

THE FIRST EPISTLE
of PAUL to the
CORINTHIANS

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul, called apostle of Jesus Christ, by the will of God, and Sosthenes, brother,

1:2 to the church of God that is at Corinth, to them that be hallowed in Christ Jesus, and called saints, with all that inwardly call the name of our Lord Jesus Christ, in each place of them and of ours,

1:3 grace to you and peace of God, our Father, and of the Lord Jesus Christ.

1:4 I do thankings to my God evermore for you, in the grace of God that is given to you in Christ Jesus.

1:5 For in all things ye be made rich in him, in each word, and in each knowing [and in each knowing, *or science*],

1:6 as the witnessing of Christ is confirmed in you;

1:7 so that nothing fail to you in any grace, that abide the showing of our Lord Jesus Christ [abiding the revelation, *or showing*, of our Lord Jesus Christ];

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Chapter 1

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

1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

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

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

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

1:6 Even as the testimony of Christ was confirmed in you:

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

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1:8 which also shall confirm you into the end without crime [which also shall confirm you till into the end without crime, *or great sin*], in the day of the coming of our Lord Jesus Christ.

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

1:9 A true God [Forsooth God is true], by whom ye be called into the fellowship of his Son Jesus Christ our Lord.

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

1:10 But, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all say the same thing, and that dissensions be not among you [and that schisms, *or divisions, dissensions, or discords*, be not among you]; but be ye perfect in the same wit, and in the same knowing.

1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

1:11 For, my brethren, it is told to me of them that be at Chloe's, that strives be among you.

1:11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

1:12 And I say that, that each of you saith, For I am of Paul, and I *am* of Apollos, and I *am* of Cephas, but I *am* of Christ. [Forsooth I say this thing, that each of you saith, Forsooth I am of Paul, forsooth I of Apollos, truly I of Cephas, *that is, Peter*, forsooth I of Christ.]

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

1:13 Whether Christ is parted? whether Paul was crucified for you, either ye be baptized in the name of Paul [or be ye baptized in the name of Paul]?

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

1:14 I do thankings to my God [I do thankings to God], that I baptized none of you, but Crispus and Gaius;

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

1:15 lest any man say, that ye be

1:15 Lest any should say that I had

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baptized in my name.

baptized in mine own name.

1:16 And I baptized also the house of Stephanas, but I know not, that I baptized any other [if I baptized any other].

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

1:17 For Christ sent me not to baptize, but to preach the gospel; not in wisdom of word, that the cross of Christ be not voided away.

1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1:18 For the word of the cross is folly to them that perish; but to them that be made safe, that is to say, to us, it is the virtue of God.

1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1:19 For it is written, I shall destroy the wisdom of wise men [I shall lose the wisdom of wise men], and I shall reprove the prudence of prudent men.

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

1:20 Where is the wise man? where is the wise lawyer [where is the writer, *or man of law*]? where is the purchaser of this world? Whether God hath not made the wisdom of this world fond [Whether God hath not made the wisdom of this world foolish]?

1:20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

1:21 For the world in wisdom of God knew not God by wisdom [For why for in the wisdom of God the world knew not God by wisdom], it pleased to God, by [the] folly of preaching, to make them safe that believed.

1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1:22 For Jews seek signs, and Greeks seek wisdom;

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

1:23 but we preach Christ crucified, to Jews cause of stumbling [to Jews soothly offence], and to heathen men folly;

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

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1:24 but to those Jews and Greeks that be called, *we preach* Christ the virtue of God and the wisdom of God. [forsooth to them called, Jews and Greeks, Christ the virtue of God, and the wisdom of God.]

1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1:25 For that that is folly thing of God, is wiser than men; and that that is the feeble thing of God [and that that is the sick thing, *or frail*, of God], is stronger than men.

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

1:26 But, brethren, see ye your calling [Forsooth, see ye your calling, brethren]; for not many wise men after the flesh, not many mighty, not many noble.

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

1:27 But God chose those things that be fond of the world, to confound wise men; and God chose the feeble things of the world, to confound the strong things; [But God chose those things that be foolish of the world, that he confound wise men; and God chose the sick things, *or frail*, of the world, that he confound the strong things;]

1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1:28 and God chose the un noble things and despicable things of the world, and those things that be not, to destroy those things that be;

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

1:29 that each man have not glory in his sight. [that each flesh, *or man*, glory not in his sight.]

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

1:30 But of him ye be in Christ Jesus, which is made of God to us wisdom, and rightwiseness, and holiness, and again-buying;

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

1:31 that, as it is written, He that

1:31 That, according as it is written,

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glorieth, have glory in the Lord [He that glorieth, glory in the Lord].

He that glorieth, let him glory in the Lord.

Chapter 2

Chapter 2

2:1 And I, brethren, when I came to you, came not in the highness of word, either of wisdom [or of wisdom], telling to you the witnessing of Christ.

2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2:2 For I deemed not [in] me to know any thing among you, but Christ Jesus, and him crucified.

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

2:3 And I in frailty, and dread, and in much trembling, was among you; [And I in sickness, and dread, and much trembling, was with you;]

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

2:4 and my word and my preaching was not in subtly stirring words of man's wisdom, but in showing of Spirit and of virtue;

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

2:5 that your faith be not in the wisdom of men, but in the virtue of God.

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

2:6 For we speak wisdom among perfect men, but not wisdom of this world, neither of princes of this world, that be destroyed;

2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

2:7 but we speak the wisdom of God in mystery, which wisdom is hid; which *wisdom* God before-ordained before worlds into our glory [the which God before-ordained before worlds into our glory],

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

2:8 which none of the princes of this world knew; for if they had known, they

2:8 Which none of the princes of this world knew: for had they known *it*, they

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should never have crucified the Lord of glory.

would not have crucified the Lord of glory.

2:9 But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed to them that love him [what things God made ready before to them that love him];

2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

2:10 but God showed to us by his Spirit. For why the Spirit searcheth all things, yea, the deep things of God.

2:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2:11 And who of men knoweth, what things be of man, but the spirit of man that is in him? So [and] what things be of God, no man knoweth, but the Spirit of God.

2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2:12 And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God.

2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

2:13 Which things we speak also, not in wise words of man's wisdom, but in the doctrine of the Spirit, and make a likeness of spiritual things to ghostly men. [The which things we speak, not in taught words of man's wisdom, but in doctrine of the Spirit, comparisioning spiritual things to ghostly men.]

2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

2:14 For a beastly man perceiveth not those things that be of the Spirit of God; for it is folly to him, and he may not understand, for it is examined ghostly [for it is examined, *or assayed*, ghostly].

2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

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2:15 But a spiritual man deemeth all things, and he is deemed of no man.

2:16 As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ.

Chapter 3

3:1 And I, brethren, might not speak to you as to spiritual men, but as to fleshly *men* [but as to fleshly]; as to little children in Christ,

3:2 I gave to you milk to drink, not meat; for ye might not yet *understand*, neither ye be able to now [but neither now soothly ye be able],

3:3 for yet ye be fleshly. For while envy and strife is among you, whether ye be not fleshly, and ye go after man?

3:4 For when some saith, I am of Paul, and another, But I am of Apollos [another forsooth, I am of Apollos], whether ye be not [*fleshly*] men?

3:5 What therefore is Apollos, and what Paul? They be ministers of him, to whom ye have believed; and to each man as God hath given.

3:6 I planted, Apollos moisted [Apollos watered, *or moisted*], but God gave increasing.

3:7 Therefore [And so] neither he that planteth is any thing, neither he that moisteth, but God that giveth

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

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

Chapter 3

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

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

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

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

3:5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

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

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

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increasing.

3:8 And he that planteth, and he that moisteth, be one; and each shall take his own meed, after his travail.

3:9 For we be the helpers of God; ye be the earth-tilling of God, ye be the building of God.

3:10 After the grace of God that is given to me, as a wise master carpenter I setted the fundament [I set the fundament]; and another buildeth above. But each man see, how he buildeth above [how and what things he buildeth upon].

3:11 For no man may set another fundament, except that that is set [besides that that is set], which is Christ Jesus.

3:12 For if any man buildeth over this fundament, gold, silver, precious stones, sticks, hay, or stubble, [Forsooth if any man build upon this fundament, gold, silver, precious stones, sticks, hay, stubble,]

3:13 every man's work shall be open; for the day of the Lord shall declare, for it shall be showed in fire; the fire shall prove the work of each man, what manner work it is [what manner it is].

3:14 If the work of any man dwell still, which he builded above [which he builded upon], he shall receive meed.

3:15 If any man's work burn, he shall suffer harm [If any man's work shall burn, he

increase.

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

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

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

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

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

3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

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

3:15 If any man's work shall be burned, he shall suffer loss: but he

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shall suffer impairing]; but he shall be safe, so nevertheless as by fire.

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

3:17 And if any [man] defouleth the temple of God, God shall destroy him [God shall lose him]; for the temple of God is holy, which ye be.

3:18 No man deceive himself. If any man among you is seen to be wise in this world, be he made a fool, that he be wise.

3:19 For the wisdom of this world is folly with God; for it is written, I shall catch wise men in their fell wisdom [I shall catch wise men in their fell wisdom, *or subtle guile*];

3:20 and again, The Lord knoweth the thoughts of wise men, for those be vain [for they be vain].

3:21 Therefore no man have glory in men [And so no man glory in men]. For all things be yours,

3:22 either Paul, either Apollos, either Cephas, either the world, either life, either death, either things present, either things to coming [either things to come]; for all things be yours,

3:23 and ye *be* of Christ, and Christ *is* of God.

Chapter 4

4:1 So a man guess us [So a man guess,

himself shall be saved; yet so as by fire.

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

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

3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

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

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

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

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

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

Chapter 4

4:1 Let a man so account of us, as of

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or deem, us], as ministers of Christ, and dispensers of the mysteries of God.

the ministers of Christ, and stewards of the mysteries of God.

4:2 Now it is sought here among the dispensers, that a man be found true.

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

4:3 And to me it is for the least thing, that I be deemed of you, or of man's day; but neither I deem myself.

4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4:4 For I am nothing over-trusting to myself, but not in this thing I am justified [Soothly I am nothing guilty to myself, but not in this thing am I justified]; for he that deemeth me, is the Lord.

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

4:5 Therefore do not ye deem before the time, till that the Lord come, which shall lighten [alighten] the hid things of darknesses, and shall show the counsels of hearts; and then praising shall be to each man of God.

4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

4:6 And, brethren, I have transfigured these things into me and into Apollos, for you; that in us ye learn, lest over that it is written, one against another be blown with pride for another. [+Soothly, brethren, this thing I have transfigured into me and into Apollos for you; that in us ye learn, lest over that that is written, one against another be in-blown with pride for another *man*.]

4:6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

4:7 Who deemeth thee? And what hast thou, that thou hast not received? And if thou hast received, what gloriest thou, as thou haddest not received?

4:7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received *it*?

4:8 Now ye be filled [Now ye be full-

4:8 Now ye are full, now ye are rich,

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filled], now ye be made rich; ye reign without us; and I would that ye reign, that also we reign with you.

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

4:9 And I guess, that God showed us the last apostles, as those that be sent to the death [Soothly I ween, that God showed us the last apostles, as made ready to death]; for we be made a spectacle to the world, and to angels, and to men.

4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

4:10 We fools for Christ, but ye prudent in Christ; we frail [we sick], but ye strong; ye noble, but we unnoble.

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

4:11 Till into this hour we hunger, and thirst, and be naked, and be smitten with buffets, and we be unstable [and we be unstable, *moving from place to place*],

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

4:12 and we travail working with our hands; we be cursed, and we bless; we suffer persecution, and we abide long [and we sustain, *or abide long*];

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

4:13 we be blasphemed, and we beseech; as cleansings of this world we be made the out-casting [we be made the parings, *or out-castings*,] of all things till yet.

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

4:14 I write not these things, that I confound you, but I warn you as my most dear-worthy sons.

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

4:15 For why if ye have ten thousand of under-masters in Christ, but not many fathers; for in Christ Jesus I have engendered you by the gospel [for why in Christ Jesus I have gendered you by the gospel].

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

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4:16 Therefore, brethren, I pray you [Therefore I pray you], be ye followers of me, as I of Christ.

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

4:17 Therefore I sent to you Timothy, which is my most dear-worthy son, and faithful in the Lord, which shall teach you my ways [which shall admonish you, *or teach*, my ways], that be in Christ Jesus; as I teach every where in each church.

4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

4:18 As though I should not come to you, so some be blown with pride [so some be in-blown *with pride*];

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

4:19 but I shall come to you soon, if God will; and I shall know not the word of them that be blown with pride [that be in-blown *with pride*], but the virtue.

4:19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

4:20 For the realm of God is not in word, but in virtue.

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

4:21 What will ye? Shall I come to you in a rod, or in charity, and in a spirit of mildness?

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

Chapter 5

Chapter 5

5:1 Yet all manner of fornication is heard among you, and such fornication, which is not among heathen men, so that some man have the wife of his father [so that one man have the wife of his father].

5:1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

5:2 And ye be swollen with pride [And ye be blown *with pride*], and not more had wailing, that he that did this work, be taken away from the middle of you.

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

5:3 And I absent in body [Soothly I

5:3 For I verily, as absent in body,

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absent in body], but present in spirit, now have deemed as present him that hath thus wrought,

but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

5:4 when ye be gathered together in the name of our Lord Jesus Christ, and my spirit, with the virtue of the Lord Jesus,

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

5:5 to betake such a man to Satan, into the perishing of flesh, that the spirit be safe in the day of our Lord Jesus Christ.

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

5:6 Your glorying is not good. Know ye not, that a little sourdough impaireth all the gobbet [that a little sourdough corrupteth all the gobbet]?

5:6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

5:7 Cleanse ye out the old sourdough, that ye be new sprinkling together, as ye be therf. For Christ offered is our pask. [Cleanse ye out old sourdough, that ye be new sprinkling together, as ye be therf, *or without souring*. Forsooth Christ is offered our pask.]

5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

5:8 Therefore eat we, not in old sourdough, neither in sourdough of malice and waywardness, but in therf things of clearness and of truth [of clearness and truth].

5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

5:9 I wrote to you in an epistle, that ye be not mixed with lechers, [I wrote to you in an epistle, that ye be not mingled, *or commune not*, with lechers,]

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

5:10 not with lechers of this world, nor *with* covetous men, nor raveners, nor with men serving to maumets

5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with

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[⁺soothly not with lechers of this world, or with covetous men, or raveners, or with men serving to idols], else ye should have gone out of this world.

5:11 But now I have written to you, that ye be not mixed [Now soothly I wrote to you, to be not mingled, *or commune not with such*]. If he that is named a brother among you, and is a lecher, or covetous, or serving to idols, or a curser, or full of drunkenness, or a ravener, to take no meat with such [with such neither to take meat].

5:12 For what *is* it to me to deem of them that be withoutforth? Whether ye deem not of things that be withinforth? [Forsooth what to me to deem of them that be withoutforth. Whether ye deem not of them that be withinforth?]

5:13 For God shall deem them that be withoutforth. Do ye away evil from yourselves.

Chapter 6

6:1 Dare any of you that hath a cause against another, be deemed at wicked men, and not at holy men? [Dare any of you, having a cause against another, be deemed at wicked men, and not at saints, *or holy men?*]

6:2 Whether ye know not, that saints shall deem this world? And if the world shall be deemed by you, be ye unworthy to deem the least things?

6:3 Know ye not, that we shall deem angels? how much more worldly things?

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idolaters; for then must ye needs go out of the world.

5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

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

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

Chapter 6

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

6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

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

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6:4 Therefore if ye have worldly dooms, ordain ye those contemptible men [ordain ye those contemptible men, *or of little reputation*], that be in the church, to deem.

6:5 I say to make you ashamed. So there is not any wise man, that may deem betwixt a brother and his brother; [I say to your shame. So there is not any wise man, that may deem between a brother and his brother;]

6:6 but brother with brother striveth in doom, and that among unfaithful men.

6:7 And now trespass is always among you [Now forsooth trespass is all-gates in you], for ye have dooms among you. Why rather take ye not wrong? why rather suffer ye not deceit [why not more suffer ye fraud, *or deceit*]?

6:8 But also ye do wrong, and do fraud [and defraud], and that to brethren.

6:9 Whether ye know not, that wicked men shall not wield the kingdom of God? Do not ye err; neither lechers, neither men that serve maumets [neither men serving to idols], neither adulterers, neither lechers against kind, neither they that do lechery with men,

6:10 neither thieves, neither avaricious men [neither covetous men, *or niggards*], neither *men* full of drunkenness, neither cursers, neither raveners, shall wield the

pertain to this life?

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

6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

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

6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

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

6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

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

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kingdom of God.

6:11 And ye were sometime these things [And these things ye were sometime]; but ye be washed, but ye be hallowed, but ye be justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

6:12 All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but I shall not be brought down under any man's power.

6:13 Meat to the womb, and the womb to meats; and God shall destroy both this and that. And the body not to fornication, but to the Lord, and the Lord to the body.

6:14 For God raised the Lord, and shall raise us by his virtue.

6:15 Know ye not, that your bodies be members of Christ? Shall I then take the members of Christ, and shall I make *them* the members of a whore? God forbid [Far be it].

6:16 Whether ye know not, that he that cleaveth to a whore, is made one body? For he saith, There shall be twain in one flesh [There shall be two in one flesh].

6:17 And he that cleaveth to the Lord, is one spirit.

6:18 Flee ye fornication; all sin whatever sin a man doeth [all sin whatever a man shall do], is without the body; but he that doeth fornication, sinneth

6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

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

6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

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

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

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

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against his body.

6:19 Whether ye know not, that your members be the temple of the Holy Ghost, that is in you, whom ye have of God, and ye be not your own?

6:20 For ye be bought with great price. Glorify ye, and bear ye God in your body.

Chapter 7

7:1 But of those things that ye have written to me, it is good to a man to touch not a woman [it is good to a man for to not touch a woman].

7:2 But for fornication each man have his own wife, and each woman have her own husband.

7:3 The husband yield debt to the wife, and also the wife to the husband.

7:4 The woman hath not power of her body, but the husband; [also forsooth] and the husband hath not power of his body, but the woman [but the wife].

7:5 Do not ye defraud each to other [Do not defraud together], but peradventure of consent for a time, that ye give attention to prayer; and again turn again to the same thing, lest Satan tempt you for your uncontinence.

7:6 But I say this thing as giving leave, not by commandment. [+Forsooth I say this thing by indulgence, not after

6:19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Chapter 7

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

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

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

7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

7:5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

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

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commandment.]

7:7 For I will, that all men be as myself. But each man hath his proper gift of God; one thus, and another thus.

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

7:8 But I say to them, that be not wedded, and to widows [and widows], it is good to them, if they dwell so as I.

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

7:9 And if they contain not themselves, be they wedded; for it is better to be wedded, than to be burnt.

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

7:10 But to them that be joined in matrimony, I command, not I, but the Lord, that the wife depart not from the husband;

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

7:11 and that if she departeth, that she dwell unwedded, or be reconciled to her husband; and the husband forsake not the wife.

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

7:12 But to others I say, not the Lord. If any brother hath an unfaithful wife, and she consenteth to dwell with him, leave he her not [If any brother have an unfaithful, *or heathen*, wife, and she consent for to dwell with him, leave he, *or forsake*, her not].

7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

7:13 And if any woman hath an unfaithful husband [And if the woman hath an husband unfaithful], and this consenteth to dwell with her, leave she not the husband.

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

7:14 For the unfaithful husband is hallowed by the faithful woman, and the unfaithful woman is hallowed by the faithful husband. Else your children

7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children

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were unclean, but now they be holy.

unclean; but now are they holy.

7:15 That if the unfaithful departeth, depart he. For why the brother or sister is not subject to servage in such; for God hath called us in peace.

7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

7:16 And whereof knowest thou, woman, if thou shalt make the man safe; or whereof knowest thou, man, if thou shalt make the woman safe?

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

7:17 But as the Lord hath parted to each, and as God hath called each man, so go he, as I teach in all churches. [+No but as the Lord hath parted to each, as God hath called each man, so go he, and as I teach in all churches.]

7:17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

7:18 A man circumcised is called, bring he not to prepuce. A man is called in prepuce, be he not circumcised.

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

7:19 Circumcision is nought, and prepuce is nought, but the keeping of the commandments of God.

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

7:20 Each man in what calling he is called, in that dwell he.

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

7:21 Thou servant art called, be it no charge to thee [Thou a servant art called, be it not charge to thee]; but if thou mayest be made free, use it rather.

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

7:22 He that is a servant, and is called in the Lord, is a free man of the Lord. Also [and] he that is a free man, and is called, is the servant of Christ.

7:22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

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7:23 With price ye be bought; do not ye be made servants of men.

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

7:24 Therefore each man in what thing he is called a brother, dwell he in this with God. [Each man therefore in what calling he is called, in that dwell he with God.]

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

7:25 But of virgins I have no commandment of God; but I give counsel, as he that hath gotten mercy of the Lord, that I be true.

7:25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

7:26 Therefore I guess, that this thing is good for the present need; for it is good to a man to be so [for it is good for a man to be so].

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

7:27 Thou art bound to a wife, do not thou seek unbinding; thou art unbound from a wife, do not thou seek a wife.

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

7:28 But if thou hast taken a wife, thou hast not sinned; and if a maiden is wedded, she sinned not; nevertheless such shall have tribulation of flesh. But I spare you.

7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

7:29 Therefore, brethren [And so, brethren], I say this thing, The time is short. Another is this, that they that have wives, be as though they had none;

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

7:30 and they that weep, as they wept not; and they that joy, as they joyed not; and they that buy, as they had not;

7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

7:31 and they that use this world, as they that use [it] not. For why the figure of this world passeth. [+and they

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

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that use this world, as not using. Forsooth the figure, *or fairness, or prosperity*, of this world passeth.]

7:32 But I will, that ye be without busyness [Forsooth I will you to be without busyness], for he that is without wife, is busy what things be of the Lord, how he shall please God.

7:33 But he that is with a wife, is busy what things be of the world, how he shall please the wife [how he shall please his wife], and he is parted.

7:34 And a woman unwedded and [a] maiden thinketh what things be of the Lord, that she be holy in body and spirit. But she that is wedded, thinketh what things be of the world, how she shall please the husband [how she shall please her husband].

7:35 And I say these things to your profit, not that I cast to you a snare, but to that that is seemly, and that giveth easiness, without hindering to make prayers to the Lord. [Soothly I say these things to your profit, not that I cast to you a snare, but to that that is honest, and that giveth facility, *or easiness*, without letting to beseech to the Lord.]

7:36 And if any man guesseth himself to be seen foul on his virgin, that she is full waxen [that she is well old], and so it behooveth to be done, do she that that she will [⁺do she what she will/do *her keeper* what she will/do she that he will]; she sinneth not, if she be wedded [⁺s/he sinneth not, if s/he be wedded].

7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

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

7:34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

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7:37 For he that ordained stably in his heart [For why he that ordained stably, *or steadfast*, in his heart], not having need, but having power of his will, and hath deemed in his heart this thing, to keep his virgin [for to keep his virginity], doeth well.

7:37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

7:38 Therefore he that joineth his virgin in matrimony, doeth well; and he that joineth not, doeth better.

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

7:39 The woman is bound to the law, as long time as her husband liveth; and if her husband is dead, she is delivered from the law of the husband [she is delivered from the law], be she wedded to whom she will, only in the Lord.

7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

7:40 But she shall be more blessed, if she dwelleth thus [if she shall thus dwell], after my counsel; and I ween, that I have the Spirit of God.

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

Chapter 8

Chapter 8

8:1 But of these things that be sacrificed to idols, we know, for all we have knowing. But knowing bloweth, charity edifieth [Soothly science, *or knowing*, in-bloweth *with pride*, charity edifieth].

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

8:2 But if any man guesseth [Forsooth if any man guess, *or deem*], that he knoweth any thing, he hath not yet known how it behooveth him to know.

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

8:3 And if any man loveth God, this is known of him.

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

8:4 But of meats that be offered to idols, we know, that an idol is nothing

8:4 As concerning therefore the eating of those things that are offered in

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in the world, and that there is no God but one.

sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

8:5 For though there be some that be said gods [For why though there be that be said gods], either in heaven, either in earth, as there be many gods, and many lords;

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

8:6 nevertheless to us is one God, the Father, of whom *be* all things, and we in him; and one Lord Jesus Christ, by whom *be* all things, and we by him.

8:6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

8:7 But not in all men is knowing. For some men with conscience of idol till now eat as thing offered to idols; and their conscience is defouled, for it is frail [when it is sick].

8:7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8:8 [Forsooth] Meat commendeth us not to God; for neither we shall fail, if we eat not, neither if we eat, we shall have plenty [we shall abound, *or have plenty*].

8:8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

8:9 But see ye, lest peradventure this your leave be made hurting to frail men. [See ye forsooth, lest peradventure this your license, *or leave*, be made hurting, *or offence*, to sick men, *or frail*.]

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

8:10 For if any man shall see him, that hath knowing, eating in a place where idols be worshipped, whether his conscience, since it is frail [since it is sick], shall not be edified to eat things offered to idols?

8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

8:11 And the frail brother [And the sick brother], for whom Christ died, shall perish in thy knowing.

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

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8:12 For thus ye sinning against brethren, and smiting their frail conscience [and smiting their sick conscience], sin against Christ.

8:13 Wherefore if meat causeth my brother to stumble, I shall never eat flesh, lest I cause my brother to stumble. [Wherefore if meat causeth my brother to offend, I shall not eat flesh into without end, lest I cause my brother to offend.]

Chapter 9

9:1 Whether I am not free? Am I not apostle? Whether I saw not Jesus Christ, our Lord? Whether ye be not my work in the Lord?

9:2 And though to others I am not apostle, but nevertheless to you I am; for ye be the little sign of mine apostlehood [for why ye be the signal, *or little sign*, of mine apostlehood] in the Lord.

9:3 My defence to them that ask me, that is. [My defence to them that ask me, is this].

9:4 Whether we have not power to eat and drink?

9:5 Whether we have not power to lead about a woman, a sister, as also other apostles, and brethren of the Lord, and Cephas?

9:6 Or I alone and Barnabas have not power to work these things?

9:7 Who travaileth any time with his

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

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

Chapter 9

9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

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

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

9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

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

9:7 Who goeth a warfare any time at

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own wages? Who planteth a vineyard, and eateth not of his fruit? Who keepeth a flock, and eateth not of the milk of the flock? [+Who fighteth, *or boldeth knighthood*, any time with his own soldiers? Who planteth a vineyard, and eateth not of the fruits? Who feedeth a flock, and eateth not of the milk of the flock?]

his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

9:8 Whether after man I say these things? whether also the law saith not these things?

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

9:9 For it is written in the law of Moses, Thou shalt not bind [up] the mouth of the ox that thresheth. Whether of oxen is charge to God?

9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

9:10 Whether for us he saith these things? For why those be written for us [For why for us they be written]; for he that ploweth, oweth to plow in hope, and he that thresheth, in hope to take fruits.

9:10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

9:11 If we sow spiritual things to you, is it great, if we reap your fleshly things?

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

9:12 If others be partners of your power, why not rather we? But we use not this power, but we suffer all things, that we give no hindering [that we give no letting] to the evangel of Christ.

9:12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

9:13 Know ye not, that they that work in the temple, eat those things that be of the temple [Know ye not, that they that work in the sanctuary, eat those things that be of the sanctuary], and they that serve to the altar, be partners of the altar?

9:13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

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9:14 So [and] the Lord ordained to them that tell the gospel, to live of the gospel.

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

9:15 But I used none of these things; and I wrote not these things, that they be done so in me; for it is good rather for me to die, than that any man should make my rejoicing void [than that any man void my glory].

9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

9:16 For if I preach the gospel, glory is not to me, for need-like I must do it [+forsooth need lieth to me (forsooth need lieth *before* me)/forsooth need nigheth to me]; for woe to me, if I preach not the gospel.

9:16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

9:17 But if I do this thing willfully, I have meed; but if against my will, dispensing is betaken to me. [Forsooth if I willing do this thing, I have meed; soothly if against my will, dispensation is betaken to me.]

9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

9:18 What then is my meed? That I preaching the gospel, put the gospel without others' cost, that I use not my power in the gospel. [+What therefore is my hire, *or meed*? That I preach the gospel, put the gospel without expense, *either taking of sustenance therefore*, that I mis-use not my power in the gospel.]

9:18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

9:19 For why when I was free of all men, I made me servant of all men, to win the more men [that I should win more men].

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

9:20 And to Jews I am made as a Jew, to win the Jews [that I should win Jews]; to them that be under the law, as I were under the law, when I was not under

9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are

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the law, to win them that were under the law [that I should win them that were under the law];

9:21 to them that were without law, as I were without law, when I was not without [the] law of God, but I was in the law of Christ, to win them that were without law [that I should win them that were without law].

9:22 I am made frail to frail men, to win frail men; to all men I am made all things, to make all men safe. [I am made sick to sick men, that I should win sick men; to all men I am made all things, that I should make all men safe.]

9:23 But I do all things for the gospel, that I [should] be made partner of it.

9:24 Know ye not, that they that run in a furlong, all run, but one taketh the prize? So run ye, that ye catch.

9:25 Each man that striveth in fight, abstaineth him from all things; and they [forsooth], that they take a corruptible crown, but we an uncorrupt.

9:26 Therefore I run so, not as to an uncertain thing; thus I fight, not as beating the air;

9:27 but I chastise my body, and bring *it* into servage; lest peradventure when I preach to others [lest peradventure when I have preached to others], I myself be made reprovably.

under the law;

9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

9:22 To the weak became I as weak, that I might gain the weak: I am made all things to *all men*, that I might by all means save some.

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

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

9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

9:27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

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Chapter 10

Chapter 10

10:1 Brethren, I will not, that ye not know [Soothly, brethren, I will not you to unknow], that all our fathers were under [a] cloud, and all passed the sea;

10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

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

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

10:3 and all ate the same spiritual meat,

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

10:4 and all drank the same spiritual drink; and they drank of the spiritual stone following them [forsooth they drank of the spiritual stone following them]; and the stone was Christ.

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

10:5 But not in full many of them it was well pleasant to God; for why they were cast down in [the] desert.

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

10:6 But these things were done in figure of us, that we be not coveters of evil things, as [and] they coveted.

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

10:7 Neither be ye made idolaters, as some of them; as it is written, The people sat to eat and drink, and they rose up to play [and they have risen up to play].

10:7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

10:8 Neither do we fornication, as some of them did fornication, and three and twenty thousand were dead in one day [and three and twenty thousand fell, *or died*, in one day].

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

10:9 Neither tempt we Christ, as some of them tempted, and perished of serpents.

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

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10:10 Neither grumble ye, as some of them grumbled, and they perished of a destroyer. [Neither grutch ye, as some of them grutched, and they perished of the waster, *or destroyer*.]

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

10:11 And all these things fell to them in figure; but they be written to our amending, into whom the ends of the worlds be come [soothly they be written to our correction, *or amending*, into whom the ends of the world have come].

10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

10:12 Therefore he that guesseth him(self), that he standeth, see he, that he fall not. [And so he that guesseth him to stand, see, that he fall not.]

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

10:13 Temptation take not you, but man's *temptation*; for God is true, which shall not suffer you to be tempted above that that ye be able; but he shall make with temptation also purveyance, that ye be able to suffer [that ye may sustain].

10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

10:14 Wherefore, ye most dear-worthy to me, flee ye from the worshipping of maumets [flee from worshipping of idols].

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

10:15 As to prudent men I speak, deem ye yourselves that thing that I say.

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

10:16 Whether the cup of blessing which we bless, is not the communing of Christ's blood? and whether the bread which we break, is not the *part* taking of the body of the Lord? [The cup of blessing which we bless, whether it is not the communing of Christ's blood? and the bread which we break, whether it is not the dealing, *or part taking*, of the body of the Lord?]

10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

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10:17 For we many be one bread and one body, all we that take part of one bread and of one cup.

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

10:18 See ye Israel after the flesh, whether they that eat sacrifices, be not partners of the altar?

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

10:19 What therefore say I, that a thing that is offered to idols is any thing, or that the idol is any thing?

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

10:20 But those things that heathen men offer, they offer to devils, and not to God. But I will not, that ye be made fellows of fiends;

10:20 But *I* say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

10:21 for ye be not able to drink the cup of the Lord [for ye may not drink the cup of the Lord], and the cup of fiends; ye be not able to be partners of the board of the Lord [ye may not be partners of the board of the Lord], and of the board of fiends.

10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

10:22 Whether we have envy to the Lord? whether we be stronger than he?

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

10:23 All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but not all things edify.

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

10:24 No man seek that thing that is his own, but that thing that is of another.

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

10:25 All thing that is sold in the butchery, eat ye, asking nothing for conscience.

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

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10:26 The earth and the plenty of it, is the Lord's.

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

10:27 If any of heathen men call you to supper [Forsooth if any of unfaithful, *or heathen men*, calleth you to supper], and ye will go, all thing that is set to you, eat ye, asking nothing for conscience.

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

10:28 But if any man saith [If any man soothly say to you], This thing is offered to idols, do not ye eat, for him that showed [*this thing*], and for conscience;

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

10:29 and I say not, thy conscience, but of another [*man's*]. But whereto is my freedom deemed of another man's conscience [Soothly whereto is my liberty, *or freedom*, deemed of another man's conscience]?

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

10:30 Therefore if I take part with grace, what am I blasphemed, for that that I do thankings [for that that I do graces, *or thankings*]?

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

10:31 Therefore whether ye eat, or drink, or do any other thing, do ye all things to the glory of God.

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

10:32 Be ye without offence to Jews, and to heathen men, and to the church of God;

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

10:33 as [and] I by all things please to all men, not seeking that that is profitable to me [not seeking what is profitable to me], but that that *is profitable* to many men, that they be made safe.

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

Chapter 11

Chapter 11

11:1 Be ye my followers, as [and] I *am*

11:1 Be ye followers of me, even as I

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of Christ. [Be ye followers of me, as and I of Christ.]

also *am* of Christ.

11:2 And, brethren, I praise you, that by all things ye be mindful of me; and as I betook to you my commandments, ye hold [and as I betook to you my commandments, ye keep].

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

11:3 But I will that ye know, that Christ is [the] head of each man; but the head of the woman is the man; and the head of Christ *is* God.

11:3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

11:4 Each man praying, or prophesying, when his head is covered, defouleth his head.

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

11:5 But each woman praying, or prophesying, when her head is not covered, defouleth her head; for it is one, as if she were polled [as if she be made bald, *polled, or clipped*].

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

11:6 And if a woman be not covered [For if a woman be not veiled, *or covered*], be she polled; and if it is foul thing to a woman to be polled, or to be made bald, cover she her head.

11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

11:7 But a man shall not cover his head, for he is the image and glory of God; but a woman is the glory of man.

11:7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

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

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

11:9 And the man is not made for the woman, but the woman for the man.

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

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11:10 Therefore the woman shall have a covering on her head, also for angels.

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

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

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

11:12 For why as the woman *is* of the man, so [and] the man *is* by the woman; but all things *be* of God.

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

11:13 Deem ye yourselves; beseemeth it a woman not covered on the head to pray to God? [Ye yourselves deem; becometh, *or beseemeth*, it a woman not veiled, *or covered*, to pray to God?]

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

11:14 Neither the nature itself teacheth us [*that*], for if a man nourish long hair, it is shame to him; [Neither the kind itself teacheth us that, for if a man nourish long hair, it is evil fame to him;]

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

11:15 but if a woman nourish long hair, it is glory to her, for hairs be given to her for covering.

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

11:16 But if any man is seen to be full of strife, we have none such custom, neither the church of God.

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

11:17 But this thing I command, not praising, that ye come together not into the better, but into the worse.

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

11:18 First for when ye come together into the church, I hear that dissensions be, and in part I believe [I hear that partings, *or dissensions*, be, and of part I

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

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believe].

11:19 For it behooveth heresies to be, that they that be approved, be openly known in you. [+For why it behooveth heresies to be, that they the which be proved, be made known to you.]

11:20 Therefore when ye come together into one, now it is not to eat the Lord's supper;

11:21 for why each man before taketh his supper to eat, and one is hungry, and another is drunken.

11:22 Whether ye have not houses [for] to eat and drink, or ye despise the church of God, and confound them that have none? What shall I say to you? I praise you, but herein I praise *you* not. [+Whether ye have not houses for to eat and drink, or ye despise the church of God, and confound, *or shame*, them that have not? What shall I say to you? I praise you; in this thing I praise *you* not.]

11:23 For I have taken of the Lord that thing, which [and] I have betaken to you. For the Lord Jesus, in what night he was betrayed, took bread,

11:24 and did thankings, and brake, and said [and doing graces, *or thanks*, he brake, and said], Take ye, and eat ye; this is my body, which shall be betrayed for you; do ye this thing into my mind.

11:25 Also the cup, after that he had supped, and said [Also and *he took* the cup, after he had supped, saying], This cup is the new testament in my blood; do ye this

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

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

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

11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

11:25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink

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thing, as oft as ye shall drink [*it*], into my mind.

it, in remembrance of me.

11:26 For as oft as ye shall eat this bread, and drink this cup, ye shall tell the death of the Lord, till that he come [ye shall show the death of the Lord, till he come].

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

11:27 Therefore whoever eateth the bread, or drinketh the cup of the Lord unworthily, he shall be guilty of the body and of the blood of the Lord. [And so whoever shall eat the bread, or drink the cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord.]

11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

11:28 But prove a man himself, and so eat he of that bread, and drink he of the cup [and drink of the cup].

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

11:29 For he that eateth and drinketh unworthily, eateth and drinketh doom to him[self] [eateth and drinketh doom, *or damnation*, to himself], not wisely deeming the body of the Lord.

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

11:30 Therefore among you many *be* sick and feeble, and many sleep. [+Therefore among you many *be* sick and unstrong, *or feeble*, and many sleep, *or die*.]

11:30 For this cause many *are* weak and sickly among you, and many sleep.

11:31 And if we deemed wisely us selves [For if we deemed wisely ourselves], we should not be deemed;

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

11:32 but while we be deemed of the Lord, we be chastised, that we be not condemned with this world.

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

11:33 Therefore, my brethren, when ye come together to eat, abide ye together.

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

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11:34 If any man hungereth [If any man hunger], eat he at home, that ye come not together into doom. And I shall dispose other things, when I come.

another.

11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Chapter 12

Chapter 12

12:1 But of spiritual things, brethren, I will not that ye not know [I will not you to unknow].

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

12:2 For ye know, that when ye were heathen men, how ye were led going to dumb maumets. [Soothly ye know, for when ye were heathen men, as ye were led going to dumb simulacra.]

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

12:3 Therefore I make known to you, that no man speaking in the Spirit of God, saith parting from Jesus; and no man may say the Lord Jesus [*is*], but in the Holy Ghost.

12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

12:4 And diverse graces there be, but *it is* all one Spirit [but the same Spirit *is*];

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

12:5 and diverse services *there be*, but *it is* all one Lord; [and partings of servings *be*, but the same Lord *is*];

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

12:6 and diverse workings there be, but *it is* all one God [and partings of workings *be*, but the same God *is*], that worketh all things in all things.

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

12:7 And to each man the showing of Spirit is given to profit.

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

12:8 And the word of wisdom is given to one by Spirit [To another forsooth by

12:8 For to one is given by the Spirit

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Spirit the word of wisdom is given]; to another the word of knowing, by the same Spirit;

the word of wisdom; to another the word of knowledge by the same Spirit;

12:9 faith to another, in the same Spirit; to another, grace of healings [⁺grace of healths/grace of heals], in one Spirit;

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

12:10 to another, the working of works of power; to another, prophecy; to another, very knowing of spirits; to another, kinds of languages; to another, expounding of words. [to another, the working of virtues; to another, prophecy; to another, discretion, *or very knowing*, of spirits; to another, kinds of tongues, *or languages*; to another, interpreting, *or expounding*, of words.]

12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

12:11 And one and the same Spirit worketh all these things [Forsooth all these things one and the same Spirit worketh], parting to each by themselves as he will.

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

12:12 For as there is one body, and hath many members, and all the members of the body when those be many [when they be many], be one body, so also Christ.

12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

12:13 For in one Spirit all we be baptized into one body, either Jews, either heathen, either servants, either free; and all we be filled with drink in one Spirit. [And soothly in one Spirit all we be baptized into one body, either Jews, or heathen, or servants, or free; and all we have drunk in one Spirit.]

12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

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

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

12:15 If the foot shall say, For I am not

12:15 If the foot shall say, Because I am

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the hand, I am not of the body; not therefore it is not of the body [not therefore is it not of the body(?)].

not the hand, I am not of the body; is it therefore not of the body?

12:16 And if the ear saith [And if the ear shall say], For I am not the eye, I am not of the body; not therefore it is not of the body [not therefore is it not of the body(?)].

12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

12:17 If all the body is the eye [If all the body were the eye], where is [the] hearing? and if all the body is hearing, where is [the] smelling?

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

12:18 But now God hath set members, and each of them in the body, as he would.

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

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

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

12:20 But now there be many members, but one body.

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

12:21 And the eye may not say to the hand [Forsooth the eye shall not be able to say to the hand], I have no need to thy works; or again the head to the feet, Ye be not necessary to me.

12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

12:22 But much more those that be seen to be the lower members of the body [But much more those that be seen to be more sick, *or lower*, members of the body], be more needful;

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

12:23 and those that we guess to be the unworthier members of the body, to them we give more honour; and those members that be unseemly, have more seemliness. [+and to them that we guess to be unnobler members of the body, we give

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

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more honour about; and those members that be dishonest, have more honesty.]

12:24 For our seemly members have need of none; but God tempered the body, giving more honour to it, to whom it failed, [Forsooth our honest members of none have need; but God tempered the body, giving more worship to it, to whom it failed,]

12:25 that debate be not in the body, but that the members be busy into the same thing each for other [but that the members be busy into the same thing for each other].

12:26 And if one member suffereth any thing [And if one member suffer any thing], all members suffer therewith; either if one member joyeth [either if one member glorieth], all members joy together.

12:27 And ye be the body of Christ, and members of member. [Forsooth ye be the body of Christ, and members of members.]

12:28 But God set some men in the church, first apostles, the second time prophets [And soothly God put some in the church, first apostles, the second prophets], the third teachers, afterward works of power, afterward graces of healings, helpings, governings, kinds of languages, interpretations of words.

12:29 Whether all [*be*] apostles? whether all [*be*] prophets? Whether all teachers? whether all works of power?

12:30 whether all have grace of healings? whether all speak with

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

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

12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

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

12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

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

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

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languages? whether all expound [whether all interpret, *or expound*]?

12:31 But follow ye the better ghostly gifts. And yet I show to you a more excellent way.

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

Chapter 13

Chapter 13

13:1 If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling.

13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

13:2 And if I have prophecy, and know all mysteries, and all knowing [and all knowing, *or science*], and if I have all faith, so that I move hills from their place [so that I bear over hills *from one place to another*], and I have not charity, I am nought.

13:2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

13:3 And if I part all my goods into the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me nothing.

13:3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

13:4 Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not blown [it is not in-blown *with pride*],

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

13:5 it is not covetous [*of worships*], it seeketh not those things that be his own [it seeketh not those things that be her own], it is not stirred to wrath, it thinketh not evil,

13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

13:6 it joyeth not on wickedness, but it joyeth together to truth; [it joyeth not in wickedness, forsooth it joyeth together with truth;]

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

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13:7 it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.

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

13:8 Charity falleth never down, whether prophecies shall be voided, either languages shall cease, either science shall be destroyed [whether prophecies shall be voided, or languages shall cease, or science shall be destroyed].

13:8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

13:9 For a part we know, and a part we prophesy; [For of part we know, and of part we prophesy;]

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

13:10 but when that shall come that is perfect, that thing that is of part shall be voided.

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

13:11 When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I voided those things that were of a little child.

13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

13:12 And we see now [Forsooth we see now] by a mirror in darkness, but then face to face; now I know of part, but then I shall know, as [and] I am known.

13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

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

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

Chapter 14

Chapter 14

14:1 Follow ye charity, love ye spiritual things, but more that ye prophesy.

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

14:2 And he that speaketh in tongue, speaketh not to men, but to God; for no

14:2 For he that speaketh in an *unknown* tongue speaketh not unto men,

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man heareth. But the Spirit speaketh mysteries.

14:3 For he that prophesieth, speaketh to men to edification, and admonishing, and comforting.

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

14:5 And I will, that all ye speak in tongues, but more that ye prophesy. For he that prophesieth, is more than he that speaketh in languages; but peradventure he expound, that the church take edification. [+Forsooth I will you all to speak in tongues, but more that ye prophesy. For why he that prophesieth, is more than he that speaketh with tongues, *or languages*; but peradventure he interpret, *or declare*, that the church take edification.]

14:6 But now, brethren, if I come to you, and speak in tongues, what shall I profit to you, but if I speak to you either in revelation, either in science, either in prophecy, either in teaching? [+Now forsooth, brethren, if I come to you, speaking with tongues, what shall I profit/what shall it profit to you, but if I shall speak to you either in revelation, or in science, or in prophecy, or in teaching?]

14:7 For those things that be without soul, and giveth voices, either pipe, either harp, but those give distinction of soundings, how shall it be known that that is sung, either that that is trumpeted. [+Nevertheless those things that be without soul, *or life*, giving voices, either

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but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

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

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

14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

14:7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

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pipe, or harp, but if they shall give distinction of soundings, how shall it be known, that is sung, or that that is harped.]

14:8 For if a trumpet give an uncertain sound [For why if the trump give uncertain voice], who shall make himself ready to battle?

14:9 So [and] but ye give an open word by tongue, how shall that that is said be known? For ye shall be speaking in vain [+For ye shall be speaking in the air/Soothly ye shall be speaking into the airs, *or firmament*,].

14:10 There be many kinds of languages in this world, and nothing is without voice. [as so many kinds of tongues, *or languages*, be in this world, and nothing is without voice.]

14:11 But if I know not the virtue of a voice [Therefore if I know not the virtue of voice], I shall be to him, to whom I shall speak, a barbaric; and he that speaketh to me, *shall be* a barbaric.

14:12 So ye, for ye be lovers of spirits, seek ye that ye be plenteous to edification of the church. [+So and ye, for ye be lovers of spirits, *that is, of ghostly gifts*, to the edification of the church seek that ye be plenteous.]

14:13 And therefore he that speaketh in language, pray, that he expound. [And therefore he that speaketh in tongue, pray, that he interpret, *or expound*.]

14:14 For if I pray in tongue, my spirit prayeth; mine understanding is without

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

14:9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

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

14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

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

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

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

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fruit. [For why if I pray in tongue, my spirit prayeth; forsooth my mind, *or reason*, is without fruit.]

14:15 What then? I shall pray in spirit, I shall pray [and] in mind; I shall say psalm in spirit, I shall say psalm also in mind.

14:16 For if thou blessest in spirit, who filleth the place of an unlearned man, how shall he say Amen on thy blessing, for he knoweth not, what thou sayest? [+For why if thou shalt bless in spirit, who filleth the place of an idiot, *or unlearned man*, how shall he say Amen upon thy blessing, for he knoweth not, what thou sayest?]

14:17 For thou [soothly] doest well thankings, but another man is not edified. [For why thou soothly doest well graces, *or thankings*, but another is not edified.]

14:18 I thank my God, for I speak in the language of all you; [I do graces to my God, for I speak in the tongue of all you;]

14:19 but in the church I will speak five words in my wit, that also I teach other men, than ten thousand words in tongue [than ten thousands of words in tongue *not understood*].

14:20 Brethren, do not ye be made children in wits, but in malice be ye children; but in wits be ye perfect.

14:21 For in the law it is written, That in other tongues and other lips I shall speak to this people, and neither so they shall hear me, saith the Lord.

understanding is unfruitful.

14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

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

14:18 I thank my God, I speak with tongues more than ye all:

14:19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

14:21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the

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14:22 Therefore languages be into token, not to faithful men, but to men out of the faith; but prophecies be not to men out of the faith, but to faithful men.

14:23 Therefore if all the church come together into one, and all men speak in tongues, if unlearned men, either men out of the faith enter, whether they shall not say [soothly if idiots enter, or men out of the faith, whether they say not], What be ye mad?

14:24 But if all men prophesy, if any unfaithful man or unlearned man enter [Forsooth if all men prophecy, forsooth if any unfaithful man or idiot enter], he is convicted of all, he is wisely deemed of all.

14:25 For the hid things of his heart be known, and so he shall fall down on the face, and shall worship God [⁺and so he falling down on the face, shall worship God], and show verily that God is in you.

14:26 What then, brethren? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, he hath tongue, he hath expounding; all things be they done to edification. [Therefore, brethren, what is? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, *or revelation*, he hath tongue, he hath interpreting, *or expounding*; be all things done to edification.]

14:27 Whether a man speaketh in tongue, by two men, either three at the

Lord.

14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

14:24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

14:25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

14:27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by*

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most [⁺Whether a man speak in tongue, *be this done* by two men/after two, or as much three], and by parts, that one interpret.

three, and *that* by course; and let one interpret.

14:28 But if there be not an interpreter, be he still in the church, and speak he to himself and to God.

14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

14:29 Prophets twain or three say [Soothly prophets two or three say], and others wisely deem.

14:29 Let the prophets speak two or three, and let the other judge.

14:30 But if any thing be showed to a sitter, the former be still. [That if any thing shall be showed to one sitting, be the former still.]

14:30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

14:31 For ye may all prophesy [For ye be able to prophesy all], each by himself, that all men learn, and all admonish.

14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

14:32 And the spirits of prophets be subject to prophets;

14:32 And the spirits of the prophets are subject to the prophets.

14:33 for why God is not of dissension, but of peace; as I teach in all churches of holy men.

14:33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

14:34 Women in churches be still; for it is not suffered to them to speak, but to be subject, as the law saith.

14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

14:35 But if they will any thing learn, ask they their husbands at home; for it is foul thing to a woman to speak in the church.

14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

14:36 Whether the word of God came forth of you, or to you alone it came?

14:36 What? came the word of God out from you? or came it unto you only?

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14:37 If any man is seen to be a prophet, or spiritual, know he those things that I write to you, for those be the commandments of the Lord [know he the things that I write to you, for they be the commandments of the Lord].

14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

14:38 And if any man not knoweth [Forsooth if any man unknoweth], he shall be unknowing.

14:38 But if any man be ignorant, let him be ignorant.

14:39 Therefore, brethren, love ye to prophesy, and do not ye forbid to speak in tongues.

14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

14:40 But be all things done seemly [Forsooth be all things done honestly], and by due order in you.

14:40 Let all things be done decently and in order.

Chapter 15

Chapter 15

15:1 Soothly, brethren, I make the gospel known to you, which I have preached to you, which also ye have taken, in which [and] ye stand,

15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

15:2 by which also ye shall be saved [by which and ye be saved]; by which reason I have preached to you, if ye hold, if ye have not believed idly.

15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

15:3 For I betook to you at the beginning that thing which also I have received; that Christ was dead for our sins, by the scriptures; [⁺For I betook to you in the first that thing which also I took; that Christ was dead for our sins, after the scriptures;]

15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

15:4 and that he was buried, and that he rose again in the third day, after [the] scriptures;

15:4 And that he was buried, and that he rose again the third day according to the scriptures:

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15:5 and that he was seen to Cephas, and after these things to eleven;

15:5 And that he was seen of Cephas, then of the twelve:

15:6 afterward he was seen to more than five hundred brethren together, of which many live yet, but some be dead [+ of which many dwell till to yet/dwell to now, forsooth some have slept, *or died*];

15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

15:7 afterward he was seen to James, and afterward to all the apostles.

15:7 After that, he was seen of James; then of all the apostles.

15:8 And last of all he was seen also to me, as to a dead born child [as to a mis-born child].

15:8 And last of all he was seen of me also, as of one born out of due time.

15:9 For I am the least of the apostles, that am not worthy to be called apostle, for I pursued the church of God.

15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

15:10 But by the grace of God I am that thing that I am; and his grace was not void in me [and his grace was not void, *or idle*, in me]. For I travailed more plenteously than all they [But I travailed more plenteously than all they]; but not I, but the grace of God with me.

15:10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

15:11 But whether I, or they, so we have preached, and so ye have believed.

15:11 Therefore whether *it were* I or they, so we preach, and so ye believed.

15:12 And if Christ is preached, that he rose again from death [from dead], how say some men among you [how say some in you], that the again-rising of dead men is not?

15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

15:13 And if the again-rising of dead men is not, neither Christ rose again from death [neither Christ rose again].

15:13 But if there be no resurrection of the dead, then is Christ not risen:

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15:14 And if Christ rose not, our preaching is vain, our faith is vain.

15:14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15:15 [Forsooth] And we be found false witnesses of God, for we have said witnessing against God, that he raised Christ, whom he raised not, if dead men rise not again.

15:15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

15:16 For why if dead men rise not again, neither Christ rose again;

15:16 For if the dead rise not, then is not Christ raised:

15:17 and if Christ rose not again, our faith is vain; and yet ye be in your sins.

15:17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

15:18 And then they that have died in Christ, have perished. [Therefore and they that slept, *or died*, in Christ, have perished.]

15:18 Then they also which are fallen asleep in Christ are perished.

15:19 If in this life only we be hoping in Christ, we be more wretches than all men.

15:19 If in this life only we have hope in Christ, we are of all men most miserable.

15:20 But now Christ hath risen again from death, the first fruit of dead men; [Now forsooth Christ rose again, *from dead*, the first fruits of sleeping men;]

15:20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

15:21 for death *was* by a man, and by a man *is* again-rising from death. [for soothly by a man death, and by a man again-rising of dead.]

15:21 For since by man *came* death, by man *came* also the resurrection of the dead.

15:22 And as in Adam all men die, so [and] in Christ all men shall be quickened.

15:22 For as in Adam all die, even so in Christ shall all be made alive.

15:23 But each man in his order; the first fruit, Christ [first fruits, Christ], afterward they that be of Christ, that believed in the coming of Christ;

15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

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15:24 afterward an end, when he shall betake the kingdom to God and to the Father, when he shall void all princehood, and power, and virtue.

15:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

15:25 But it behooveth him to reign, till he put all his enemies under his feet.

15:25 For he must reign, till he hath put all enemies under his feet.

15:26 And at the last, death the enemy shall be destroyed; [Forsooth at the last, the enemy death shall be destroyed;]

15:26 The last enemy *that* shall be destroyed *is* death.

15:27 for he hath made subject all things under his feet. And when he saith, all things be subject to him, without doubt except him that subjected all things to him.

15:27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

15:28 And when all things [shall] be subjected to him, then the Son himself shall be subject to him, that made all things subject to him [that subjected all things to him], that God be all things in all things.

15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

15:29 Else what shall they do, that be baptized for dead men, if in no wise dead men rise again [if in all manner dead men rise not again]? whereto [also] be they baptized for them?

15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

15:30 And whereto be we in peril every hour?

15:30 And why stand we in jeopardy every hour?

15:31 Each day I die for your glory, brethren, which *glory* I have in Christ Jesus our Lord.

15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

15:32 If after man I have fought to beasts at Ephesus [If after man I have fought to beasts, *or against beasts*, at Ephesus], what profiteth it to me, if dead men rise

15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we

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not again? Eat we, and drink we, for we shall die to morrow [Eat we, and drink we, to morrow forsooth we shall die].

15:33 Do not ye be deceived; for evil speeches destroy good conduct. [Do not ye be deceived; forsooth evil speeches corrupt, *or destroy*, good conduct, *or virtues*.]

15:34 Awake ye, just men, and do not ye do sin; for some men have ignorance of God, but to reverence I speak to you. [Wake ye, just, and do not ye sin; forsooth some have ignorance of God, to reverence I speak to you.]

15:35 But some man saith, How shall dead men rise again, or in what manner body shall they come?

15:36 [O!] unwise man, that thing that thou sowest, is not quickened, but it die first;

15:37 and that thing that thou sowest, thou sowest not the body that is to come, but a naked corn, as of wheat, or of some other *seeds*;

15:38 and God giveth to it a body, as he will, and to each of seeds a proper body.

15:39 Not each flesh *is* the same flesh, but one *is* of men, another *is* of beasts, another *is* of birds, another *is* of fishes.

15:40 And *there be* heavenly bodies, and *there be* earthly bodies [and earthly bodies]; but one glory *is* of heavenly bodies, and another *is* of earthly [*bodies*].

die.

15:33 Be not deceived: evil communications corrupt good manners.

15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

15:35 But some *man* will say, How are the dead raised up? and with what body do they come?

15:36 *Thou* fool, that which thou sowest is not quickened, except it die:

15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

15:39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

15:40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

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15:41 Another clearness *is* of the sun, another clearness *is* of the moon, and another clearness *is* of the stars; and a star diverseth from a star in clearness [forsooth a star diverseth from a star in clearness].

15:41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

15:42 And so the again-rising of dead men. It is sown in corruption, it shall rise in uncorruption;

15:42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

15:43 it is sown in unnobleness [it is sown in unnobility], it shall rise in glory; it is sown in infirmity, it shall rise in virtue;

15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

15:44 it is sown a beastly body, it shall rise a spiritual body. If there is a beastly body, there is also a spiritual body;

15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

15:45 as it is written, The first man Adam was made into a soul living, the last Adam into a spirit quickening.

15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

15:46 But the first *is* not that that is spiritual [But not first *was* that *body* that is spiritual], but that that is beast-like, afterward that that is spiritual.

15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

15:47 The first man of earth *is* earthy; the second man of heaven *is* heavenly [the second man of heaven *is* heaven-like].

15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

15:48 Such as the earthly man *is*, such *be* [and] the earthly men; and such as the heavenly man *is*, such *be* also the heavenly men.

15:48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

15:49 Therefore as we have borne the image of the earthly man, bear we also the image of the heavenly *man* [bear we

15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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and the image of the heavenly].

15:50 Brethren, I say this thing, that flesh and blood be not able to wield the kingdom of God, neither corruption shall wield incorruption. [Brethren, I say this thing, that flesh and blood may not wield the kingdom of God, neither corruption shall wield incorruption.]

15:51 Lo! I say to you private of holy things [Lo! I say to you mystery, *or private*, of holy things]. And all we shall rise again, but not all we shall be changed;

15:52 in a moment, in the twinkling of an eye, in the last trump; for the trumpet shall sound, and dead men shall rise again, without corruption [forsooth the trump shall sing, and dead men shall rise again, incorrupt], and we shall be changed.

15:53 For it behooveth this corruptible thing to clothe incorruption, and this deadly thing to put away undeadliness. [For it behooveth this corruptible thing for to clothe incorruption, and this deadly thing for to cloth undeadliness.]

15:54 But when this deadly thing shall clothe undeadliness, then shall the word be done, that is written, Death is swallowed up in victory [⁺then shall be made, *or fulfilled*, the word that is written, Death is sopped up in victory].

15:55 Death, where is thy victory? Death, where is thy prick?

15:56 But the prick of death is sin; and the virtue of sin is the law.

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

15:56 The sting of death *is* sin; and the strength of sin *is* the law.

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15:57 But do we thankings to God [Forsooth thankings to God], that gave to us victory by our Lord Jesus Christ.

15:58 Therefore, my dear-worthy brethren, be ye steadfast, and unmoveable, being plenteous in work of the Lord, evermore witting that your travail is not idle in the Lord.

Chapter 16

16:1 But of the gathering of *money* that be made into saints [Forsooth of the collects, or *gatherings of money*, that be made into saints], as I *have* ordained in the churches of Galatia, so also do ye

16:2 one day of the week. Each of you keep at himself [Each of you keep, or *lay up*, at himself], keeping that that pleaseth to him(self), that when I come, the gatherings be not made.

16:3 And when I shall be present, which men ye approve, I shall send them by epistles to bear your grace into Jerusalem. [Forsooth when I shall be present, whom ye shall prove by epistles, them I shall send to perfectly bear your grace into Jerusalem.]

16:4 That if it be worthy that also I go, they shall go with me.

16:5 But I shall come to you, when I shall pass by Macedonia; for why I shall pass by Macedonia.

16:6 But peradventure I shall dwell at you, or also dwell the winter, that ye lead me whither ever I shall go.

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15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Chapter 16

16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

16:2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

16:3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

16:4 And if it be meet that I go also, they shall go with me.

16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

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16:7 And I will not now see you in my passing [Soothly I will not now see you in passing], for I hope to dwell with you a while, if the Lord shall suffer.

16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

16:8 But I shall dwell at Ephesus, unto Whitsuntide [till Whitsuntide].

16:8 But I will tarry at Ephesus until Pentecost.

16:9 For a great door and an open is opened to me [For why a great door and evident, *or open*, is opened to me], and many adversaries.

16:9 For a great door and effectual is opened unto me, and *there are* many adversaries.

16:10 And if Timothy come, see ye that he be without dread with you, for he worketh the work of the Lord, as [and] I.

16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

16:11 Therefore no man despise him; but lead him forth in peace, that he come to me; for I abide him with brethren.

16:11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

16:12 But, brethren, I make known to you of Apollos, that I prayed him much, that he should come to you, with brethren. But it was not his will to come now; but he shall come, when he shall have leisure.

16:12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

16:13 Walk ye, and stand ye in the faith; do ye manly, and be ye comforted in the Lord, [Wake ye, and stand ye in the faith; do ye manly, and be comforted in the Lord,]

16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

16:14 and be all your things done in charity.

16:14 Let all your things be done with charity.

16:15 And, brethren, I beseech you, ye know the house of Stephanas, and of Fortunatus, and Achaicus, for they be

16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have

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the first fruits of Achaia, and into ministry of saints they have ordained themselves;

addicted themselves to the ministry of the saints,)

16:16 that also ye be subjects to such, and to each working together and travailling.

16:16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

16:17 For I have joy in the presence of Stephanas, and Fortunatus, and Achaicus; for they filled that thing that failed to you [for they full-filled that thing that failed to you];

16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

16:18 for they have refreshed both my spirit and yours. Therefore know ye them, that be such manner *men*.

16:18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

16:19 All the churches of Asia greet you well. Aquila and Priscilla, with their home-church, greet you much in the Lord, at the which also I am harboured [Aquila and Priscilla greet you much in the Lord, at whom I am harboured, with their home-church].

16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

16:20 All brethren greet you well. Greet ye well together in holy kiss.

16:20 All the brethren greet you. Greet ye one another with an holy kiss.

16:21 My greeting by Paul's hand.

16:21 The salutation of *me* Paul with mine own hand.

16:22 If any man loveth not our Lord Jesus Christ, be he cursed, Maranatha. [If any man love not our Lord Jesus Christ, be he cursed, Maranatha, *that is, in the coming of the Lord.*]

16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

16:23 The grace of our Lord Jesus Christ be with you.

16:23 The grace of our Lord Jesus Christ *be* with you.

16:24 My charity be with you all in Christ Jesus our Lord. Amen.

16:24 My love *be* with you all in Christ Jesus. Amen.