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind;

και ο σπειρεις ου το σωμα το γενησομενον σπειρεις αλλα γυμνον κοκκον ει τυχοι σιτου η τινος των λοιπων

**Versus**

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

και ο σπειρεις ου το σωμα το γενησομενον σπειρεις αλλα γυμνον κοκκον ει τυχοι σιτου η τινος των λοιπων

---

**38** but God giveth it a body even as it pleased him, and to each seed a body of its own.

ο δε θεος διδωσιν αυτω σωμα καθως ηθελησεν και εκαστω των σπερματων ιδιον σωμα

**Versus**

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

ο δε θεος αυτω διδωσιν σωμα καθως ηθελησεν και εκαστω των σπερματων το ιδιον σωμα

---

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

ου πασα σαρξ η αυτη σαρξ αλλα αλλη μεν ανθρωπων αλλη δε σαρξ κτηνων αλλη δε σαρξ πτηνων αλλη δε ιχθυων

**Versus**

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

ου πασα σαρξ η αυτη σαρξ αλλα αλλη μεν σαρξ ανθρωπων αλλη δε σαρξ κτηνων αλλη δε ιχθυων αλλη δε πτηνων

---

**40** There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the [glory] of the terrestrial is another.  
και σωματα επουρανια και σωματα επιγεια αλλα ετερα μεν η των επουρανιων δοξα ετερα δε η των επιγειων

**Versus**

[There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.  
και σωματα επουρανια και σωματα επιγεια αλλ ετερα μεν η των επουρανιων δοξα ετερα δε η των επιγειων

---

**41** There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.  
αλλη δοξα ηλιου και αλλη δοξα σεληνης και αλλη δοξα αστερων αστηρ γαρ αστερος διαφερει εν δοξη

**Versus**

[There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory.  
αλλη δοξα ηλιου και αλλη δοξα σεληνης και αλλη δοξα αστερων αστηρ γαρ αστερος διαφερει εν δοξη

---

**42** So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:  
ουτως και η αναστασις των νεκρων σπειρεται εν φθορα εγειρεται εν αφθαρσια

**Versus**

So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:  
ουτως και η αναστασις των νεκρων σπειρεται εν φθορα εγειρεται εν αφθαρσια

---

**43** it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:  
σπειρεται εν ατιμια εγειρεται εν δοξη σπειρεται εν ασθενεια εγειρεται εν δυναμει

**Versus**

It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:  
σπειρεται εν ατιμια εγειρεται εν δοξη σπειρεται εν ασθενεια εγειρεται εν δυναμει

**44** it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual [body].  
σπειρεται σωμα ψυχικον εγειρεται σωμα πνευματικον ει εστιν σωμα ψυχικον εστιν και πνευματικον

**Versus**

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.  
σπειρεται σωμα ψυχικον εγειρεται σωμα πνευματικον εστιν σωμα ψυχικον και εστιν σωμα πνευματικον

---

**45** So also it is written, The first man Adam became a living soul. The last Adam [became] a life-giving spirit.  
ουτως και γεγραπται εγενετο ο πρωτος ανθρωπος αδαμ εις ψυχην ζωσαν ο εσχατος αδαμ εις πνευμα ζωοποιου

**Versus**

And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.  
ουτως και γεγραπται εγενετο ο πρωτος ανθρωπος αδαμ εις ψυχην ζωσαν ο εσχατος αδαμ εις πνευμα ζωοποιου

---

**46** Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.  
αλλ ου πρωτον το πνευματικον αλλα το ψυχικον επειτα το πνευματικον

**Versus**

Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.  
αλλ ου πρωτον το πνευματικον αλλα το ψυχικον επειτα το πνευματικον

---

**47** The first man is of the earth, earthy: the second man is of heaven.  
ο πρωτος ανθρωπος εκ γης χοικος ο δευτερος ανθρωπος εξ ουρανου

**Versus**

The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.  
ο πρωτος ανθρωπος εκ γης χοικος ο δευτερος ανθρωπος ο κυριος εξ ουρανου

---

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

οιος ο χοικος τοιουτοι και οι χοικοι και οιος ο επουρανιος τοιουτοι και οι επουρανιοι

**Versus**

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

οιος ο χοικος τοιουτοι και οι χοικοι και οιος ο επουρανιος τοιουτοι και οι επουρανιοι

---

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

και καθως εφορεσαμεν την εικονα του χοικου φορεσωμεν και την εικονα του επουρανιου

**Versus**

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

και καθως εφορεσαμεν την εικονα του χοικου φορεσωμεν και την εικονα του επουρανιου

---

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

τουτο δε φημι αδελφοι οτι σαρξ και αιμα βασιλειαν θεου κληρονομησαι ου δυναται ουδε η φθορα την αφθαρσιαν κληρονομει

**Versus**

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

τουτο δε φημι αδελφοι οτι σαρξ και αιμα βασιλειαν θεου κληρονομησαι ου δυναται ουδε η φθορα την αφθαρσιαν κληρονομει

---

**51** Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed,

ιδου μυστηριον υμιν λεγω παντες ου κοιμηθησομεθα παντες δε αλλαγησομεθα

**Versus**

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

ιδου μυστηριον υμιν λεγω παντες μεν ου κοιμηθησομεθα παντες δε αλλαγησομεθα

---

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

εν ατομῳ εν ριπη οφθαλμου εν τη εσχατη σαλπγγι σαλπσει γαρ και οι νεκροι εγερθησονται αφθαρτοι και ημεις αλλαγησομεθα

**Versus**

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

εν ατομῳ εν ριπη οφθαλμου εν τη εσχατη σαλπγγι σαλπσει γαρ και οι νεκροι εγερθησονται αφθαρτοι και ημεις αλλαγησομεθα

---

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

δει γαρ το φθαρτον τουτο ενδυσασθαι αφθαρσιαν και το θνητον τουτο ενδυσασθαι αθανασιαν

**Versus**

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

δει γαρ το φθαρτον τουτο ενδυσασθαι αφθαρσιαν και το θνητον τουτο ενδυσασθαι αθανασιαν

---

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

οταν δε το θνητον τουτο ενδυσηται [την] αθανασιαν τοτε γενησεται ο λογος ο γεγραμμενος κατεποθη ο θανατος εις νικος

**Versus**

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

οταν δε το φθαρτον τουτο ενδυσηται αφθαρσιαν και το θνητον τουτο ενδυσηται αθανασιαν τοτε γενησεται ο λογος ο γεγραμμενος κατεποθη ο θανατος εις νικος

---

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

που σου θανατε το νικος που σου θανατε το κεντρον

**Versus**

O death, where [is] thy sting? O grave, where [is] thy victory?

που σου θανατε το κεντρον που σου αδη το νικος



**56** The sting of death is sin; and the power of sin is the law:  
το δε κεντρον του θανατου η αμαρτια η δε δυναμις της αμαρτιας ο νομος

**Versus**

The sting of death [is] sin; and the strength of sin [is] the law.  
το δε κεντρον του θανατου η αμαρτια η δε δυναμις της αμαρτιας ο νομος

---

**57** but thanks be to God, who giveth us the victory through our Lord Jesus Christ.  
τω δε θεω χαρις τω διδοντι ημιν το νικος δια του κυριου ημων ιησου χριστου

**Versus**

But thanks [be] to God, which giveth us the victory through our Lord Jesus Christ.  
τω δε θεω χαρις τω διδοντι ημιν το νικος δια του κυριου ημων ιησου χριστου

---

**58** Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is in vain in the Lord.

ωστε αδελφοι μου αγαπητοι εδραιοι γινεσθε αμετακινητοι περισσευοντες εν τω εργω του κυριου παντοτε ειδοτες οτι ο κοπος υμων ουκ εστιν κενος

**Versus**

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is in vain in the Lord.

ωστε αδελφοι μου αγαπητοι εδραιοι γινεσθε αμετακινητοι περισσευοντες εν τω εργω του κυριου παντοτε ειδοτες οτι ο κοπος υμων ουκ εστιν κενος εν κυριω

---

**1** Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.  
περι δε της λογιας της εις τους αγιους ωσπερ διεταξα ταις εκκλησιαις της γαλατιας ουτως και υμεις ποιησατε

**Versus**

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.  
περι δε της λογιας της εις τους αγιους ωσπερ διεταξα ταις εκκλησιαις της γαλατιας ουτως και υμεις ποιησατε

2 Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.  
κατα μιαν σαββατου εκαστος υμων παρ εαυτω τιθετω θησαυριζων ο τι εαν ευοδωται ινα μη οταν ελθω τοτε λογισται γινωνται

**Versus**

Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come.  
κατα μιαν σαββατων εκαστος υμων παρ εαυτω τιθετω θησαυριζων ο τι αν ευοδωται ινα μη οταν ελθω τοτε λογισται γινωνται

---

3 And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem:  
οταν δε παραγενωμαι ους εαν δοκιμασητε δι επιστολων τουτους πεμψω απενεγκειν την χαριν υμων εις ιερουσαλημ

**Versus**

And when I come, whomsoever ye shall approve by [your] letters, them will I send to bring your liberality unto Jerusalem.  
οταν δε παραγενωμαι ους εαν δοκιμασητε δι επιστολων τουτους πεμψω απενεγκειν την χαριν υμων εις ιερουσαλημ

---

4 and if it be meet for me to go also, they shall go with me.  
εαν δε αξιον η του καμε πορευεσθαι συν εμοι πορευονται

**Versus**

And if it be meet that I go also, they shall go with me.  
εαν δε η αξιον του καμε πορευεσθαι συν εμοι πορευονται

---

5 But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia;  
ελευσομαι δε προς υμας οταν μακεδονιαν διελθω μακεδονιαν γαρ διερχομαι

**Versus**

Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.  
ελευσομαι δε προς υμας οταν μακεδονιαν διελθω μακεδονιαν γαρ διερχομαι

---

- 6 but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go.  
προς υμας δε τυχον καταμενω η παραχειμασω ινα υμεις με προπεμψητε ου εαν πορευωμαι

**Versus**

And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.  
προς υμας δε τυχον παραμενω η και παραχειμασω ινα υμεις με προπεμψητε ου εαν πορευωμαι

- 
- 7 For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit.  
ου θελω γαρ υμας αρτι εν παροδω ιδειν ελπιζω γαρ χρονον τινα επιμειναι προς υμας εαν ο κυριος επιτρεψη

**Versus**

For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.  
ου θελω γαρ υμας αρτι εν παροδω ιδειν ελπιζω δε χρονον τινα επιμειναι προς υμας εαν ο κυριος επιτρεπη

- 
- 8 But I will tarry at Ephesus until Pentecost;  
επιμενω δε εν εφεσω εως της πεντηκοστης

**Versus**

But I will tarry at Ephesus until Pentecost.  
επιμενω δε εν εφεσω εως της πεντηκοστης

- 
- 9 for a great door and effectual is opened unto me, and there are many adversaries.  
θυρα γαρ μοι ανεωγεν μεγαλη και ενεργης και αντικειμενοι πολλοι

**Versus**

For a great door and effectual is opened unto me, and [there are] many adversaries.  
θυρα γαρ μοι ανεωγεν μεγαλη και ενεργης και αντικειμενοι πολλοι

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

εαν δε ελθη τιμοθεος βλεπετε ινα αφοβως γενηται προς υμας το γαρ εργον κυριου εργαζεται ως εγω

**Versus**

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

εαν δε ελθη τιμοθεος βλεπετε ινα αφοβως γενηται προς υμας το γαρ εργον κυριου εργαζεται ως και εγω

---

**11** let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren.

μη τις ουν αυτον εξουθενηση προπεμψατε δε αυτον εν ειρηνη ινα ελθη προς με εκδεχομαι γαρ αυτον μετα των αδελφων

**Versus**

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

μη τις ουν αυτον εξουθενηση προπεμψατε δε αυτον εν ειρηνη ινα ελθη προς με εκδεχομαι γαρ αυτον μετα των αδελφων

---

**12** But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not all [his] will to come now; but he will come when he shall have opportunity.

περι δε απολλω του αδελφου πολλα παρεκαλεσα αυτον ινα ελθη προς υμας μετα των αδελφων και παντως ουκ ην θελημα ινα νυν ελθη ελευσεται δε

**Versus**

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

περι δε απολλω του αδελφου πολλα παρεκαλεσα αυτον ινα ελθη προς υμας μετα των αδελφων και παντως ουκ ην θελημα ινα νυν ελθη ελευσεται δε οταν ευκαιρηση

---

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

γρηγορειτε στηκετε εν τη πιστει ανδριζεσθε κραταιουσθε

**Versus**

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

γρηγορειτε στηκετε εν τη πιστει ανδριζεσθε κραταιουσθε

---

**14** Let all that ye do be done in love.

παντα υμων εν αγαπη γινεσθω

**Versus**

Let all your things be done with charity.

παντα υμων εν αγαπη γινεσθω

---

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

παρακαλω δε υμας αδελφοι οιδατε την οικιαν στεφανα οτι εστιν απαρχη της αχαιας και εις διακονιαν τοις αγιοις εταξαν εαυτους

**Versus**

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

παρακαλω δε υμας αδελφοι οιδατε την οικιαν στεφανα οτι εστιν απαρχη της αχαιας και εις διακονιαν τοις αγιοις εταξαν εαυτους

---

**16** that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth.

ινα και υμεις υποτασσησθε τοις τοιουτοις και παντι τω συνεργουντι και κοπιωντι

**Versus**

That ye submit yourselves unto such, and to every one that helpeth with [us], and laboreth.

ινα και υμεις υποτασσησθε τοις τοιουτοις και παντι τω συνεργουντι και κοπιωντι

---

**17** And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied.

χαιρω δε επι τη παρουσια στεφανα και φορτουνατου και αχαικου οτι το υμετερον υστερημα ουτοι ανεπληρωσαν

**Versus**

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

χαιρω δε επι τη παρουσια στεφανα και φορτουνατου και αχαικου οτι το υμων υστερημα ουτοι ανεπληρωσαν

---

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

ανεπαυσαν γαρ το εμον πνευμα και το υμων επιγινωσκετε ουν τους τοιουτους

**Versus**

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

ανεπαυσαν γαρ το εμον πνευμα και το υμων επιγινωσκετε ουν τους τοιουτους

---

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

ασπαζονται υμας αι εκκλησιαι της ασιας ασπαζεται υμας εν κυριω πολλα ακυλας και πρισκα συν τη κατ οικον αυτων εκκλησια

**Versus**

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

ασπαζονται υμας αι εκκλησιαι της ασιας ασπαζονται υμας εν κυριω πολλα ακυλας και πρισκιλλα συν τη κατ οικον αυτων εκκλησια

---

**20** All the brethren salute you. Salute one another with a holy kiss.

ασπαζονται υμας οι αδελφοι παντες ασπασασθε αλληλους εν φιληματι αγιω

**Versus**

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

ασπαζονται υμας οι αδελφοι παντες ασπασασθε αλληλους εν φιληματι αγιω

---

**21** The salutation of me Paul with mine own hand.

ο ασπασμος τη εμη χειρι παυλου

**Versus**

The salutation of [me] Paul with mine own hand.

ο ασπασμος τη εμη χειρι παυλου

---

22 If any man loveth not the Lord, let him be anathema. Maranatha.

ει τις ου φιλει τον κυριον ητω αναθεμα μαρανα θα

**Versus**

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

ει τις ου φιλει τον κυριον ιησουν χριστον ητω αναθεμα μαραν αθα

---

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

η χαρις του κυριου ιησου μεθ υμων

**Versus**

The grace of our Lord Jesus Christ [be] with you.

η χαρις του κυριου ιησου χριστου μεθ υμων

---

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

η αγαπη μου μετα παντων υμων εν χριστω ιησου

**Versus**

My love [be] with you all in Christ Jesus. Amen. <[The first [epistle] to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.]>

η αγαπη μου μετα παντων υμων εν χριστω ιησου αμην [προς κορινθιους πρωτη εγγραφη απο φιλιππων δια στεφανα και φουρτουνατου και αχαικου και τιμοθεου]

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