

The Composite Reflection Bible

The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Gary D. Rose June, 2010 Dade City, FL.

The World English Bible
American Standard Version of 1901
Young's Literal Translation

1 Corinthians

- 1 Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes, Paul, called [to be] an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother,**
- 2 to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours: 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:
to the assembly of God that is in Corinth, to those sanctified in Christ Jesus, called saints, with all those calling upon the name of our Lord Jesus Christ in every place -- both theirs and ours:**
- 3 Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ!**

LiteralSpiritualPracticalMeaning

- 4** I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;
I thank my God always concerning you, for the grace of God which was given you in Christ Jesus;
I give thanks to my God always concerning you for the grace of God that was given to you in Christ Jesus,
- 5** that in everything you were enriched in him, in all speech and all knowledge;
that in everything ye were enriched in him, in all utterance and all knowledge;
that in every thing ye were enriched in him, in all discourse and all knowledge,
- 6** even as the testimony of Christ was confirmed in you:
even as the testimony of Christ was confirmed in you:
according as the testimony of the Christ was confirmed in you,
- 7** so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ;
so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ;
so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus Christ,
- 8** who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.
who shall also confirm you unto the end, [that ye be] unproveable in the day of our Lord Jesus Christ.
who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus Christ;
- 9** God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.
God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
faithful [is] God, through whom ye were called to the fellowship of His Son Jesus Christ our Lord.

LiteralSpiritualPracticalMeaning

10 Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment.

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.

And I call upon you, brethren, through the name of our Lord Jesus Christ, that the same thing ye may all say, and there may not be divisions among you, and ye may be perfected in the same mind, and in the same judgment,

11 For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you.

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.

for it was signified to me concerning you, my brethren, by those of Chloe, that contentions are among you;

12 Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ."

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.

and I say this, that each one of you saith, 'I, indeed, am of Paul' -- 'and I of Apollos,' -- 'and I of Cephas,' -- 'and I of Christ.'

13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

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

Hath the Christ been divided? was Paul crucified for you? or to the name of Paul were ye baptized;

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

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

I give thanks to God that no one of you did I baptize, except Crispus and Gaius --

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- 15** so that no one should say that I had baptized you into my own name.
lest any man should say that ye were baptized into my name.
that no one may say that to my own name I did baptize;
- 16** (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.)
And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
and I did baptize also Stephanas' household -- further, I have not known if I did baptize any other.
- 17** For Christ sent me not to baptize, but to preach the gospel -- not in wisdom of words, so that the cross of Christ wouldn't be made void.
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.
For Christ did not send me to baptize, but -- to proclaim good news; not in wisdom of discourse, that the cross of the Christ may not be made of none effect;
- 18** For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.
For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.
for the word of the cross to those indeed perishing is foolishness, and to us -- those being saved -- it is the power of God,
- 19** For it is written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."
For it is written, I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought.
for it hath been written, 'I will destroy the wisdom of the wise, and the intelligence of the intelligent I will bring to nought;'

LiteralSpiritualPracticalMeaning

- 20** Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world?
 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?
 where [is] the wise? where the scribe? where a disputer of this age? did not God make foolish the wisdom of this world?
- 21** For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe.
 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.
 for, seeing in the wisdom of God the world through the wisdom knew not God, it did please God through the foolishness of the preaching to save those believing.
- 22** For Jews ask for signs, Greeks seek after wisdom,
 Seeing that Jews ask for signs, and Greeks seek after wisdom:
 Since also Jews ask a sign, and Greeks seek wisdom,
- 23** but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks,
 but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness;
 also we -- we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness,
- 24** but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.
 but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
 and to those called -- both Jews and Greeks -- Christ the power of God, and the wisdom of God,
- 25** Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
 because the foolishness of God is wiser than men, and the weakness of God is stronger than men;

LiteralSpiritualPracticalMeaning

- 26** For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble;
For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, [are called]:
for see your calling, brethren, that not many [are] wise according to the flesh, not many mighty, not many noble;
- 27** but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong;
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;
but the foolish things of the world did God choose, that the wise He may put to shame; and the weak things of the world did God choose that He may put to shame the strong;
- 28** and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are:
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 the things that are:
and the base things of the world, and the things despised did God choose, and the things that are not, that the things that are He may make useless --
- 29** that no flesh should boast before God.
that no flesh should glory before God.
that no flesh may glory before Him;
- 30** But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:
But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption:
and of Him ye -- ye are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption,

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- 31** that, according as it is written, "He who boasts, let him boast in the Lord."
that, according as it is written, He that glorieth, let him glory in the Lord.
that, according as it hath been written, `He who is glorying -- in the Lord let him glory.`
- 1** When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God.
And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God.
And I, having come unto you, brethren, came -- not in superiority of discourse or wisdom -- declaring to you the testimony of God,
- 2** For I determined not to know anything among you, except Jesus Christ, and him crucified.
For I determined not to know anything among you, save Jesus Christ, and him crucified.
for I decided not to know any thing among you, except Jesus Christ, and him crucified;
- 3** I was with you in weakness, in fear, and in much trembling.
And I was with you in weakness, and in fear, and in much trembling.
and I, in weakness, and in fear, and in much trembling, was with you;
- 4** My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,
And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:
and my word and my preaching was not in persuasive words of human wisdom, but in demonstration of the Spirit and of power --
- 5** that your faith wouldn't stand in the wisdom of men, but in the power of God.
that your faith should not stand in the wisdom of men, but in the power of God.
that your faith may not be in the wisdom of men, but in the power of God.

LiteralSpiritualPracticalMeaning

- 6** We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.
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:
And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age -- of those becoming useless,
- 7** But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds to our glory,
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:
but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory,
- 8** which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory.
which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory:
which no one of the rulers of this age did know, for if they had known, the Lord of the glory they would not have crucified;
- 9** But as it is written, "Things which eye didn't see, and ear didn't hear, Which didn't enter into the heart of man, Whatever things God prepared for those who love him."
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.
but, according as it hath been written, `What eye did not see, and ear did not hear, and upon the heart of man came not up, what God did prepare for those loving Him --`
- 10** But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God.
But unto us God revealed [them] through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.
but to us did God reveal [them] through His Spirit, for the Spirit all things doth search, even the depths of God,

LiteralSpiritualPracticalMeaning

- 11** For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit.
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.
for who of men hath known the things of the man, except the spirit of the man that [is] in him? so also the things of God no one hath known, except the Spirit of God.
- 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 by God.
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.
And we the spirit of the world did not receive, but the Spirit that [is] of God, that we may know the things conferred by God on us,
- 13** Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.
Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual [words].
which things also we speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing,
- 14** Now the natural man doesn't receive the things of the God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned.
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.
and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know [them], because spiritually they are discerned;
- 15** But he who is spiritual discerns all things, and he himself is judged by no one.
But he that is spiritual judgeth all things, and he himself is judged of no man.
and he who is spiritual, doth discern indeed all things, and he himself is by no one discerned;

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- 16** "For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.
For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.
for who did know the mind of the Lord that he shall instruct Him? and we -- we have the mind of Christ.
- 1** Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babes in Christ.
And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.
And I, brethren, was not able to speak to you as to spiritual, but as to fleshly -- as to babes in Christ;
- 2** I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready,
I fed you with milk, not with meat; for ye were not yet able [to bear it]: nay, not even now are ye able;
with milk I fed you, and not with meat, for ye were not yet able, but not even yet are ye now able,
- 3** for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men?
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?
for yet ye are fleshly, for where [there is] among you envying, and strife, and divisions, are ye not fleshly, and in the manner of men do walk?
- 4** For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?
For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?
for when one may say, `I, indeed, am of Paul;` and another, `I -- of Apollos;` are ye not fleshly?

LiteralSpiritualPracticalMeaning

- 5** Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him?
What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.
Who, then, is Paul, and who Apollos, but ministrants through whom ye did believe, and to each as the Lord gave?
- 6** I planted. Apollos watered. But God gave the increase.
I planted, Apollos watered; but God gave the increase.
I planted, Apollos watered, but God was giving growth;
- 7** So then neither he who plants is anything, nor he who waters, but God who gives the increase.
So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.
so that neither is he who is planting anything, nor he who is watering, but He who is giving growth -- God;
- 8** Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor.
Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor.
and he who is planting and he who is watering are one, and each his own reward shall receive, according to his own labour,
- 9** For we are God's fellow workers. You are God's farming, God's building.
For we are God's fellow-workers: ye are God's husbandry, God's building.
for of God we are fellow-workmen; God's tillage, God's building ye are.

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- 10** According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.
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.
According to the grace of God that was given to me, as a wise master-builder, a foundation I have laid, and another doth build on [it],
- 11** For no one can lay any other foundation than that which has been laid, which is Jesus Christ.
For other foundation can no man lay than that which is laid, which is Jesus Christ.
for other foundation no one is able to lay except that which is laid, which is Jesus the Christ;
- 12** But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;
But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;
and if any one doth build upon this foundation gold, silver, precious stones, wood, hay, straw --
- 13** each man`s work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man`s work is.
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.
of each the work shall become manifest, for the day shall declare [it], because in fire it is revealed, and the work of each, what kind it is, the fire shall prove;
- 14** If any man`s work remains which he built on it, he will receive a reward.
If any man`s work shall abide which he built thereon, he shall receive a reward.
if of any one the work doth remain that he built on [it], a wage he shall receive;
- 15** If any man`s work is burned, he will suffer loss, but he himself will be saved, but as through fire.
If any man`s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire.

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- 16** Don't you know that you are a temple of God, and that God's Spirit lives in you?
Know ye not that ye are a temple of God, and [that] the Spirit of God dwelleth in you?
have ye not known that ye are a sanctuary of God, and the Spirit of God doth dwell in you?
- 17** If anyone destroys the temple of God, God will destroy him; for God's temple is holy, which you are.
If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.
if any one the sanctuary of God doth waste, him shall God waste; for the sanctuary of God is holy, the which ye are.
- 18** Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.
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.
Let no one deceive himself; if any one doth seem to be wise among you in this age -- let him become a fool, that he may become wise,
- 19** For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."
For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness:
for the wisdom of this world is foolishness with God, for it hath been written, 'Who is taking the wise in their craftiness;'
- 20** And again, "The Lord knows the reasoning of the wise, that it is worthless."
and again, The Lord knoweth the reasonings of the wise that they are vain.
and again, 'The Lord doth know the reasonings of the wise, that they are vain.'
- 21** Therefore let no one boast in men. For all things are yours,
Wherefore let no one glory in men. For all things are yours;
So then, let no one glory in men, for all things are yours,

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- 22** whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,
 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be -- all are yours,
- 23** and you are Christ`s, and Christ is God`s.
 and ye are Christ`s; and Christ is God`s.
 and ye [are] Christ`s, and Christ [is] God`s.
- 1** So let a man think of us as Christ`s servants, and stewards of God`s mysteries.
 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.
 Let a man so reckon us as officers of Christ, and stewards of the secrets of God,
- 2** Here, moreover, it is required of stewards, that they be found faithful.
 Here, moreover, it is required in stewards, that a man be found faithful.
 and as to the rest, it is required in the stewards that one may be found faithful,
- 3** But with me it is a very small thing that I should be judged by you, or by man`s judgment. Yes, I don`t judge my own self.
 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.
 and to me it is for a very little thing that by you I may be judged, or by man`s day, but not even myself do I judge,
- 4** For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.
 For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord.
 for of nothing to myself have I been conscious, but not in this have I been declared right -- and he who is discerning me is the Lord:

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- 5** Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

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.

so, then, nothing before the time judge ye, till the Lord may come, who will both bring to light the hidden things of the darkness, and will manifest the counsels of the hearts, and then the praise shall come to each from God.

- 6** Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another.

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 things which are written; that no one of you be puffed up for the one against the other.

And these things, brethren, I did transfer to myself and to Apollos because of you, that in us ye may learn not to think above that which hath been written, that ye may not be puffed up one for one against the other,

- 7** For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?

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?

for who doth make thee to differ? and what hast thou, that thou didst not receive? and if thou didst also receive, why dost thou glory as not having received?

- 8** You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you.

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.

Already ye are having been filled, already ye were rich, apart from us ye did reign, and I would also ye did reign, that we also with you may reign together,

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- 9** For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.
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.
for I think that God did set forth us the apostles last -- as appointed to death, because a spectacle we became to the world, and messengers, and men;
- 10** We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.
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.
we [are] fools because of Christ, and ye wise in Christ; we [are] ailing, and ye strong; ye glorious, and we dishonoured;
- 11** Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.
Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;
unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and wander about,
- 12** We toil, working with our own hands. Being reviled, we bless. Being persecuted, we endure.
and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; and labour, working with [our] own hands; being reviled, we bless; being persecuted, we suffer;
- 13** Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.
being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now.
being spoken evil of, we entreat; as filth of the world we did become -- of all things an offscouring -- till now.

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- 14** I don't write these things to shame you, but to admonish you as my beloved children.
I write not these things to shame you, but to admonish you as my beloved children.
Not [as] putting you to shame do I write these things, but as my beloved children I do admonish,
- 15** For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the gospel.
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.
for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Jesus, through the good news, I -- I did beget you;
- 16** I beg you therefore, be imitators of me.
I beseech you therefore, be ye imitators of me.
I call upon you, therefore, become ye followers of me;
- 17** Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.
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.
because of this I sent to you Timotheus, who is my child, beloved and faithful in the Lord, who shall remind you of my ways in Christ, according as everywhere in every assembly I teach.
- 18** Now some are puffed up, as though I were not coming to you.
Now some are puffed up, as though I were not coming to you.
And as if I were not coming unto you certain were puffed up;

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- 19** But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.
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.
but I will come quickly unto you, if the Lord may will, and I will know not the word of those puffed up, but the power;
- 20** For the kingdom of God is not in word, but in power.
For the kingdom of God is not in word, but in power.
for not in word is the reign of God, but in power?
- 21** What do you want? Will I come to you with a rod, or in love and a spirit of gentleness?
What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?
what do ye wish? with a rod shall I come unto you, or in love, with a spirit also of meekness?
- 1** It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife.
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.
Whoredom is actually heard of among you, and such whoredom as is not even named among the nations -- as that one hath the wife of the father! --
- 2** You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you.
And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you.
and ye are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work,

LiteralSpiritualPracticalMeaning

- 3** For I most assuredly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.
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,
for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing:
- 4** In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ,
in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,
in the name of our Lord Jesus Christ -- ye being gathered together, also my spirit -- with the power of our Lord Jesus Christ,
- 5** are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
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.
to deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 6** Your boasting is not good. Don't you know that a little yeast leavens the whole lump?
Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
Not good [is] your glorying; have ye not known that a little leaven the whole lump doth leaven?
- 7** Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.
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:
cleanse out, therefore, the old leaven, that ye may be a new lump, according as ye are unleavened, for also our passover for us was sacrificed -- Christ,

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- 8** Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.
 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.
 so that we may keep the feast, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened food of sincerity and truth.
- 9** I wrote to you in my letter to have no company with sexual sinners;
 I wrote unto you in my epistle to have no company with fornicators;
 I did write to you in the epistle, not to keep company with whoremongers --
- 10** yet not at all meaning with the sexual sinners of this world, or with the covetous and extortioners, or with idolaters; for then you would have to leave the world.
 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:
 and not certainly with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing ye ought then to go forth out of the world --
- 11** But as it is, I wrote to you not to keep company, if any man who is named a brother is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don't even eat with such a person.
 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.
 and now, I did write to you not to keep company with [him], if any one, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner -- with such a one not even to eat together;
- 12** For what have I to do with also judging those who are outside? Don't you judge those who are within?
 For what have I to do with judging them that are without? Do not ye judge them that are within?
 for what have I also those without to judge? those within do ye not judge?

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- 13** But those who are outside, God judges. "Put away the wicked man from among yourselves."
But them that are without God judgeth. Put away the wicked man from among yourselves.
and those without God doth judge; and put ye away the evil from among yourselves.
- 1** Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?
Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?
Dare any one of you, having a matter with the other, go to be judged before the unrighteous, and not before the saints?
- 2** Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?
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?
have ye not known that the saints shall judge the world? and if by you the world is judged, are ye unworthy of the smaller judgments?
- 3** Don't you know that we will judge angels? How much more, things that pertain to this life?
Know ye not that we shall judge angels? how much more, things that pertain to this life?
have ye not known that we shall judge messengers? why not then the things of life?
- 4** If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly?
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?
of the things of life, indeed, then, if ye may have judgment, those despised in the assembly -- these cause ye to sit;

LiteralSpiritualPracticalMeaning

- 5** I say this to move you to shame. What, can't there be one wise man among you who will be able to decide between his brothers;
 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,
 unto your shame I speak: so there is not among you one wise man, not even one, who shall be able to discern in the midst of his brethren!
- 6** but brother goes to law with brother, and that before unbelievers?
 but brother goeth to law with brother, and that before unbelievers?
 but brother with brother doth go to be judged, and this before unbelievers!
- 7** Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded?
 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?
 Already, indeed, then, there is altogether a fault among you, that ye have judgments with one another; wherefore do ye not rather suffer injustice? wherefore be ye not rather defrauded?
- 8** No, but you yourselves do wrong, and defraud, and that against your brothers.
 Nay, but ye yourselves do wrong, and defraud, and that [your] brethren.
 but ye -- ye do injustice, and ye defraud, and these -- brethren!
- 9** Or don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,
 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,
 have ye not known that the unrighteous the reign of God shall not inherit? be not led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites,

LiteralSpiritualPracticalMeaning

- 10** nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the kingdom of God.
nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, the reign of God shall inherit.
- 11** Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.
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.
And certain of you were these! but ye were washed, but ye were sanctified, but ye were declared righteous, in the name of the Lord Jesus, and in the Spirit of our God.
- 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 anything.
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.
All things are lawful to me, but all things are not profitable; all things are lawful to me, but I -- I will not be under authority by any;
- 13** "Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body.
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:
the meats [are] for the belly, and the belly for the meats. And God both this and these shall make useless; and the body [is] not for whoredom, but for the Lord, and the Lord for the body;
- 14** Now God raised up the Lord, and will also raise us up by his power.
and God both raised the Lord, and will raise up as through his power.
and God both the Lord did raise, and us will raise up through His power.

LiteralSpiritualPracticalMeaning

- 15** Don't you know that your bodies are members of Christ? Will I then take away the members of Christ, and make them members of a prostitute? Certainly not!
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.
Have ye not known that your bodies are members of Christ? having taken, then, the members of the Christ, shall I make [them] members of an harlot? let it be not!
- 16** Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh."
Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh.
have ye not known that he who is joined to the harlot is one body? `for they shall be -- saith He -- the two for one flesh.`
- 17** But he who is joined to the Lord is one spirit.
But he that is joined unto the Lord is one spirit.
And he who is joined to the Lord is one spirit;
- 18** Flee sexual immorality. "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body.
Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
flee the whoredom; every sin -- whatever a man may commit -- is without the body, and he who is committing whoredom, against his own body doth sin.
- 19** Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own,
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;
Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own,

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20 for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

for ye were bought with a price: glorify God therefore in your body.

for ye were bought with a price; glorify, then, God in your body and in your spirit, which are God's.

1 Now concerning the things about which you wrote to me. It is good for a man not to touch a woman.

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

And concerning the things of which ye wrote to me: good [it is] for a man not to touch a woman,

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

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

and because of the whoredom let each man have his own wife, and let each woman have her proper husband;

3 Let the husband render to the wife her due, and likewise also the wife to the husband.

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

to the wife let the husband the due benevolence render, and in like manner also the wife to the husband;

4 The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have power over his own body, but the wife.

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.

the wife over her own body hath not authority, but the husband; and, in like manner also, the husband over his own body hath not authority, but the wife.

LiteralSpiritualPracticalMeaning

5 Don't defraud one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.

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.

Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;

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

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

and this I say by way of concurrence -- not of command,

7 Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.

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.

for I wish all men to be even as I myself [am]; but each his own gift hath of God, one indeed thus, and one thus.

8 But I say to the unmarried and to widows, it is good for them if they remain even as I am.

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

And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am];

9 But if they don't have self-control, let them marry. For it's better to marry than to burn.

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

and if they have not continence -- let them marry, for it is better to marry than to burn;

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- 10** But to the married I command -- not I, but the Lord -- that the wife not leave her husband
But unto the married I give charge, [yea] not I, but the Lord, That the wife depart not from her husband
and to the married I announce -- not I, but the Lord -- let not a wife separate from a husband:
- 11** (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.
(but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.
but and if she may separate, let her remain unmarried, or to the husband let her be reconciled, and let not a husband send away a wife.
- 12** But to the rest I -- not the Lord -- say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her.
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.
And to the rest I speak -- not the Lord -- if any brother hath a wife unbelieving, and she is pleased to dwell with him, let him not send her away;
- 13** The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.
And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.
and a woman who hath a husband unbelieving, and he is pleased to dwell with her, let her not send him away;
- 14** For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now are they holy.
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.
for the unbelieving husband hath been sanctified in the wife, and the unbelieving wife hath been sanctified in the husband; otherwise your children are unclean, but now they are holy.

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- 15** Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace.
 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.
 And, if the unbelieving doth separate himself -- let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace hath God called us;
- 16** For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?
 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife?
 for what, hast thou known, O wife, whether the husband thou shalt save? or what, hast thou known, O husband, whether the wife thou shalt save?
- 17** Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.
 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.
 if not, as God did distribute to each, as the Lord hath called each -- so let him walk; and thus in all the assemblies do I direct:
- 18** Was anyone called being circumcised? Let him not become uncircumcised. Has any been called in uncircumcision? Let him not be circumcised.
 Was any man called being circumcised? Let him not become uncircumcised. Hath any been called in uncircumcision? Let him not be circumcised.
 being circumcised -- was any one called? let him not become uncircumcised; in uncircumcision was any one called? let him not be circumcised;
- 19** Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.
 the circumcision is nothing, and the uncircumcision is nothing -- but a keeping of the commands of God.

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- 20** Let each man stay in that calling in which he was called.
Let each man abide in that calling wherein he was called.
Each in the calling in which he was called -- in this let him remain;
- 21** Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it.
Wast thou called being a bondservant? Care not for it: nay, even if thou canst become free, use [it] rather.
a servant -- wast thou called? be not anxious; but if also thou art able to become free -- use [it] rather;
- 22** For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free is Christ's bondservant.
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.
for he who [is] in the Lord -- having been called a servant -- is the Lord's freedman: in like manner also he the freeman, having been called, is servant of Christ:
- 23** You were bought with a price. Don't become bondservants of men.
Ye were bought with a price; become not bondservants of men.
with a price ye were bought, become not servants of men;
- 24** Brothers, let each man, in whatever condition he was called, stay in that condition with God.
Brethren, let each man, wherein he was called, therein abide with God.
each, in that in which he was called, brethren, in this let him remain with God.

LiteralSpiritualPracticalMeaning

- 25** Now concerning virgins, I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy.
 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 trustworthy.
 And concerning the virgins, a command of the Lord I have not; and I give judgment as having obtained kindness from the Lord to be faithful:
- 26** I think that it is good therefore, because of the distress that is on us, that it is good for a man to be as he is.
 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.
 I suppose, therefore, this to be good because of the present necessity, that [it is] good for a man that the matter be thus: --
- 27** Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife.
 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.
 Hast thou been bound to a wife? seek not to be loosed; hast thou been loosed from a wife? seek not a wife.
- 28** But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you.
 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.
 But and if thou mayest marry, thou didst not sin; and if the virgin may marry, she did not sin; and such shall have tribulation in the flesh: and I spare you.
- 29** But I say this, brethren: the time is short, that from now on, both those who have wives may be as though they had none;
 But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none;
 And this I say, brethren, the time henceforth is having been shortened -- that both those having wives may be as not having;

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- 30** and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess;
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;
and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;
- 31** and those who use the world, as not using it to the fullest. For the mode of this world passes away.
and those that use the world, as not using it to the full: for the fashion of this world passeth away.
and those using this world, as not using [it] up; for passing away is the fashion of this world.
- 32** But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord;
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:
And I wish you to be without anxiety; the unmarried is anxious for the things of the Lord, how he shall please the Lord;
- 33** but he who is married is concerned about the things of the world, how he may please his wife.
but he that is married is careful for the things of the world, how he may please his wife,
and the married is anxious for the things of the world, how he shall please the wife.
- 34** There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world -- how she may please her husband.
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.
The wife and the virgin have been distinguished: the unmarried is anxious for the things of the Lord, that she may be holy both in body and in spirit, and the married is anxious for the things of the world, how she shall please the husband.

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- 35** This I say for your own profit; not that I may throw a snare on you, but for that which is appropriate, and that you may attend to the Lord without distraction.
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.
And this for your own profit I say: not that I may cast a noose upon you, but for the seemliness and devotedness to the Lord, undistractedly,
- 36** But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry.
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 requireth, let him do what he will; he sinneth not; let them marry.
and if any one doth think [it] to be unseemly to his virgin, if she may be beyond the bloom of age, and it ought so to be, what he willeth let him do; he doth not sin -- let him marry.
- 37** But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, will do well.
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 do well.
And he who hath stood stedfast in the heart -- not having necessity -- and hath authority over his own will, and this he hath determined in his heart -- to keep his own virgin -- doth well;
- 38** So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage will do better.
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.
so that both he who is giving in marriage doth well, and he who is not giving in marriage doth better.
- 39** A wife is bound by law for so long time as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, only in the Lord.
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.
A wife hath been bound by law as long time as her husband may live, and if her husband may sleep, she is free to be married to whom she will -- only in the Lord;

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- 40** But she is happier if she stays as she is, in my judgment, and I think that I also have God`s Spirit.
But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.
and she is happier if she may so remain -- according to my judgment; and I think I also have the Spirit of God.
- 1** Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.
Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth.
And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up;
- 2** But if anyone thinks that he knows anything, he doesn`t yet know as he ought to know.
If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;
and if any one doth think to know anything, he hath not yet known anything according as it behoveth [him] to know;
- 3** But if anyone loves God, the same is known by him.
but if any man loveth God, the same is known by him.
and if any one doth love God, this one hath been known by Him.
- 4** Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one.
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.
Concerning the eating then of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no other God except one;

LiteralSpiritualPracticalMeaning

- 5** For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "lords;"
 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;
 for even if there are those called gods, whether in heaven, whether upon earth -- as there are gods many and lords many --
- 6** yet to us there is one God, the Father, of whom are all things, and we to him; and one Lord, Jesus Christ, through whom are all things, and we through him.
 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.
 yet to us [is] one God, the Father, of whom [are] the all things, and we to Him; and one Lord, Jesus Christ, through whom [are] the all things, and we through Him;
- 7** However, that knowledge isn't in all men. But some, being used until now to the idol, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled.
 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 conscience being weak is defiled.
 but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled.
- 8** But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better.
 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.
 But victuals do not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind;
- 9** But be careful that by any means this liberty of yours doesn't become a stumbling block to the weak.
 But take heed lest by any means this liberty of yours become a stumblingblock to the weak.
 but see, lest this privilege of yours may become a stumbling-block to the infirm,

LiteralSpiritualPracticalMeaning

- 10** For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols?
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?
for if any one may see thee that hast knowledge in an idol's temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols,
- 11** And through your knowledge, he who is weak perishes, the brother for whose sake Christ died.
For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.
and the brother who is infirm shall perish by thy knowledge, because of whom Christ died?
- 12** Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ.
And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.
and thus sinning in regard to the brethren, and smiting their weak conscience -- in regard to Christ ye sin;
- 13** Therefore, if food causes my brother to stumble, I will eat no meat forevermore, that I don't cause my brother to stumble.
Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.
wherefore, if victuals cause my brother to stumble, I may eat no flesh -- to the age -- that my brother I may not cause to stumble.
- 1** Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord?
Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord?
Am not I an apostle? am not I free? Jesus Christ our Lord have I not seen? my work are not ye in the Lord?

LiteralSpiritualPracticalMeaning

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

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.

if to others I am not an apostle -- yet doubtless to you I am; for the seal of my apostleship are ye in the Lord.

3 My defense to those who examine me is this.

My defence to them that examine me is this.

My defence to those who examine me in this;

4 Have we no right to eat and to drink?

Have we no right to eat and to drink?

have we not authority to eat and to drink?

5 Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas?

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?

have we not authority a sister -- a wife -- to lead about, as also the other apostles, and the brethren of the Lord, and Cephas?

6 Or have only Barnabas and I no right to not work?

Or I only and Barnabas, have we not a right to forbear working?

or only I and Barnabas, have we not authority -- not to work?

LiteralSpiritualPracticalMeaning

- 7** What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?
 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?
 who doth serve as a soldier at his own charges at any time? who doth plant a vineyard, and of its fruit doth not eat? or who doth feed a flock, and of the milk of the flock doth not eat?
- 8** Do I speak these things according to the ways of men? Or doesn't the law also say the same thing?
 Do I speak these things after the manner of men? or saith not the law also the same?
 According to man do I speak these things? or doth not also the law say these things?
- 9** For it is written in the law of Moses, "You shall not muzzle the ox when he treads out the corn." Is it for the oxen that God cares,
 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,
 for in the law of Moses it hath been written, `thou shalt not muzzle an ox treading out corn;` for the oxen doth God care?
- 10** or does he say it assuredly for our sake? Yes, for our sake it was written, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope.
 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.
 or because of us by all means doth He say [it]? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope.
- 11** If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?
 If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?
 If we to you the spiritual things did sow -- great [is it] if we your fleshly things do reap?

LiteralSpiritualPracticalMeaning

- 12** If others partake of this right over you, don't 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.
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.
if others do partake of the authority over you -- not we more? but we did not use this authority, but all things we bear, that we may give no hindrance to the good news of the Christ.
- 13** Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar?
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?
Have ye not known that those working about the things of the temple -- of the temple do eat, and those waiting at the altar -- with the altar are partakers?
- 14** Even so did the Lord ordain that those who proclaim the gospel should live from the gospel.
Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.
so also did the Lord direct to those proclaiming the good news: of the good news to live.
- 15** But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.
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.
And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that any one may make my glorifying void;
- 16** For if I preach the gospel, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the gospel.
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.
for if I may proclaim good news, it is no glorying for me, for necessity is laid upon me, and woe is to me if I may not proclaim good news;

LiteralSpiritualPracticalMeaning

- 17** For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.
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.
for if willing I do this, I have a reward; and if unwillingly -- with a stewardship I have been entrusted!
- 18** What then is my reward? That, when I preach the gospel, I may present the gospel of Christ without charge, so as not to abuse my authority in the gospel.
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.
What, then, is my reward? -- that proclaiming good news, without charge I shall make the good news of the Christ, not to abuse my authority in the good news;
- 19** For though I was free from all, I brought myself under bondage to all, that I might gain the more.
For though I was free from all [men,] I brought myself under bondage to all, that I might gain the more.
for being free from all men, to all men I made myself servant, that the more I might gain;
- 20** To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law;
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;
and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, that those under law I might gain;
- 21** to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.
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.
to those without law, as without law -- (not being without law to God, but within law to Christ) -- that I might gain those without law;

LiteralSpiritualPracticalMeaning

- 22** To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some.
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.
I became to the infirm as infirm, that the infirm I might gain; to all men I have become all things, that by all means I may save some.
- 23** Now I do this for the gospel's sake, that I may be a joint partaker of it.
And I do all things for the gospel's sake, that I may be a joint partaker thereof.
And this I do because of the good news, that a fellow-partaker of it I may become;
- 24** Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win.
Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.
have ye not known that those running in a race -- all indeed run, but one doth receive the prize? so run ye, that ye may obtain;
- 25** Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible.
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.
and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible;
- 26** I therefore run like that, as not uncertainly. I fight like that, as not beating the air,
I therefore so run, as not uncertainly; so fight I, as not beating the air:
I, therefore, thus run, not as uncertainly, thus I fight, as not beating air;

LiteralSpiritualPracticalMeaning

- 27** but I beat my body and bring it into submission, for fear that by any means, that after I have preached to others, I myself should be rejected.
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.
but I chastise my body, and bring [it] into servitude, lest by any means, having preached to others -- I myself may become disapproved.
- 1** Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;
For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea;
And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,
- 2** and were all baptized to Moses in the cloud and in the sea;
and were all baptized unto Moses in the cloud and in the sea;
and all to Moses were baptized in the cloud, and in the sea;
- 3** and all ate the same spiritual food;
and did all eat the same spiritual food;
and all the same spiritual food did eat,
- 4** and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ.
and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.
and all the same spiritual drink did drink, for they were drinking of a spiritual rock following them, and the rock was the Christ;

LiteralSpiritualPracticalMeaning

- 5** However with most of them, God was not well pleased, for they were overthrown in the wilderness.
Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.
but in the most of them God was not well pleased, for they were strewn in the wilderness,
- 6** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
and those things became types of us, for our not passionately desiring evil things, as also these did desire.
- 7** Neither be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."
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.
Neither become ye idolaters, as certain of them, as it hath been written, `The people sat down to eat and to drink, and stood up to play;`
- 8** Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.
Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
neither may we commit whoredom, as certain of them did commit whoredom, and there fell in one day twenty-three thousand;
- 9** Neither let us test the Lord, as some of them tested, and perished by the serpents.
Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents.
neither may we tempt the Christ, as also certain of them did tempt, and by the serpents did perish;

LiteralSpiritualPracticalMeaning

- 10** Neither grumble, as some of them also grumbled, and perished by the destroyer.
Neither murmur ye, as some of them murmured, and perished by the destroyer.
neither murmur ye, as also some of them did murmur, and did perish by the destroyer.
- 11** Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.
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.
And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come,
- 12** Therefore let him who thinks he stands be careful that he doesn't fall.
Wherefore let him that thinketh he standeth take heed lest he fall.
so that he who is thinking to stand -- let him observe, lest he fall.
- 13** No temptation has taken you but such as man can bear. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation make also the way of escape, that you may be able to endure it.
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.
No temptation hath taken you -- except human; and God is faithful, who will not suffer you to be tempted above what ye are able, but He will make, with the temptation, also the outlet, for your being able to bear [it].
- 14** Therefore, my beloved, flee from idolatry.
Wherefore, my beloved, flee from idolatry.
Wherefore, my beloved, flee from the idolatry;

LiteralSpiritualPracticalMeaning

- 15** I speak as to wise men. Judge what I say.
 I speak as to wise men; judge ye what I say.
 as to wise men I speak -- judge ye what I say:
- 16** The cup of blessing which we bless, isn't it a communion of the blood of Christ? The bread which we break, isn't it a communion of the body of Christ?
 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?
 The cup of the blessing that we bless -- is it not the fellowship of the blood of the Christ? the bread that we break -- is it not the fellowship of the body of the Christ?
- 17** Seeing that we, who are many, are one bread, one body; for we all partake of the one bread.
 seeing that we, who are many, are one bread, one body: for we are all partake of the one bread.
 because one bread, one body, are we the many -- for we all of the one bread do partake.
- 18** Consider Israel after the flesh. Don't those who eat the sacrifices have communion with the altar?
 Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?
 See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar?
- 19** What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?
 What say I then? that a thing sacrificed to idols is anything, or that an idol is anything?
 what then do I say? that an idol is anything? or that a sacrifice offered to an idol is anything? --
- 20** But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have communion with demons.
 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.
 [no,] but that the things that the nations sacrifice -- they sacrifice to demons and not to God; and I do not wish you to come into the fellowship of the demons.

LiteralSpiritualPracticalMeaning

- 21** You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.
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.
Ye are not able the cup of the Lord to drink, and the cup of demons; ye are not able of the table of the Lord to partake, and of the table of demons;
- 22** Or do we provoke the Lord to jealousy? Are we stronger than he?
Or do we provoke the Lord to jealousy? are we stronger than he?
do we arouse the Lord to jealousy? are we stronger than He?
- 23** "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but not all things build up.
All things are lawful; but not all things are expedient. All things are lawful; but not all things edify.
All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up;
- 24** Let no one seek his own, but each one his neighbor's good.
Let no man seek his own, but [each] his neighbor's [good].
let no one seek his own -- but each another's.
- 25** Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,
Whatsoever is sold in the shambles, eat, asking no question for conscience's sake,
Whatever in the meat-market is sold eat ye, not inquiring, because of the conscience,
- 26** for "the earth is the Lord's, and its fullness."
for the earth is the Lord's, and the fulness thereof.
for the Lord's [is] the earth, and its fulness;

LiteralSpiritualPracticalMeaning

- 27** But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.
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.
and if any one of the unbelieving do call you, and ye wish to go, all that is set before you eat, nothing inquiring, because of the conscience;
- 28** But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."
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:
and if any one may say to you, `This is a thing sacrificed to an idol,` -- do not eat, because of that one who shewed [it], and of the conscience, for the Lord`s [is] the earth and its fulness:
- 29** Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience?
conscience, I say, not thine own, but the other`s; for why is my liberty judged by another conscience?
and conscience, I say, not of thyself, but of the other, for why [is it] that my liberty is judged by another`s conscience?
- 30** If I partake with thankfulness, why am I denounced for that for which I give thanks?
If I partake with thankfulness, why am I evil spoken of for that for which I give thanks?
and if I thankfully do partake, why am I evil spoken of, for that for which I give thanks?
- 31** Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.
Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
Whether, then, ye eat, or drink, or do anything, do all to the glory of God;

LiteralSpiritualPracticalMeaning

- 32** Give no occasions for stumbling, either to Jews, or to Greeks, or to the assembly of God;
Give no occasions of stumbling, either to Jews, or to Greeks, or to the church of God:
become offenceless, both to Jews and Greeks, and to the assembly of God;
- 33** even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.
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.
as I also in all things do please all, not seeking my own profit, but that of many -- that they may be saved.
- 1** Be imitators of me, even as I also am of Christ.
Be ye imitators of me, even as I also am of Christ.
Followers of me become ye, as I also [am] of Christ.
- 2** Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.
Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.
And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep,
- 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.
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.
and I wish you to know that of every man the head is the Christ, and the head of a woman is the husband, and the head of Christ is God.

LiteralSpiritualPracticalMeaning

- 4** Every man praying or prophesying, having his head covered, dishonors his head.
Every man praying or prophesying, having his head covered, dishonoreth his head.
Every man praying or prophesying, having the head covered, doth dishonour his head,
- 5** But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved.
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.
and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven,
- 6** For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.
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.
for if a woman is not covered -- then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven -- let her be covered;
- 7** For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.
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.
for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man,
- 8** For man is not from woman, but woman from man;
For the man is not of the woman; but the woman of the man:
for a man is not of a woman, but a woman [is] of a man,

LiteralSpiritualPracticalMeaning

- 9** for neither was man created for the woman, but woman for the man.
for neither was the man created for the woman; but the woman for the man:
for a man also was not created because of the woman, but a woman because of the man;
- 10** For this cause the woman ought to have authority on her head, because of the angels.
for this cause ought the woman to have [a sign of] authority on her head, because of the angels.
because of this the woman ought to have [a token of] authority upon the head, because of the messengers;
- 11** Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord.
Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.
but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord,
- 12** For as the woman is from the man, so is the man also by the woman; but all things are from God.
For as the woman is of the man, so is the man also by the woman; but all things are of God.
for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God.
- 13** Judge for yourselves. Is it appropriate that a woman pray to God unveiled?
Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?
In your own selves judge ye; is it seemly for a woman uncovered to pray to God?
- 14** Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?
Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him?
doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him?

LiteralSpiritualPracticalMeaning

- 15** But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering.
But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her;
- 16** But if any man seems to be contentious, we have no such custom, neither do God`s assemblies.
But if any man seemeth to be contentious, we have no such custom, neither the churches of God.
and if any one doth think to be contentious, we have no such custom, neither the assemblies of God.
- 17** But in giving you this command, I don`t praise you, that you come together not for the better but for the worse.
But in giving you this charge, I praise you not, that ye come together not for the better but for the worse.
And this declaring, I give no praise, because not for the better, but for the worse ye come together;
- 18** For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it.
For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it.
for first, indeed, ye coming together in an assembly, I hear of divisions being among you, and partly I believe [it],
- 19** For there must be also factions among you, that those who are approved may be revealed among you.
For there must be also factions among you, that they that are approved may be made manifest among you.
for it behoveth sects also to be among you, that those approved may become manifest among you;

LiteralSpiritualPracticalMeaning

- 20** When therefore you assemble yourselves together, it is not possible to eat the Lord's supper.
When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: ye, then, coming together at the same place -- it is not to eat the Lord's supper;
- 21** For in your eating each one takes his own supper before others. One is hungry, and another is drunken.
for in your eating each one taketh before [other] his own supper; and one is hungry, and another is drunken.
for each his own supper doth take before in the eating, and one is hungry, and another is drunk;
- 22** What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have? What will I tell you? Will I praise you? In this I don't praise you.
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.
why, have ye not houses to eat and to drink in? or the assembly of God do ye despise, and shame those not having? what may I say to you? shall I praise you in this? I do not praise!
- 23** For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread.
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;
For I -- I received from the Lord that which also I did deliver to you, that the Lord Jesus in the night in which he was delivered up, took bread,
- 24** When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."
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.
and having given thanks, he brake, and said, `Take ye, eat ye, this is my body, that for you is being broken; this do ye -- to the remembrance of me.`

LiteralSpiritualPracticalMeaning

- 25** In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me."
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.
In like manner also the cup after the supping, saying, `This cup is the new covenant in my blood; this do ye, as often as ye may drink [it] -- to the remembrance of me;`
- 26** For as often as you eat this bread, and drink this cup, you proclaim the Lord's death until he comes.
For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.
for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye do shew forth - till he may come;
- 27** Therefore whoever eats this bread or drinks the Lord's cup in an unworthy manner, will be guilty of the body and the blood of the Lord.
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.
so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord:
- 28** But let a man examine himself, and so let him eat of the bread, and drink of the cup.
But let a man prove himself, and so let him eat of the bread, and drink of the cup.
and let a man be proving himself, and so of the bread let him eat, and of the cup let him drink;
- 29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Lord's body.
For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.
for he who is eating and drinking unworthily, judgment to himself he doth eat and drink -- not discerning the body of the Lord.

LiteralSpiritualPracticalMeaning

- 30** For this cause many among you are weak and sickly, and not a few sleep.
For this cause many among you are weak and sickly, and not a few sleep.
Because of this, among you many [are] weak and sickly, and sleep do many;
- 31** For if we discerned ourselves, we wouldn't be judged.
But if we discerned ourselves, we should not be judged.
for if ourselves we were discerning, we would not be being judged,
- 32** But when we are judged, we are punished by the Lord, that we may not be condemned with the world.
But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.
and being judged by the Lord, we are chastened, that with the world we may not be condemned;
- 33** Therefore, my brothers, when you come together to eat, wait one for another.
Wherefore, my brethren, when ye come together to eat, wait one for another.
so then, my brethren, coming together to eat, for one another wait ye;
- 34** But if anyone is hungry, let him eat at home, that your coming together may not be to judgment. The rest I will set in order whenever I come.
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.
and if any one is hungry, at home let him eat, that to judgment ye may not come together; and the rest, whenever I may come, I shall arrange.
- 1** Now concerning spiritual gifts, brothers, I don't want you to be ignorant.
Now concerning spiritual [gifts], brethren, I would not have you ignorant.
And concerning the spiritual things, brethren, I do not wish you to be ignorant;

LiteralSpiritualPracticalMeaning

- 2** You know that when you were Gentiles, you were led away to those mute idols, however you might be led.
Ye know that when ye were Gentiles [ye were] led away unto those dumb idols, howsoever ye might led.
ye have known that ye were nations, unto the dumb idols -- as ye were led -- being carried away;
- 3** Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.
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 the Holy Spirit.
wherefore, I give you to understand that no one, in the Spirit of God speaking, saith Jesus [is] anathema, and no one is able to say Jesus [is] Lord, except in the Holy Spirit.
- 4** Now there are various kinds of gifts, but the same Spirit.
Now there are diversities of gifts, but the same Spirit.
And there are diversities of gifts, and the same Spirit;
- 5** There are various kinds of service, and the same Lord.
And there are diversities of ministrations, and the same Lord.
and there are diversities of ministrations, and the same Lord;
- 6** There are various kinds of workings, but the same God, who works all things in all.
And there are diversities of workings, but the same God, who worketh all things in all.
and there are diversities of workings, and it is the same God -- who is working the all in all.
- 7** But to each one is given the manifestation of the Spirit for the profit of all.
But to each one is given the manifestation of the Spirit to profit withal.
And to each hath been given the manifestation of the Spirit for profit;

LiteralSpiritualPracticalMeaning

- 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;
For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:
for to one through the Spirit hath been given a word of wisdom, and to another a word of knowledge, according to the same Spirit;
- 9** to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;
to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;
and to another faith in the same Spirit, and to another gifts of healings in the same Spirit;
- 10** and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages.
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:
and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [divers] kinds of tongues; and to another interpretation of tongues:
- 11** But the one and the same Spirit works all of these, distributing to each one separately as he desires.
but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
and all these doth work the one and the same Spirit, dividing to each severally as he intendeth.
- 12** For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ.
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.
For, even as the body is one, and hath many members, and all the members of the one body, being many, are one body, so also [is] the Christ,

LiteralSpiritualPracticalMeaning

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 into one Spirit.

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.

for also in one Spirit we all to one body were baptized, whether Jews or Greeks, whether servants or freemen, and all into one Spirit were made to drink,

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

For the body is not one member, but many.

for also the body is not one member, but many;

15 If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body.

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.

if the foot may say, `Because I am not a hand, I am not of the body;` it is not, because of this, not of the body;

16 If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body.

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.

and if the ear may say, `Because I am not an eye, I am not of the body;` it is not, because of this, not of the body?

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

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

If the whole body [were] an eye, where the hearing? if the whole hearing, where the smelling?

LiteralSpiritualPracticalMeaning

- 18** But now God has set the members, each one of them, in the body, just as he desired.
But now hath God set the members each one of them in the body, even as it pleased him.
and now, God did set the members each one of them in the body, according as He willed,
- 19** If they were all one member, where would the body be?
And if they were all one member, where were the body?
and if all were one member, where the body?
- 20** But now they are many members, but one body.
But now they are many members, but one body.
and now, indeed, [are] many members, and one body;
- 21** The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."
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.
and an eye is not able to say to the hand, `I have no need of thee;` nor again the head to the feet, `I have no need of you.`
- 22** No, much rather, those members of the body which seem to be weaker are necessary.
Nay, much rather, those members of the body which seem to be more feeble are necessary:
But much more the members of the body which seem to be more infirm are necessary,
- 23** Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unrepresentable parts have more abundant propriety;
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;
and those that we think to be less honourable of the body, around these we put more abundant honour, and our unseemly things have seemliness more abundant,

LiteralSpiritualPracticalMeaning

- 24** whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part,
whereas our comely [parts] have no need: but God tempered the body together, giving more abundant honor to that [part] which lacked;
and our seemly things have no need; but God did temper the body together, to the lacking part having given more abundant honour,
- 25** that there should be no division in the body, but that the members should have the same care for one another.
that there should be no schism in the body; but [that] the members should have the same care one for another.
that there may be no division in the body, but that the members may have the same anxiety for one another,
- 26** When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.
And whether one member suffereth, all the members suffer with it; or [one] member is honored, all the members rejoice with it.
and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members;
- 27** Now you are the body of Christ, and members individually.
Now ye are the body of Christ, and severally members thereof.
and ye are the body of Christ, and members in particular.
- 28** God has set some in the assembly, first apostles, secondly prophets, thirdly teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages.
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.
And some, indeed, did God set in the assembly, first apostles, secondly prophets, thirdly teachers, afterwards powers, afterwards gifts of healings, helpings, governings, divers kinds of tongues;

LiteralSpiritualPracticalMeaning

- 29** Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?
 Are all apostles? are all prophets? are all teachers? are all [workers of] miracles?
 [are] all apostles? [are] all prophets? [are] all teachers? [are] all powers?
- 30** Do all have gifts of healings? Do all speak with various languages? Do all interpret?
 have all gifts of healings? do all speak with tongues? do all interpret?
 have all gifts of healings? do all speak with tongues? do all interpret?
- 31** But desire earnestly the best gifts. Moreover, I show a most excellent way to you.
 But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.
 and desire earnestly the better gifts; and yet a far excelling way do I shew to you:
- 1** If I speak with the languages of men and of angels, but don't have love, I have become sounding
 brass, or a clanging cymbal.
 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a
 clanging cymbal.
 If with the tongues of men and of messengers I speak, and have not love, I have become brass
 sounding, or a cymbal tinkling;
- 2** 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 don't have love, I am nothing.
 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, I am nothing.
 and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so
 as to remove mountains, and have not love, I am nothing;

LiteralSpiritualPracticalMeaning

- 3** If I bestow all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.
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.
and if I give away to feed others all my goods, and if I give up my body that I may be burned, and have not love, I am profited nothing.
- 4** Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud, Love suffereth long, [and] is kind; love envieth not; love vaunteth not itself, is not puffed up, The love is long-suffering, it is kind, the love doth not envy, the love doth not vaunt itself, is not puffed up,
- 5** doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil;
doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil,
- 6** doesn't rejoice in unrighteousness, but rejoices with the truth;
rejoiceth not in unrighteousness, but rejoiceth with the truth;
rejoiceth not over the unrighteousness, and rejoiceth with the truth;
- 7** bears all things, believes all things, hopes all things, endures all things.
beareth all things, believeth all things, hopeth all things, endureth all things.
all things it beareth, all it believeth, all it hopeth, all it endureth.
- 8** Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with.
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.
The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it shall become useless;

LiteralSpiritualPracticalMeaning

- 9** For we know in part, and we prophesy in part;
 For we know in part, and we prophesy in part;
 for in part we know, and in part we prophecy;
- 10** but when that which is complete has come, then that which is partial will be done away with.
 but when that which is perfect is come, that which is in part shall be done away.
 and when that which is perfect may come, then that which [is] in part shall become useless.
- 11** When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things.
 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.
 When I was a babe, as a babe I was speaking, as a babe I was thinking, as a babe I was reasoning, and when I have become a man, I have made useless the things of the babe;
- 12** For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known.
 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.
 for we see now through a mirror obscurely, and then face to face; now I know in part, and then I shall fully know, as also I was known;
- 13** But now remain faith, hope, and love: these three. The greatest of these is love.
 But now abideth faith, hope, love, these three; and the greatest of these is love.
 and now there doth remain faith, hope, love -- these three; and the greatest of these [is] love.
- 1** Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy.
 Follow after love; yet desire earnestly spiritual [gifts], but rather that ye may prophesy.
 Pursue the love, and seek earnestly the spiritual things, and rather that ye may prophecy,

LiteralSpiritualPracticalMeaning

- 2** For he who speaks in another language speaks not to men, but to God; for no one understands; but in the spirit he speaks mysteries.
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.
for he who is speaking in an [unknown] tongue -- to men he doth not speak, but to God, for no one doth hearken, and in spirit he doth speak secrets;
- 3** But he who prophesies speaks to men for their edification, exhortation, and consolation.
But he that prophesieth speaketh unto men edification, and exhortation, and consolation.
and he who is prophesying to men doth speak edification, and exhortation, and comfort;
- 4** He who speaks in another language edifies himself, but he who prophesies edifies the assembly.
He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church.
he who is speaking in an [unknown] tongue, himself doth edify, and he who is prophesying, an assembly doth edify;
- 5** Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.
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.
and I wish you all to speak with tongues, and more that ye may prophecy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the assembly may receive edification.
- 6** But now, brethren, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?
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?
And now, brethren, if I may come unto you speaking tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophesying, or in teaching?

LiteralSpiritualPracticalMeaning

- 7** Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped?
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?
yet the things without life giving sound -- whether pipe or harp -- if a difference in the sounds they may not give, how shall be known that which is piped or that which is harped?
- 8** For if the trumpet gave an uncertain voice, who would prepare himself for war?
For if the trumpet give an uncertain voice, who shall prepare himself for war?
for if also an uncertain sound a trumpet may give, who shall prepare himself for battle?
- 9** So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.
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.
so also ye, if through the tongue, speech easily understood ye may not give -- how shall that which is spoken be known? for ye shall be speaking to air.
- 10** There are, it may be, so many kinds of voices in the world, and none of them is without meaning.
There are, it may be, so many kinds of voices in the world, and no [kind] is without signification.
There are, it may be, so many kinds of voices in the world, and none of them is unmeaning,
- 11** If then I don't know the meaning of the voice, I would be to him who speaks a foreigner, and he who speaks will be a foreigner to me.
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.
if, then, I do not know the power of the voice, I shall be to him who is speaking a foreigner, and he who is speaking, is to me a foreigner;

LiteralSpiritualPracticalMeaning

- 12** So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.
So also ye, since ye are zealous of spiritual [gifts], seek that ye may abound unto the edifying of the church.
so also ye, since ye are earnestly desirous of spiritual gifts, for the building up of the assembly seek that ye may abound;
- 13** Therefore let him who speaks in another language pray that he may interpret.
Wherefore let him that speaketh in a tongue pray that he may interpret.
wherefore he who is speaking in an [unknown] tongue -- let him pray that he may interpret;
- 14** For if I pray in another language, my spirit prays, but my understanding is unfruitful.
For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.
for if I pray in an [unknown] tongue, my spirit doth pray, and my understanding is unfruitful.
- 15** What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.
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.
What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding;
- 16** Else if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say?
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?
since, if thou mayest bless with the spirit, he who is filling the place of the unlearned, how shall he say the Amen at thy giving of thanks, since what thou dost say he hath not known?

LiteralSpiritualPracticalMeaning

- 17** For you most assuredly give thanks well, but the other person is not built up.
For thou verily givest thanks well, but the other is not edified.
for thou, indeed, dost give thanks well, but the other is not built up!
- 18** I thank my God, I speak with other languages more than you all.
I thank God, I speak with tongues more than you all:
I give thanks to my God -- more than you all with tongues speaking --
- 19** However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.
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.
but in an assembly I wish to speak five words through my understanding, that others also I may instruct, rather than myriads of words in an [unknown] tongue.
- 20** Brothers, don't be children in mind, yet in malice be babies, but in mind be men.
Brethren, be not children in mind: yet in malice be ye babes, but in mind be men.
Brethren, become not children in the understanding, but in the evil be ye babes, and in the understanding become ye perfect;
- 21** In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."
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.
in the law it hath been written, that, `With other tongues and with other lips I will speak to this people, and not even so will they hear Me, saith the Lord;`

LiteralSpiritualPracticalMeaning

- 22** Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe.
 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.
 so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophesy [is] not for the unbelieving, but for the believing,
- 23** If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy?
 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?
 If, therefore, the whole assembly may come together, to the same place, and all may speak with tongues, and there may come in unlearned or unbelievers, will they not say that ye are mad?
- 24** But if all prophesy, and someone unbelieving or unlearned comes in, he is reprov'd by all, and he is judged by all.
 But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all;
 and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discern'd by all,
- 25** And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.
 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.
 and so the secrets of his heart become manifest, and so having fallen upon [his] face, he will bow before God, declaring that God really is among you.
- 26** What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up.
 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.
 What then is it, brethren? whenever ye may come together, each of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation? let all things be for building up;

LiteralSpiritualPracticalMeaning

- 27** If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret.
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:
if an [unknown] tongue any one do speak, by two, or at the most, by three, and in turn, and let one interpret;
- 28** But if there is no interpreter, let him keep silence in the assembly, and let him speak to himself, and to God.
but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
and if there may be no interpreter, let him be silent in an assembly, and to himself let him speak, and to God.
- 29** Let the prophets speak, two or three, and let the others discern.
And let the prophets speak [by] two or three, and let the others discern.
And prophets -- let two or three speak, and let the others discern,
- 30** But if a revelation is made to another sitting by, let the first keep silence.
But if a revelation be made to another sitting by, let the first keep silence.
and if to another sitting [anything] may be revealed, let the first be silent;
- 31** For you all can prophesy one by one, that all may learn, and all may be exhorted.
For ye all can prophesy one by one, that all may learn, and all may be exhorted;
for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted,
- 32** The spirits of the prophets are subject to the prophets,
and the spirits of the prophets are subject to the prophets;
and the spiritual gift of prophets to prophets are subject,

LiteralSpiritualPracticalMeaning

- 33** for God is not a God of confusion, but of peace. As in all the assemblies of the saints,
for God is not [a God] of confusion, but of peace. As in all the churches of the saints,
for God is not [a God] of tumult, but of peace, as in all the assemblies of the saints.
- 34** let your women keep silence in the assemblies, for it is not permitted for them to speak; but let them be in subjection, as the Law also says.
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.
Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith;
- 35** If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly.
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.
and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.
- 36** What? Was it from you that the word of God went forth? Or did it come to you alone?
What? was it from you that the word of God went forth? or came it unto you alone?
From you did the word of God come forth? or to you alone did it come?
- 37** If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord.
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 commandment of the Lord.
if any one doth think to be a prophet, or spiritual, let him acknowledge the things that I write to you - that of the Lord they are commands;

LiteralSpiritualPracticalMeaning

38 But if anyone is ignorant, let him be ignorant.
But if any man is ignorant, let him be ignorant.
and if any one is ignorant -- let him be ignorant;

39 Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages.
Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.
so that, brethren, earnestly desire to prophesy, and to speak with tongues do not forbid;

40 Let all things be done decently and in order.
But let all things be done decently and in order.
let all things be done decently and in order.

1 Now I declare to you, brothers, the gospel which I preached to you, which also you received, in which you also stand,
Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,
And I make known to you, brethren, the good news that I proclaimed to you, which also ye did receive, in which also ye have stood,

2 by which also you are saved, if you hold firmly the word which I preached to you -- unless you believed in vain.
by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain.
through which also ye are being saved, in what words I proclaimed good news to you, if ye hold fast, except ye did believe in vain,

LiteralSpiritualPracticalMeaning

- 3** For I delivered to you first of all that which also I received: that Christ died for our sins according to the scriptures,
For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures;
for I delivered to you first, what also I did receive, that Christ died for our sins, according to the Writings,
- 4** that he was buried, that he was raised on the third day according to the Scriptures,
and that he was buried; and that he hath been raised on the third day according to the scriptures;
and that he was buried, and that he hath risen on the third day, according to the Writings,
- 5** and that he appeared to Cephas, then to the twelve.
and that he appeared to Cephas; then to the twelve;
and that he appeared to Cephas, then to the twelve,
- 6** Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep.
then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;
afterwards he appeared to above five hundred brethren at once, of whom the greater part remain till now, and certain also did fall asleep;
- 7** Then he appeared to James, then to all the apostles,
then he appeared to James; then to all the apostles;
afterwards he appeared to James, then to all the apostles.
- 8** and last of all, as to the child born at the wrong time, he appeared to me also.
and last of all, as to the [child] untimely born, he appeared to me also.
And last of all -- as to the untimely birth -- he appeared also to me,

LiteralSpiritualPracticalMeaning

- 9** For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God.
For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
for I am the least of the apostles, who am not worthy to be called an apostle, because I did persecute the assembly of God,
- 10** But by the grace of God I am what I am. His grace which was bestowed on me was not found vain, but I worked more than all of them; yet not I, but the grace of God which was with me.
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. and by the grace of God I am what I am, and His grace that [is] towards me came not in vain, but more abundantly than they all did I labour, yet not I, but the grace of God that [is] with me;
- 11** Whether then it is I or they, so we preach, and so you believed.
Whether then [it be] I or they, so we preach, and so ye believed.
whether, then, I or they, so we preach, and so ye did believe.
- 12** Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?
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?
And if Christ is preached, that out of the dead he hath risen, how say certain among you, that there is no rising again of dead persons?
- 13** But if there is no resurrection of the dead, neither has Christ been raised.
But if there is no resurrection of the dead, neither hath Christ been raised:
and if there be no rising again of dead persons, neither hath Christ risen;

LiteralSpiritualPracticalMeaning

- 14** If Christ has not been raised, then our preaching is in vain, and your faith also is in vain.
and if Christ hath not been raised, then is our preaching vain, your faith also is vain.
and if Christ hath not risen, then void [is] our preaching, and void also your faith,
- 15** Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised.
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.
and we also are found false witnesses of God, because we did testify of God that He raised up the Christ, whom He did not raise if then dead persons do not rise;
- 16** For if the dead aren't raised, neither has Christ been raised.
For if the dead are not raised, neither hath Christ been raised:
for if dead persons do not rise, neither hath Christ risen,
- 17** If Christ has not been raised, your faith is vain; you are still in your sins.
and if Christ hath not been raised, your faith is vain; ye are yet in your sins.
and if Christ hath not risen, vain is your faith, ye are yet in your sins;
- 18** Then they also who are fallen asleep in Christ have perished.
Then they also that are fallen asleep in Christ have perished.
then, also, those having fallen asleep in Christ did perish;
- 19** If we have only hoped in Christ in this life, we are of all men most pitiable.
If we have only hoped in Christ in this life, we are of all men most pitiable.
if in this life we have hope in Christ only, of all men we are most to be pitied.

LiteralSpiritualPracticalMeaning

- 20** But now Christ has been raised from the dead. He became the first fruits of those who are asleep.
But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
And now, Christ hath risen out of the dead -- the first-fruits of those sleeping he became,
- 21** For since death came by man, the resurrection of the dead also came by man.
For since by man [came] death, by man [came] also the resurrection of the dead.
for since through man [is] the death, also through man [is] a rising again of the dead,
- 22** For as in Adam all die, so also in Christ all will be made alive.
For as in Adam all die, so also in Christ shall all be made alive.
for even as in Adam all die, so also in the Christ all shall be made alive,
- 23** But each in his own order: Christ the first fruits, then those who are Christ`s, at his coming.
But each in his own order: Christ the firstfruits; then they that are Christ`s, at his coming.
and each in his proper order, a first-fruit Christ, afterwards those who are the Christ`s, in his presence,
- 24** Then the end comes, when he will deliver up the kingdom to God, even the Father; when he will have abolished all rule and all authority and power.
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.
then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power --
- 25** For he must reign until he has put all his enemies under his feet.
For he must reign, till he hath put all his enemies under his feet.
for it behoveth him to reign till he may have put all the enemies under his feet --

LiteralSpiritualPracticalMeaning

- 26** The last enemy that will be abolished is death.
The last enemy that shall be abolished is death.
the last enemy is done away -- death;
- 27** For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him.
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.
for all things He did put under his feet, and, when one may say that all things have been subjected, [it is] evident that He is excepted who did subject the all things to him,
- 28** When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.
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.
and when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all.
- 29** Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead?
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?
Seeing what shall they do who are baptized for the dead, if the dead do not rise at all? why also are they baptized for the dead?
- 30** Why do we also stand in jeopardy every hour?
Why do we also stand in jeopardy every hour?
why also do we stand in peril every hour?

LiteralSpiritualPracticalMeaning

- 31** I die daily, by your boasting which I have in Christ Jesus our Lord.
I protest by that glorifying in you, brethren, which I have in Christ Jesus our Lord, I die daily.
Every day do I die, by the glorying of you that I have in Christ Jesus our Lord:
- 32** If I fought with animals at Ephesus like men, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."
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 we die.
if after the manner of a man with wild beasts I fought in Ephesus, what the advantage to me if the dead do not rise? let us eat and drink, for to-morrow we die!
- 33** Don't be deceived! "Evil companionships corrupt good morals."
Be not deceived: Evil companionships corrupt good morals.
Be not led astray; evil communications corrupt good manners;
- 34** Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame.
Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak [this] to move you to shame.
awake up, as is right, and sin not; for certain have an ignorance of God; for shame to you I say [it].
- 35** But some one will say, "How are the dead raised?" and, "With what kind of body do they come?"
But some one will say, How are the dead raised? and with what manner of body do they come?
But some one will say, How do the dead rise?
- 36** You foolish one, that which you yourself sow is not made alive unless it dies.
Thou foolish one, that which thou thyself sowest is not quickened except it die:
unwise! thou -- what thou dost sow is not quickened except it may die;

LiteralSpiritualPracticalMeaning

- 37** That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind.
 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;
 and that which thou dost sow, not the body that shall be dost thou sow, but bare grain, it may be of wheat, or of some one of the others,
- 38** But God gives it a body even as it pleased him, and to each seed a body of its own.
 but God giveth it a body even as it pleased him, and to each seed a body of its own.
 and God doth give to it a body according as He willed, and to each of the seeds its proper body.
- 39** All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds.
 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.
 All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds;
- 40** There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.
 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the [glory] of the terrestrial is another.
 and [there are] heavenly bodies, and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly;
- 41** There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.
 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.
 one glory of sun, and another glory of moon, and another glory of stars, for star from star doth differ in glory.

LiteralSpiritualPracticalMeaning

- 42** So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.
So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
So also [is] the rising again of the dead: it is sown in corruption, it is raised in incorruption;
- 43** It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.
it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:
it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;
- 44** It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.
it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual [body].
it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;
- 45** So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.
So also it is written, The first man Adam became a living soul. The last Adam [became] a life-giving spirit.
so also it hath been written, `The first man Adam became a living creature,` the last Adam [is] for a life-giving spirit,
- 46** However that which is spiritual isn't first, but that which is natural, then that which is spiritual.
Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.
but that which is spiritual [is] not first, but that which [was] natural, afterwards that which [is] spiritual.
- 47** The first man is of the earth, made of dust. The second man is the Lord from heaven.
The first man is of the earth, earthy: the second man is of heaven.
The first man [is] out of the earth, earthy; the second man [is] the Lord out of heaven;

LiteralSpiritualPracticalMeaning

- 48** As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.
As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.
as [is] the earthy, such [are] also the earthy; and as [is] the heavenly, such [are] also the heavenly;
- 49** As we have borne the image of those made of dust, let`s also bear the image of the heavenly.
And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
and, according as we did bear the image of the earthy, we shall bear also the image of the heavenly.
- 50** Now I say this, brothers, that flesh and blood can`t inherit the kingdom of God; neither does corruption inherit incorruption.
Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption;
- 51** Behold, I tell you a mystery. We will not all sleep, but we will all be changed,
Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed,
lo, I tell you a secret; we indeed shall not all sleep, and we all shall be changed;
- 52** in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.
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.
in a moment, in the twinkling of an eye, in the last trumpet, for it shall sound, and the dead shall be raised incorruptible, and we -- we shall be changed:

LiteralSpiritualPracticalMeaning

- 53** For this corruptible must put on incorruption, and this mortal must put on immortality.
For this corruptible must put on incorruption, and this mortal must put on immortality.
for it behoveth this corruptible to put on incorruption, and this mortal to put on immortality;
- 54** But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."
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.
and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, `The Death was swallowed up -- to victory;
- 55** "Death, where is your sting? Hades, where is your victory?"
O death, where is thy victory? O death, where is thy sting?
where, O Death, thy sting? where, O Hades, thy victory?
- 56** The sting of death is sin, and the power of sin is the law.
The sting of death is sin; and the power of sin is the law:
and the sting of the death [is] the sin, and the power of the sin the law;
- 57** But thanks be to God, who gives us the victory through our Lord Jesus Christ.
but thanks be to God, who giveth us the victory through our Lord Jesus Christ.
and to God -- thanks, to Him who is giving us the victory through our Lord Jesus Christ;
- 58** Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.
Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.
so that, my brethren beloved, become ye stedfast, unmovable, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord.

LiteralSpiritualPracticalMeaning

- 1** Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.
Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.
And concerning the collection that [is] for the saints, as I directed to the assemblies of Galatia, so also ye -- do ye;
- 2** On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come.
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.
on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made;
- 3** When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem:
and whenever I may come, whomsoever ye may approve, through letters, these I will send to carry your favour to Jerusalem;
- 4** If it is appropriate for me to go also, they will go with me.
and if it be meet for me to go also, they shall go with me.
and if it be meet for me also to go, with me they shall go.
- 5** But I will come to you when I have passed through Macedonia, for I am passing through Macedonia. But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia;
And I will come unto you, when I pass through Macedonia -- for Macedonia I do pass through --

LiteralSpiritualPracticalMeaning

- 6** But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go.
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.
and with you, it may be, I will abide, or even winter, that ye may send me forward whithersoever I go,
- 7** For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits.
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.
for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the Lord may permit;
- 8** But I will stay at Ephesus until Pentecost,
But I will tarry at Ephesus until Pentecost;
and I will remain in Ephesus till the Pentecost,
- 9** for a great and effective door has opened to me, and there are many adversaries.
for a great door and effectual is opened unto me, and there are many adversaries.
for a door to me hath been opened -- great and effectual -- and withstanders [are] many.
- 10** Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do.
Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do:
And if Timotheus may come, see that he may become without fear with you, for the work of the Lord he doth work, even as I,

LiteralSpiritualPracticalMeaning

- 11** Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.
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.
no one, then, may despise him; and send ye him forward in peace, that he may come to me, for I expect him with the brethren;
- 12** But concerning Apollos, the brother, I begged him much to come to you with the brothers; and it was not all his desire to come now; but he will come when he has an opportunity.
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.
and concerning Apollos our brother, much I did entreat him that he may come unto you with the brethren, and it was not at all [his] will that he may come now, and he will come when he may find convenient.
- 13** Watch! Stand firm in the faith! Be men! Be strong!
Watch ye, stand fast in the faith, quit you like men, be strong.
Watch ye, stand in the faith; be men, be strong;
- 14** Let all that you do be done in love.
Let all that ye do be done in love.
let all your things be done in love.
- 15** Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister to the saints),
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),
And I entreat you, brethren, ye have known the household of Stephanas, that it is the first-fruit of Achaia, and to the ministration to the saints they did set themselves --

LiteralSpiritualPracticalMeaning

- 16** that you also be in subjection to such, and to everyone who helps in the work and labors.
that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth.
that ye also be subject to such, and to every one who is working with [us] and labouring;
- 17** I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied.
And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied.
and I rejoice over the presence of Stephanas, and Fortunatus, and Achaicus, because the lack of you did these fill up;
- 18** For they refreshed my spirit and yours. Therefore acknowledge those who are like that.
For they refreshed my spirit and yours: acknowledge ye therefore them that are such.
for they did refresh my spirit and yours; acknowledge ye, therefore, those who [are] such.
- 19** The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.
The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house.
Salute you do the assemblies of Asia; salute you much in the Lord do Aquilas and Priscilla, with the assembly in their house;
- 20** All the brothers greet you. Greet one another with a holy kiss.
All the brethren salute you. Salute one another with a holy kiss.
salute you do all the brethren; salute ye one another in an holy kiss.
- 21** This greeting is by me, Paul, with my own hand.
The salutation of me Paul with mine own hand.
The salutation of [me] Paul with my hand;

LiteralSpiritualPracticalMeaning

- 22** If any man doesn't love the Lord Jesus Christ, let him be accursed. Come, Lord!
If any man loveth not the Lord, let him be anathema. Maranatha.
if any one doth not love the Lord Jesus Christ -- let him be anathema! The Lord hath come!
- 23** The grace of the Lord Jesus Christ be with you.
The grace of the Lord Jesus Christ be with you.
The grace of the Lord Jesus Christ [is] with you;
- 24** My love to all of you in Christ Jesus. Amen.
My love be with you all in Christ Jesus. Amen.
my love [is] with you all in Christ Jesus. Amen.