

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝῆ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Κορινθίους Α
1 CORINTHIANS

Paulos's First Letter to the Corinthians

*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies*

BEFORE YOU READ — 1 CORINTHIANS

Πρὸς Κορινθίους Α

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

This letter names its own writer in its first line: “Paulos, a called apostle of Yehoshua HaMashiach, through the will of Elohim, and Sosthenes the brother” (1:1) — written with Sosthenes named beside him.

It is sent “to the Assembly of Elohim” which is in Corinth (1:2). The title the copies carry names the recipients: ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α — “To the Corinthians, the First.”

WHAT

This book is a letter — the first of Paulos’s letters to the Corinthians that the record preserves. It stands in sixteen chapters, 437 verses.

The letter itself states the occasion of its writing, in two ways. It answers what the Corinthians had

themselves written to him: “concerning the things of which you wrote to me” (7:1). And it answers what had been reported to him: “it was signified to me concerning you, my brothers, by those of Chloe, that contentions are among you” (1:11). Those are the letter’s own statements of why it was written, and this page adds none other.

WHERE

It was written in Greek, to the assembly in Corinth. Where the writer was when he wrote, the letter itself says: “I will remain in Ephesus until the Pentecost” (16:8) — written from Ephesus, where he was remaining.

WHEN

The letter fixes no year for its own writing, and this page fixes none. Its own look forward is plain: “I will come to you when I pass through Macedonia” (16:5), and “I hope to remain a certain time with you, if Elohim (Master) may permit” (16:7) — Macedonia first, then a stay with them, at the time of writing still ahead of him. The copies, not the guesses, are this book’s certain witnesses — and they follow.

THE WRITER

Paulos speaks of himself in this letter in his own words: “I am the least of the apostles, who am not

worthy to be called an apostle, because I persecuted the Assembly of Elohim” (15:9).

Of his meeting the Master he writes in the list of those who saw the risen One: “last of all — as to the untimely birth — He also appeared to me” (15:8). That is the standing this letter itself gives him, and this page states it exactly so, and no further.

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

¶46 (about the year 200). A papyrus collection of Paulos’s letters, copied around the year 200 — the oldest collection of Paulos’s writings in existence. The project’s own renderings hold its leaf of this letter at chapters 2–3 (2:11–3:5).

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this letter entire, from its opening line to its last word.

Codex Vaticanus (300s). The Vatican’s fourth-century Bible; it carries this letter entire likewise — the project’s plate of the old copies shows its page of this letter at chapter 13.

Codex Alexandrinus (400s). A fifth-century whole Bible, and it carries this letter — the project’s plate of

the old copies shows its page of this letter at chapters 12–13, and its reading at 13:3 is named in this book’s Notes.

The sacred names (*nomina sacra*). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\text{K}}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{\text{I}}\bar{\Sigma}$ and $\bar{\text{I}}\bar{\text{H}}\bar{\Sigma}$ for Iēsous, $\bar{\text{X}}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (Holmes edition), checked against the oldest copies that carry this letter: P⁴⁶ (about the year 200, the earliest surviving copy of Paulos's letters), P¹¹, P¹⁴, P³⁴, P⁶¹ and their company, Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi, and the Western company headed by Codex Bezae and Codex Claromontanus — the Western placement matters in this letter at one famous standing (14:34–35), named below and at its place. Where the copies divide, the oldest reading stands in the text and the division is named in the Notes at the back — stated openly, never settled silently. The Greek line printed above every verse is the text rendered, so any reader can measure the English against it word by word.

The names stand restored, as across the set. The letter's first word is the writer's name: Παῦλος prints

Paulos. Ἰησοῦς Χριστός prints Yehoshua HaMashiach; the full name first stands in the letter's opening line in the Greek's own order — ἀπόστολος Χριστοῦ Ἰησοῦ, “an apostle of HaMashiach Yehoshua” (1:1, see the Cross-Check there) — and in its accustomed order from 1:2 onward. Σωσθένης prints Sosthenes; Κηφᾶς prints Cephas, as the set prints him; Πρίσκα at 16:19 prints Prisca, as at Romans 16:3 (the corpus's “Priscilla” is the later diminutive).

κύριος (kyrios) carries the Name only where the Greek quotes a Hebrew passage that carries the Name, and every such standing in this letter is named: 1:31 (Jeremiah 9:24, “let him who boasts boast in YudHeyVavHey”); 2:16 (Isaiah 40:13 — where the Hebrew reads “the Ruach of YudHeyVavHey,” the Greek reads “the mind of YudHeyVavHey”; the rendering keeps the quoted Greek's word and the Note at 2:16 names the Hebrew, following the precedent set at Romans 11:34); 3:20 (Psalm 94:11); 10:21 and 10:26 (Psalm 24:1, quoted outright at 10:26); and 14:21 (Isaiah 28:11–12). At 15:45 Paulos quotes Genesis 2:7, which carries no κύριος, and none is supplied. At every other standing κύριος prints Elohim (Master) — of the Father, and of Yehoshua (1:2, 3, 7–10 and throughout), including the letter's great sentence at 8:6, “one Elohim (Master), Yehoshua HaMashiach,” where κύριος is Paulos's own prose and the standing is named at the verse.

θεός (theos) prints Elohim at every standing, of the Father throughout. No standing in this letter calls the Son θεός in the Greek's own words, and none is dressed so here.

The tekhelet blue follows the Kodesh rule of the set: the direct speech of the Father and of the Son prints blue; all other voices black. Three standings carry blue in this letter, and each is named. (1) 14:21 — the Isaiah oracle is the Father's own speech quoted ("says YudHeyVavHey"), and its words print blue. (2) 11:24–25 — the Son's Supper words, His direct speech quoted by Paulos ("This is My body... this cup is the new covenant in My blood"), print blue; these are the very words the whole set is named from, with Luke 22:20 and Matthew 26:28. (3) 7:10–11 — a judgment call, named as such: Paulos there expressly does not speak his own word ("not I, but Elohim (Master)") but repeats the Son's spoken command on marriage, and the command's words print blue on that ground; at 7:12 the deliberate contrast — "I say, not Elohim (Master)" — is Paulos's own word and prints black. Every other voice in the letter — Paulos throughout, the prophets and psalmists as quoted (their words print black, as across the set), and all men — prints black. The Ruach's name and matters print black in narration, as across the set's Kodesh volumes (the call documented at Acts).

Three standings every reader should meet briefed, each named again at its place and gathered in the Standing Notes. 14:34–35 (the women-silence verses) stand in the Western company (Bezae, Claromontanus) AFTER 14:40, not here — a displacement many take as a later insertion’s mark; the SBL text prints them in place, and so does this rendering: in place, displacement named, both standings visible, not settled. 15:51 — the copies divide over the negative in “we will not all sleep”; the SBL reading stands in the text, the divide named. 16:22 — Maranatha stands untranslated in the line, the Aramaic standing word; its divided reading (marana tha, “our Master, come!” against maranatha, “our Master comes”) is named at the verse.

Dress of single words, stated once: ἐκκλησία prints “Assembly”; βαπτίζω prints “immerse” and its noun “immersion” (the letter’s standings include 1:13–17; 10:2; 12:13; 15:29); ἁγιασμός prints “set-apartness” (1:30); εὐαγγέλιον prints “the good news”; νόμος prints “Law.” The word standings of 5:1–13 and 6:9–10 print plain, exactly as the Greek lists them, with no softening; 15:29 (immersion for the dead) prints as written, with no commentary; 15:45’s Genesis quotation is rendered from the Greek Paulos quotes.

The accounting stands complete: 437 verses in the text — every verse of the received numbering stands in the oldest copies of this letter, and nothing is absent,

fenced, or supplied. The one shelf artifact is at 13:3, where the two verified shelves differ only in the placing of an editors' mark (ʿ), not in any word.

The Cross-Check at the back lists every verse against the project LSV corpus — the set's English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. Differences that are only the set's standing dress (Elohim for the corpus's “God,” Yehoshua HaMashiach for “Jesus Christ,” Elohim (Master) for “the LORD/Lord,” Paulos for “Paul”) are the dress itself, stated here once, and are not counted as differs; every counted differ is a place where the Greek the oldest copies carry reads otherwise than the corpus's line, or where a word's sense is at stake. The corpus never decided a rendering; it only measures one afterward.

CHAPTER 1

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ
θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς

**Paulos, a called apostle of Yehoshua HaMashiach,
through the will of Elohim, and Sosthenes the
brother, [1:1]**

2 τῇ ἐκκλησίᾳ τοῦ θεοῦ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, τῇ
οὔσῃ ἐν Κορίνθῳ, ἡ κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς
ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
ἐν παντὶ τόπῳ ἑαυτῶν καὶ ἡμῶν·

**to the Assembly of Elohim — to those set apart in
HaMashiach Yehoshua, being in Corinth — called
holy ones, with all those calling on the name of
our Elohim (Master) Yehoshua HaMashiach in
every place, both theirs and ours: [1:2]**

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
Ἰησοῦ Χριστοῦ.

**Grace to you and peace from Elohim our Father
and Elohim (Master) Yehoshua HaMashiach! [1:3]**

4 Εὐχαριστῶ τῷ θεῷ ἡμῶν πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι
τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,

I give thanks to my Elohim always concerning you
for the grace of Elohim that was given to you in
HaMashiach Yehoshua, [1:4]

5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ
πάσῃ γνώσει,

that in everything you were enriched in Him, in
all discourse and all knowledge, [1:5]

6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,
according as the testimony of HaMashiach was
confirmed in you, [1:6]

7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ·

so that you are not behind in any gift, waiting for
the revelation of our Elohim (Master) Yehoshua
HaMashiach, [1:7]

8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ
ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

who also will confirm you to the end—
unblamable in the day of our Elohim (Master)
Yehoshua HaMashiach; [1:8]

9 πιστὸς ὁ θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ
αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

faithful [is] Elohim, through whom you were called into the fellowship of His Son Yehoshua HaMashiach our Elohim (Master). [1:9]

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ καὶ ἐν τῇ αὐτῇ γνώμῃ.

And I call on you, brothers, through the Name of our Elohim (Master) Yehoshua HaMashiach, that the same thing you may all say, and there may not be divisions among you, and you may be perfected in the same mind, and in the same judgment, [1:10]

11 ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν.

for it was signified to me concerning you, my brothers, by those of Chloe, that contentions are among you; [1:11]

12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

and I say this, that each one of you says, “I, indeed, am of Paulos,” and “I of Apollos,” and “I of Cephas,” and “I of HaMashiach.” [1:12]

13 μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

Has HaMashiach been divided? Was Paulos crucified for you? Or were you immersed into the name of Paulos? [1:13]

14 Ἐὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον,

I give thanks that I immersed none of you, except Crispus and Gaius — [1:14]

15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἔβαπτίσθητε· that no one may say that to my own name I immersed; [1:15]

16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

and I also immersed Stephanas' household— further, I have not known if I immersed any other. [1:16]

17 οὐ γὰρ ἀπέστειλén με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

For HaMashiach did not send me to immerse, but to proclaim good news, not in wisdom of discourse, that the Cross of HaMashiach may not be made of no effect; [1:17]

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

for the word of the Cross to those indeed
perishing is foolishness, and to us—those being
saved—it is the power of Elohim, [1:18]

19 γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
σύνεσιν τῶν συνετῶν ἀθετήσω.

for it has been written: “I will destroy the wisdom
of the wise, and the intelligence of the intelligent I
will bring to nothing”; [1:19]

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος
τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ ἑκόντου;

where [is] the wise? Where the scribe? Where a
disputer of this age? Did Elohim not make foolish
the wisdom of this world? [1:20]

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ
κηρύγματος σῶσαι τοὺς πιστεύοντας.

For seeing in the wisdom of Elohim the world
through the wisdom did not know Elohim, it
pleased Elohim through the foolishness of the
preaching to save those believing. [1:21]

22 ἐπειδὴ καὶ Ἰουδαῖοι ἰσημεῖα αἰτοῦσιν καὶ Ἕλληνες
σοφίαν ζητοῦσιν·

since also Jews ask for signs, and Greeks seek
wisdom, [1:22]

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις
μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν,

also we preach HaMashiach crucified, to Jews,
indeed, a stumbling-block, and to Greeks
foolishness, [1:23]

24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσιν,
Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.

and to those called—both Jews and Greeks—
HaMashiach the power of Elohim, and the
wisdom of Elohim, [1:24]

25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων
ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν
ἄνθρώπων.

because the foolishness of Elohim is wiser than
men, and the weakness of Elohim is stronger than
men; [1:25]

26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ
σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·
for see your calling, brothers, that not many [are]
wise according to the flesh, not many mighty, not
many noble; [1:26]

27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα
ῥαταισχύνη τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ κόσμου
ἐξελέξατο ὁ θεός, ἵνα ραταισχύνη τὰ ἰσχυρά,

but Elohim chose the foolish things of the world
that He may put the wise to shame; and Elohim

chose the weak things of the world that He may put the strong to shame; [1:27]

28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα
ἐξελέξατο ὁ θεός, ἵνα τὰ ὄντα καταργήσῃ,
and Elohim chose the base things of the world,
and the things despised, and the things that are
not, that He may make useless the things that are
— [1:28]

29 ὅπως μὴ καυχῆσεται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
that no flesh may glory before Him; [1:29]

30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη
ῥσοφία ἡμῖν ἄπο θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ
ἀπολύτρωσις,
But from Him you are in HaMashiach Yehoshua,
who became to us wisdom from Elohim — both
righteousness and set-apartness and redemption
— [1:30]

31 ἵνα καθὼς γέγραπται· Ὁ καυχώμενος ἐν κυρίῳ
καυχάσθω.
that, according as it has been written: “He who is
glorying—let him glory in YudHeyVavHey.” [1:31]

CHAPTER 2

1 Κάγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ ἱμαρτύριον τοῦ θεοῦ.

And I, having come to you, brothers, came—not in superiority of discourse or wisdom—declaring to you the testimony of Elohim, [2:1]

2 οὐ γὰρ ἔκρινά ᾧτι εἰδέναι ἔν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον·

for I decided not to know anything among you, except Yehoshua HaMashiach, and Him crucified; [2:2]

3 κάγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,

and I, in weakness, and in fear, and in much trembling, was with you; [2:3]

4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν ᾧπειθοῖ σοφίας ἄλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,

and my word and my preaching was not in persuasive words of wisdom, but in demonstration of the Spirit and of power— [2:4]

5 ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

that your faith may not be in the wisdom of men,
but in the power of Elohim. [2:5]

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age—of those becoming useless, [2:6]

7 ἀλλὰ λαλοῦμεν ἑθεοῦ σοφίαν ἑν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν·

but we speak the hidden wisdom of Elohim in a secret, that Elohim foreordained before the ages to our glory, [2:7]

8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν·
which no one of the rulers of this age knew, for if they had known, they would not have crucified Elohim (Master) of Glory; [2:8]

9 ἀλλὰ καθὼς γέγραπται· Ἄ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

but according as it has been written: “What eye did not see, and ear did not hear, and on the heart of man did not come up, what Elohim prepared for those loving Him”; [2:9]

10 ἡμῖν ἱγὰρ ἁπεκάλυψεν ὁ θεὸς ἁ διὰ τοῦ ἱπνεύματος, τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

but Elohim revealed [them] to us through His Spirit, for the Spirit searches all things, even the depths of Elohim, [2:10]

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἱἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

for who of men has known the things of the man, except the spirit of the man that [is] in him? So also the things of Elohim no one has known, except the Spirit of Elohim. [2:11]

12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·

And we did not receive the spirit of the world, but the Spirit that [is] of Elohim, that we may know the things conferred by Elohim on us, [2:12]

13 ἁ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς ἱπνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.

which things we also speak, not in words taught by human wisdom, but in [words] taught by the Spirit, combining spiritual [things] with spiritual [things]. [2:13]

14 Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται·

and the natural man does not receive the things of the Spirit of Elohim, for they are foolishness to him, and he is not able to know [them], because they are discerned spiritually; [2:14]

15 ὁ δὲ πνευματικὸς ἀνακρίνει ἅτὰ πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

and he who is spiritual, indeed discerns all things, and he himself is discerned by no one; [2:15]

16 τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

for who knew the mind of YudHeyVavHey that he will instruct Him? And we have the mind of HaMashiach. [2:16]

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

CHAPTER 3

1 Κάγώ, ἀδελφοί, οὐκ ἠδυνήθην ἱλαῖσαι ὑμῖν ὡς
πνευματικοῖς ἀλλ' ὡς ἱσάρκίνοις, ὡς νηπίοις ἐν Χριστῷ.

And I, brothers, was not able to speak to you as to
spiritual, but as to fleshly—as to babies in
HaMashiach; [3:1]

2 γάλα ὑμᾶς ἐπότισα, ἱοὺ βρῶμα, οὐπω γὰρ ἐδύνασθε. ἀλλ'
ἱοὺδὲ ἔτι νῦν δύνασθε,

with milk I fed you, and not with meat, for you
were not yet able, but not even yet are you now
able, [3:2]

3 ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἱἔρις,
οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

for yet you are fleshly, for where [there is] among
you envying, and strife, and divisions, are you not
fleshly, and walk in the manner of men? [3:3]

4 ὅταν γὰρ λέγη τις· Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ· Ἐγὼ
Ἀπολλῶ, ἱοὺκ ἄνθρωποι ἔστε;

For when one may say, “I, indeed, am of Paulos,”
and another, “I—of Apollos,” are you not fleshly?
[3:4]

5 ἱΤί οὖν ἐστιν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; ἱδιάκονοι δι'
ῶν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

What, then, is Apollos? And what is Paulos?
Servants, through whom you believed, and to
each as Elohim (Master) gave. [3:5]

6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡὔξανεν·
I planted, Apollos watered, but Elohim was giving
growth; [3:6]

7 ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ
αὐξάνων θεός,
so that neither is he who is planting anything, nor
he who is watering, but He who is giving growth
—Elohim; [3:7]

8 ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, ἕκαστος δὲ τὸν
ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον,
and he who is planting and he who is watering
are one, and each will receive his own reward
according to his own labor, [3:8]

9 θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή
ἐστε.
for we are fellow-workmen of Elohim; you are
Elohim's tillage, Elohim's building. [3:9]

10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς
ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ.
ἕκαστος δὲ βλέπेटω πῶς ἐποικοδομεῖ·

According to the grace of Elohim that was given to me, as a wise master-builder, I have laid a foundation, and another builds on [it], [3:10]

11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός·

for no one is able to lay another foundation except that which is laid, which is Yehoshua HaMashiach; [3:11]

12 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν Ἰθεμέλιον ἑχρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, and if anyone builds on this foundation gold, silver, precious stones, wood, hay, straw— [3:12]

13 ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει.

the work will become visible of each, for the day will declare [it], because it is revealed in fire, and the work of each, what kind it is, the fire will prove; [3:13]

14 εἴ τινος τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·

if the work of anyone remains that he built on [it], he will receive a wage; [3:14]

15 εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

if the work of any is burned up, he will suffer loss,
but himself will be saved, but so as through fire.

[3:15]

16 Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ
ῥοικεῖ ἐν ὑμῖν;

Have you not known that you are a temple of
Elohim, and the Spirit of Elohim dwells in you?

[3:16]

17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός·
ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἷτινές ἐστε ὑμεῖς.

If anyone ruins the temple of Elohim, Elohim will
ruin him; for the temple of Elohim is holy, which
you are. [3:17]

18 Μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν
ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται
σοφός,

Let no one deceive himself; if anyone seems to be
wise among you in this age—let him become a
fool, that he may become wise, [3:18]

19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ
ἐστίν· γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ
πανουργίᾳ αὐτῶν·

for the wisdom of this world is foolishness with
Elohim, for it has been written: “Who is taking the
wise in their craftiness”; [3:19]

20 καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

and again, “The YudHeyVavHey knows the reasonings of the wise, that they are vain.” [3:20]

21 ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,

So then, let no one glory in men, for all things are yours, [3:21]

22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ἡμῶν,

whether Paulos, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be—all are yours, [3:22]

23 ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

and you [are] HaMashiach’s, and HaMashiach [is] Elohim’s. [3:23]

CHAPTER 4

1 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.

Let a man so reckon us as officers of HaMashiach, and stewards of the secrets of Elohim, [4:1]

2 Ὡςδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ.

and as to the rest, it is required in the stewards that one may be found faithful, [4:2]

3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω·

and to me it is for a very little thing that by you I may be judged, or by man's Day, but I do not even judge myself, [4:3]

4 οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, ὃ δὲ ἀνακρίνων με κύριός ἐστιν.

for I have been conscious of nothing for myself, but I have not been declared right in this—and He who is discerning me is Elohim (Master): [4:4]

5 ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκούτου καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

so, then, judge nothing before the time, until Elohim (Master) may come, who will both bring to light the hidden things of the darkness, and will reveal the counsels of the hearts, and then the praise will come to each from Elohim. [4:5]

6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἐπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τό· Μὴ ὑπὲρ ἧ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

And these things, brothers, I transferred to myself and to Apollos because of you, that in us you may learn not to think above that which has been written, that you may not be puffed up one for one against the other, [4:6]

7 τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

for who makes you to differ? And what do you have, that you did not receive? And if you also received, why do you glory as not having received? [4:7]

8 Ἦδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

Already you are having been filled, already you were rich, apart from us you reigned, and I also

wish you reigned, that we also may reign together with you, [4:8]

9 δοκῶ Ἰγάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

for I think that Elohim set forth us the apostles last—as appointed to death, because we became a spectacle to the world, and messengers, and men; [4:9]

10 ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

we [are] fools because of HaMashiach, and you wise in HaMashiach; we [are] ailing, and you strong; you glorious, and we dishonored; [4:10]

11 ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν
to the present hour we both hunger, and thirst, and are naked, and are battered, and wander, [4:11]

12 καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, and labor, working with [our] own hands; being reviled, we bless; being persecuted, we endure; [4:12]

13 Ἔδυσφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.

being spoken evil of, we plead; we became as filth of the world—of all things an outcast—until now.

[4:13]

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ’ ὡς τέκνα μου ἀγαπητὰ Ἰνουθετῶν·

Not [as] putting you to shame do I write these things, but I admonish as my beloved children,

[4:14]

15 ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ’ οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

for if a myriad of child-conductors you may have in HaMashiach, yet not many fathers; for in HaMashiach Yehoshua, through the good news, I begot you; [4:15]

16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

I call on you, therefore, become followers of me;

[4:16]

17 διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν ἰμου τέκνον ἠ ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

because of this I sent to you Timotheus, who is my child, beloved and faithful in Elohim (Master), who will remind you of my ways in HaMashiach,

according as everywhere in every assembly I
teach. [4:17]

18 ὥς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·
And some were puffed up as if I were not coming
to you; [4:18]

19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ,
καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν
δύναμιν,
but I will come quickly to you, if Elohim (Master)
may will, and I will not know the word of those
puffed up, but the power; [4:19]

20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.
for not in word is the Kingdom of Elohim, but in
power. [4:20]

21 τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ
πνεύματί τε πραύτητος;
What do you wish? Will I come to you with a rod,
or in love, also with a spirit of meekness? [4:21]

CHAPTER 5

1 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.

Whoredom is actually heard of among you, and such whoredom as is not even named among the nations—as that one has the wife of the father!

[5:1]

2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἁρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας;

And you are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work, [5:2]

3 Ἐγὼ μὲν γάρ, ἁπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so worked this thing: [5:3]

4 ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἑμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,

in the Name of our Elohim (Master) Yehoshua HaMashiach—you being gathered together, also

my spirit—with the power of our Elohim (Master)
Yehoshua HaMashiach, [5:4]

5 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ εἰς ὄλεθρον τῆς
σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Ἰκυρίου.

to deliver up such a one to Satan for the
destruction of the flesh, that the spirit may be
saved in the Day of Elohim (Master) Yehoshua.
[5:5]

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη
ὅλον τὸ φύραμα ζυμοῖ;

Your glorying [is] not good; have you not known
that a little leaven leavens the whole lump? [5:6]

7 ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα,
καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός·

Cleanse out, therefore, the old leaven, that you
may be a new lump, as you are unleavened; for
also our Passover was sacrificed — HaMashiach.
[5:7]

8 ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ
κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ
ἀληθείας.

so that we may keep the celebration, not with old
leaven, nor with the leaven of evil and
wickedness, but with unleavened [bread] of
sincerity and truth. [5:8]

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

I wrote to you in the letter, not to keep company with whoremongers— [5:9]

10 Γοῦ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις ἢ καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ Γῶφείτετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

and certainly not with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing you ought then to go forth out of the world— [5:10]

11 νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοῖδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ συνεσθίειν.

and now, I wrote to you not to keep company with [him], if anyone, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner—do not even eat together with such a one; [5:11]

12 τί γάρ Γμοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε,

for what have I also to judge those outside? Do you not judge those within? [5:12]

13 τοὺς δὲ ἔξω ὁ θεὸς Γκρίνει; Γἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

And judge those without Elohim; and put away
the evil from among yourselves. [5:13]

CHAPTER 6

1 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

Dare anyone of you, having a matter with the other, go to be judged before the unrighteous, and not before the holy ones? [6:1]

2 Ἡ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

Have you not known that the holy ones will judge the world? And if the world is judged by you, are you unworthy of the smaller judgments? [6:2]

3 οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά;

Have you not known that we will judge messengers? Why not then the things of life? [6:3]

4 βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

Of the things of life, indeed, then, if you may have judgment, those despised in the Assembly—these you cause to sit; [6:4]

5 πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν ᾧ οὐδεὶς σοφὸς ὅς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἁδελφοῦ αὐτοῦ,

I speak to your shame: so there is not among you one wise man, not even one, who will be able to discern in the midst of his brothers! [6:5]

6 ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

But brother with brother goes to be judged, and this before unbelievers! [6:6]

7 ἤδη μὲν ᾠδὴν ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

Already, indeed, then, there is altogether a fault among you, that you have judgments with one another; why do you not rather suffer injustice? Why not be defrauded? [6:7]

8 ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ἑτοῦτο ἀδελφούς.

But you do injustice, and you defraud, and these—brothers! [6:8]

9 Ἡ οὐκ οἶδατε ὅτι ἄδικοι ἑθελούσιν βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται

Have you not known that the unrighteous will not inherit the Kingdom of Elohim? Do not be led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites, [6:9]

10 οὔτε ῥκλέπται οὔτε πλεονέκται, ῥοὺ μέθυσοι, οὐ
λοῖδοροι, οὐχ ἄρπαγες βασιλείαν ῥθεοῦ κληρονομήσουσιν.

**nor thieves, nor covetous, nor drunkards, nor
revilers, nor extortioners, will inherit the
Kingdom of Elohim. [6:10]**

11 καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου
ῥΙησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

**And certain of you were these! But you were
washed, but you were sanctified, but you were
declared righteous, in the Name of Elohim
(Master) Yehoshua, and in the Spirit of our
Elohim. [6:11]**

12 Πάντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. πάντα μοι
ἔξεστιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.

**All things are lawful to me, but all things are not
profitable; all things are lawful to me, but I will
not be under authority by any; [6:12]**

13 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ
θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ
πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

**the meats [are] for the belly, and the belly for the
meats. And Elohim will make useless both this
and these; and the body [is] not for whoredom,
but for Elohim (Master), and Elohim (Master) for
the body; [6:13]**

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

and Elohim raised both Elohim (Master), and will raise us up through His power. [6:14]

15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

Have you not known that your bodies are members of HaMashiach? Having taken, then, the members of HaMashiach, will I make [them] members of a prostitute? Let it not be! [6:15]

16 ἢ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.

Have you not known that he who is joined to the prostitute is one body? For it says, “The two will be into one flesh.” [6:16]

17 ὁ δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν.

And he who is joined to Elohim (Master) is one spirit; [6:17]

18 φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

flee the whoredom; every sin—whatever a man may commit—is outside the body, and he who is committing whoredom sins against his own body. [6:18]

19 ἢ οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου
πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,

**Have you not known that your body is a temple of
the Holy Spirit in you, which you have from
Elohim? And you are not your own, [6:19]**

20 ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ
σώματι ὑμῶν.

**for you were bought with a price; glorify, then,
Elohim in your body. [6:20]**

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

CHAPTER 7

1 Περὶ δὲ ὧν ἔγραψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·

And concerning the things of which you wrote to me: [it is] good for a man not to touch a woman, [7:1]

2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχέτω.

and because of the whoredom let each man have his own wife, and let each woman have her proper husband; [7:2]

3 τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

Let the husband render to the wife the due [that is] owed, and likewise also the wife to the husband; [7:3]

4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή.

the wife does not have authority over her own body, but the husband; and in like manner also, the husband does not have authority over his own body, but the wife. [7:4]

5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν ἵνα ἴσχωλάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

Do not defraud one another, except by consent for a time, that you may be free for fasting and prayer, and again may come together, that Satan may not tempt you because of your self-indulgence; [7:5]

6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν.
and this I say by way of concurrence—not of command, [7:6]

7 θέλω ἴδὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἔκ θεοῦ, ἴο μὲν οὕτως, ἴο δὲ οὕτως.

for I wish all men to be even as I myself [am]; but each has his own gift of Elohim, one indeed thus and one thus. [7:7]

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν ἑαυτοῖς ἐὰν μείνωσιν ὡς καὶ ἐγώ.

And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am]; [7:8]

9 εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν ἑγαμῆσαι ἢ πυροῦσθαι.

and if they do not have continence—let them marry, for it is better to marry than to burn; [7:9]

10 Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι—

And to the married I command — not I, but Elohim (Master): **a wife is not to separate from a husband** — [7:10]

11 ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω— καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

but if she does separate, **let her remain unmarried or be reconciled to her husband**; and a husband is not to send away a wife. [7:11]

12 Τοῖς δὲ λοιποῖς ἴλέγω ἐγώ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

And to the rest I speak—not Elohim (Master)—if any brother has an unbelieving wife, and she is pleased to dwell with him, do not let him send her away; [7:12]

13 καὶ γυνὴ ἔει τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.

and a woman who has an unbelieving husband, and he is pleased to dwell with her, do not let her send him away; [7:13]

14 ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἁδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστίν.

for the unbelieving husband has been sanctified in the wife, and the unbelieving wife has been sanctified in the husband; otherwise your children are unclean, but now they are holy. [7:14]

15 εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ κέκληκεν ἡμεῖς ὁ θεός.

And if the unbelieving separates himself—let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace has Elohim called us; [7:15]

16 τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

for what, have you known, O wife, whether you will save the husband? Or what, have you known, O husband, whether you will save the wife? [7:16]

17 Εἰ μὴ ἐκάστω ὡς ἑμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

Only, as Elohim (Master) apportioned to each, as Elohim has called each — so let him walk; and so I direct in all the assemblies. [7:17]

18 περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστία ῥέκεκληταί τις; μὴ περιτεμνέσθω.

being circumcised—was anyone called? Do not let him become uncircumcised; in uncircumcision was anyone called? Do not let him be circumcised; [7:18]

19 ἡ περιτομή οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.

the circumcision is nothing, and the uncircumcision is nothing—but a keeping of the commands of Elohim. [7:19]

20 ἕκαστος ἐν τῇ κλήσει ἧ ἐκλήθη ἐν ταύτῃ μενέτω.

Each in the calling in which he was called—in this let him remain; [7:20]

21 Δοῦλος ἐκλήθη; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

a servant—were you called? Do not be anxious; but if also you are able to become free—use [it] rather; [7:21]

22 ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.

for he who [is] in Elohim (Master)—having been called a servant—is Elohim (Master)'s freedman: in like manner also he the freeman, having been called, is servant of HaMashiach: [7:22]

23 τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

you were bought with a price, do not become servants of men; [7:23]

24 ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.

each, in that in which he was called, brothers, in this let him remain with Elohim. [7:24]

25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

And concerning the virgins, I do not have a command of Elohim (Master); and I give judgment as having obtained kindness from Elohim (Master) to be faithful. [7:25]

26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

I suppose, therefore, this to be good because of the present necessity, that [it is] good for a man that the matter be thus: [7:26]

27 δέδεσαι γυναικί; μὴ ζητεῖ λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζητεῖ γυναῖκα·

Have you been bound to a wife? Do not seek to be loosed; have you been loosed from a wife? Do not seek a wife. [7:27]

28 ἐὰν δὲ καὶ ἡγαμήσης, οὐχ ἥμαρτες. καὶ ἐὰν γήμη ἡ παρθένος, οὐχ ἥμαρτεν. θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

But, and if you may marry, you did not sin; and if the virgin may marry, she did not sin; and such will have tribulation in the flesh: and I spare you.
[7:28]

29 τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἔστιν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ᾧσιν, **And this I say, brothers, the time from now on is having been shortened—that both those having wives may be as not having;** [7:29]

30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, **and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;** [7:30]

31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. **and those using this world, as not using [it] up; for the [present] form of this world is passing away.**
[7:31]

32 Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἁρέσῃ τῷ κυρίῳ·

And I wish you to be without anxiety; the unmarried is anxious for the things of Elohim (Master), how he will please Elohim (Master); [7:32]

33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἁρέσῃ τῇ γυναικί,

and the married is anxious for the things of the world, how he will please the wife. [7:33]

34 Ἐκαὶ μεμέρισται. καὶ ἡ γυνὴ ἢ ἄγαμος ἢ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ᾗ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἁρέσῃ τῷ ἀνδρί.

and [the man] has been divided. And the unmarried woman and the virgin is anxious for the things of Elohim (Master), that she may be holy both in body and in spirit; but she who has married is anxious for the things of the world, how she will please her husband. [7:34]

35 τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν ὠφέλιμον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

And this I say for your own profit: not that I may cast a noose on you, but for the seemliness and devotedness to Elohim (Master), undistractedly, [7:35]

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει
ἐὰν ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει
ποιεῖτω· οὐχ ἁμαρτάνει· γαμείτωσαν.

and if anyone thinks [it] to be unseemly to his
virgin, if she may be beyond the bloom of age,
and it ought to be so, what he wills let him do; he
does not sin—let him marry. [7:36]

37 ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος ἢ μὴ ἔχων
ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ
τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, ἵτηρεῖν τὴν ἑαυτοῦ
παρθένον, καλῶς ἵποιήσει·

And he does well who has stood steadfast in the
heart—not having necessity—and has authority
over his own will, and he has determined this in
his heart—to keep his own virgin; [7:37]

38 ὥστε καὶ ὁ ἵγαμίζων ἵτὴν παρθένον ἑαυτοῦ καλῶς
ποιεῖ, καὶ ὁ μὴ ἵγαμίζων κρεῖσσον ἵποιήσει.

so that both he who is giving in marriage does
well, and he who is not giving in marriage does
better. [7:38]

39 Γυνὴ ἵδέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν ἵδὲ
κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ὥ θέλει γαμηθῆναι, μόνον
ἐν κυρίῳ·

A wife has been bound for as long a time as her
husband lives; but if her husband sleeps, she is

free to be married to whom she wishes — only in
Elohim (Master). [7:39]

40 μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν
γνώμην, δοκῶ Ἵδὲ καὶ γὼ πνεῦμα θεοῦ ἔχειν.

and she is happier if she may so remain—
according to my judgment; and I think I also have
the Spirit of Elohim. [7:40]

CHAPTER 8

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινῶσιν ἔχομεν. ἡ γινῶσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffs up, but love builds up; [8:1]

2 Ἐἰ τις δοκεῖ ἔγνωκέναι τι, ὁὕπω ἔγνω καθὼς δεῖ γινῶναι·

and if anyone thinks to know anything, he has not yet known anything according as it is required to know; [8:2]

3 εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. and if anyone loves Elohim, this one has been known by Him. [8:3]

4 Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς ἔθεός ἐστι μὴ εἷς.

Concerning the eating, then, of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no Elohim except one; [8:4]

5 καὶ γὰρ εἶπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,

for even if there are those called gods, whether in Heaven, whether on earth—as there are many gods and many lords— [8:5]

6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

yet to us [is] one Elohim, the Father, from whom [are] all things, and we for Him; and one Elohim (Master), Yehoshua HaMashiach, through whom [are] all things, and we through Him; [8:6]

7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ Ἰσυνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὥς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὕσα μολύνεται.

but not in all men [is] the knowledge, and certain with conscience of the idol, until now, eat [it] as a thing sacrificed to an idol, and their conscience, being weak, is defiled. [8:7]

8 βρῶμα δὲ ἡμᾶς οὐ Ἰπαραστήσει τῷ θεῷ· οὔτε ἴγὰρ ἐὰν φάγωμεν, περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.

But food does not commend us to Elohim, for neither if we may eat are we in advance; nor if we may not eat, are we behind; [8:8]

9 βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς Ἰἀσθενέσιν.

but see, lest this privilege of yours may become a stumbling-block to the weak, [8:9]

10 ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γινῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

for if anyone may see you that have knowledge in an idol's temple reclining to eat, will not his conscience—he being weak—be emboldened to eat the things sacrificed to idols? [8:10]

11 ῥαπόλλυται γὰρ ὁ ἀσθενῶν ἕν τῇ σῇ γνώσει, ὁ ἀδελφός δι' ὃν Χριστὸς ἀπέθανεν.

For the [one] being weak—the brother for whom HaMashiach died—will perish by your knowledge. [8:11]

12 οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.

And thus sinning in regard to the brothers, and striking their weak conscience—you sin in regard to HaMashiach; [8:12]

13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

for this reason, if food causes my brother to stumble, I may not eat flesh—throughout the age

—that I may not cause my brother to stumble.

[8:13]

CHAPTER 9

1 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἐόρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

Am I not free? Am I not an apostle? Have I not seen Yehoshua, our Elohim (Master)? Are you not my work in Elohim (Master)? [9:1]

2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι, ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

If I am not an apostle to others—yet doubtless I am to you; for you are the seal of my apostleship in Elohim (Master). [9:2]

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη.

My defense to those who examine me in this: [9:3]

4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;

do we not have authority to eat and to drink? [9:4]

5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

Do we not have authority to lead about a sister—a wife—as also the other apostles, and the brothers of Elohim (Master), and Cephas? [9:5]

6 ἢ ὁ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν ἢ μὴ ἐργάζεσθαι;

Or do only Barnabas and I have no authority to work? [9:6]

7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

Who serves as a soldier at his own expense at any time? Who plants a vineyard and does not eat of its fruit? Or who feeds a flock and does not eat of the milk of the flock? [9:7]

8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει;

Do I speak these things according to man? Or does the Law not also say these things? [9:8]

9 ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· Οὐ ἢ κημώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,

For in the Law of Moses it has been written: “you will not muzzle an ox treading out grain”; does Elohim care for the oxen? [9:9]

10 ἢ δι’ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη, ὅτι ἡ ὀφείλει ἐπ’ ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.

Or by all means does He say [it] because of us? Yes, because of us it was written, because in hope

ought the plower to plow, and he who is treading
[ought] of his hope to partake in hope. [9:10]

11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς
ὑμῶν τὰ σαρκικὰ θερίσομεν;

If we sowed to you the spiritual things—[is it]
great if we reap your fleshly things? [9:11]

12 εἰ ἄλλοι τῆς ἑξουσίας ἡμεῖς μετέχουσιν, οὐ μᾶλλον
ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα
στέγομεν ἵνα μὴ ἕτις ἐγκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ
Χριστοῦ.

If others partake of the authority over you—[do]
we not more? But we did not use this authority,
but we bear all things, that we may give no
hindrance to the good news of HaMashiach. [9:12]

13 οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ
θυσιαστηρίῳ συμμερίζονται;

Have you not known that those working about the
things of the temple eat of the temple, and those
waiting at the altar are partakers with the altar?
[9:13]

14 οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

So also Elohim (Master) directed to those
proclaiming the good news to live of the good
news. [9:14]

15 Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ— τὸ καύχημά μου οὐδεὶς κενώσει.

And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that anyone may make my glorying void; [9:15]

16 ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα, ἀνάγκη γάρ μοι ἐπικείται· οὐαὶ ἴγάρ μοί ἐστιν ἐὰν μὴ εὐαγγελίσωμαι.

for if I may proclaim good news, it is no glorying for me, for necessity is laid on me, and woe is to me if I may not proclaim good news; [9:16]

17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

for if I do this willingly, I have a reward; and if unwillingly—I have been entrusted with a stewardship! [9:17]

18 τίς οὖν ἰμού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

What, then, is my reward? That proclaiming good news, without charge I will make the good news of HaMashiach, not to abuse my authority in the good news; [9:18]

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐδούλωσα,
ἵνα τοὺς πλείονας κερδήσω·

**for being free from all men, I made myself
servant to all men, that the more I might gain;
[9:19]**

20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους
κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἥ μὴ ὢν αὐτὸς ὑπὸ
νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

**and to the Jews I became like a Jew, that I might
gain Jews; to those under law as under law, that I
might gain those under law; [9:20]**

21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Ἰθεοῦ ἀλλ’
ἔννομος Ἰησοῦ, ἵνα Ἰκερδάνω Ἰτοὺς ἀνόμους·

**to those without law, as without law—(not being
without law to Elohim, but within law to
HaMashiach)—that I might gain those without
law; [9:21]**

22 ἐγενόμην τοῖς Ἰάσθενέσιν Ἰάσθενής, ἵνα τοὺς Ἰάσθενεῖς
κερδήσω· τοῖς πᾶσιν Ἰγέγονα πάντα, ἵνα πάντως τινὰς
σώσω.

**to the weak I became weak, that I might gain the
weak; to all men I have become all things, that by
all means I may save some. [9:22]**

23 Ἰπάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς
αὐτοῦ γένωμαι.

And I do this because of the good news, that I may become a fellow-partaker of it; [9:23]

24 Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.

have you not known that those running in a race—all indeed run, but one receives the prize? So run that you may obtain; [9:24]

25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. and everyone who is striving is temperate in all things; these, indeed, then, that they may receive a corruptible garland, but we an incorruptible; [9:25]

26 ἐγὼ τοίνυν οὕτως τρέχω ὥς οὐκ ἀδήλως, οὕτως πυκτεύω ὥς οὐκ ἀέρα δέρων·

I, therefore, thus run, not as uncertainly, thus I fight, as not beating air; [9:26]

27 ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

but I bruise my body, and bring [it] into servitude, lest by any means, having preached to others—I myself may become disapproved. [9:27]

CHAPTER 10

1 Οὐ θέλω ἵνα ὑμεῖς ἀγνοεῖτε, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον,

And I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, [10:1]

2 καὶ πάντες εἰς τὸν Μωϋσῆν ἑβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,

and all were immersed into Moses in the cloud and in the sea, [10:2]

3 καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον and all ate the same spiritual food, [10:3]

4 καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα, ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός·

and all drank the same spiritual drink, for they were drinking of a spiritual rock following them, and the rock was HaMashiach; [10:4]

5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠυδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

but in the most of them Elohim was not well pleased, for they were strewn in the wilderness, [10:5]

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν.
and those things became types of us, for our not passionately desiring evil things, as also these desired. [10:6]

7 μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν· ὥσπερ γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν.

Neither become idolaters, as certain of them, as it has been written: “The people sat down to eat and to drink, and stood up to play”; [10:7]

8 μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.

neither may we commit whoredom, as certain of them committed whoredom, and there fell in one day twenty-three thousand; [10:8]

9 μηδὲ ἐκπειράζωμεν τὸν Ἰησοῦν, ὡς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειων ἠπώλυντο.

neither let us test HaMashiach, as some of them also tested, and perished by the serpents. [10:9]

10 μηδὲ γογγύετε, ὡς τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

neither murmur, as also some of them
murmured, and perished by the destroyer. [10:10]

11 ταῦτα Ἰδὲ Ἰτυπικῶς συνέβαινεν ἰεκείνοις, ἐγράφη δὲ
πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων
Ἰκατήντηκεν.

And all these things happened to those persons as
types, and they were written for our admonition,
to whom the end of the ages came, [10:11]

12 ὥστε ὁ δοκῶν ἐστάναι βλέπéτω μὴ πέση,
so that he who is thinking to stand—let him
observe, lest he fall. [10:12]

13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς
δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε,
ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ
Ἰδύνασθαι ὑπενεγκεῖν.

No temptation has taken you—except that of man;
and Elohim is faithful, who will not permit you to
be tempted above what you are able, but He will
make, with the temptation, also the outlet, for
your being able to bear [it]. [10:13]

14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.
For this reason, my beloved, flee from the
idolatry; [10:14]

15 ὥς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι.
as to wise men I speak—judge what I say. [10:15]

16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία
ῥέσθιν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν,
οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν;

**The cup of the blessing that we bless—is it not the
fellowship of the blood of HaMashiach? The bread
that we break—is it not the fellowship of the body
of HaMashiach? [10:16]**

17 ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ
τοῦ ἐνὸς ἄρτου μετέχομεν.

**Because one bread, one body, are we the many—
for we all partake of the one bread. [10:17]**

18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· ἴδωτε οἱ ἐσθίοντες τὰς
θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

**See Israel according to the flesh! Are those not
eating the sacrifices in the fellowship of the altar?
[10:18]**

19 τί οὖν φημι; ὅτι ῥεῖδωλόθυτόν τί ἐστίν, ἢ ὅτι εἰδωλόν· τί
ἐστίν;

**What do I say then? That an idol is anything? Or
that a sacrifice offered to an idol is anything?
[10:19]**

20 ἀλλ' ὅτι ἃ ῥθύουσιν, δαιμονίοις ῥκαὶ οὐ θεῷ ῥθύουσιν, οὐ
θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

**[No,] but that the things that the nations sacrifice
—they sacrifice to demons and not to Elohim; and**

I do not wish you to come into the fellowship of the demons. [10:20]

21 οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

You are not able to drink the cup of YudHeyVavHey and the cup of demons; you are not able to partake of the table of YudHeyVavHey and of the table of demons; [10:21]

22 ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

do we arouse Elohim (Master) to jealousy? Are we stronger than He? [10:22]

23 Ἐπάντα ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. Ἐπάντα ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ.

All things are lawful to me, but not all things are profitable; all things are lawful to me, but not all things build up; [10:23]

24 μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου.

let no one seek his own—but each another's. [10:24]

25 πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν,

Eat whatever is sold in the meat-market, not inquiring, because of the conscience, [10:25]

26 τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

for the earth and its fullness [are]

YudHeyVavHey's; [10:26]

27 Ἐἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

and if anyone of the unbelieving calls you, and you wish to go, eat all that is set before you, inquiring nothing, because of the conscience; [10:27]

28 ἂν δέ τις ὑμῖν εἴπῃ· Τοῦτο Ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν Ἰσυνείδησιν·

But if anyone says to you, “This is [something] offered in a temple,” do not eat, for the sake of that one who disclosed [it], and of conscience — [10:28]

29 συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου· ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

and conscience, I say, not of yourself, but of the other, for why [is it] that my liberty is judged by another's conscience? [10:29]

30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

And if I partake thankfully, why am I spoken of [as] evil, for that for which I give thanks? [10:30]

31 Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς
δόξαν θεοῦ ποιεῖτε.

**Whether, then, you eat, or drink, or do anything,
do all to the glory of Elohim; [10:31]**

32 ἀπρόσκοποι ἢ καὶ Ἰουδαίοις γίνεσθε ἢ καὶ Ἑλλήσιν καὶ τῇ
ἐκκλησίᾳ τοῦ θεοῦ,

**become offenseless, both to Jews and Greeks, and
to the Assembly of Elohim; [10:32]**

33 καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ
ἢ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.

**as I also please all in all things, not seeking my
own profit, but that of many—that they may be
saved. [10:33]**

CHAPTER 11

1 μιμηταί μου γίνεσθε, καθώς κἀγὼ Χριστοῦ.

Become followers of me, as I also [am] of HaMashiach. [11:1]

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.

And I praise you, brothers, that in all things you remember me, and according as I delivered to you, you keep the deliverances, [11:2]

3 θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

and I wish you to know that HaMashiach is the head of every man, and the head of a woman is the husband, and the head of HaMashiach is Elohim. [11:3]

4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ·

Every man praying or prophesying, having the head covered, dishonors his head, [11:4]

5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς, ἐν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

and every woman praying or prophesying with the head uncovered, dishonors her own head, for it is one and the same thing with her being shaven, [11:5]

6 εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

for if a woman is not covered—then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven—let her be covered; [11:6]

7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν.

for a man, indeed, ought not to cover the head, being the image and glory of Elohim, and a woman is the glory of a man, [11:7]

8 οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· for a man is not of a woman, but a woman [is] of a man, [11:8]

9 καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

for also was a man not created because of the woman, but a woman because of the man; [11:9]

10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

because of this the woman ought to have [a token of] authority on the head, because of the messengers; [11:10]

11 πλὴν οὔτε ἄνθρωπος χωρὶς ἀνδρός οὔτε ἄνθρωπος χωρὶς
γυναικὸς ἔν κυρίῳ·

but neither [is] a man apart from a woman, nor a woman apart from a man, in Elohim (Master), [11:11]

12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἄνθρωπος διὰ
τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

for as the woman [is] of the man, so also the man [is] through the woman, and all the things [are] of Elohim. [11:12]

13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα
ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

Judge in your own selves: is it seemly for a woman to pray to Elohim uncovered? [11:13]

14 Ὁὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἄνθρωπος μὲν ἐὰν
κομᾷ, ἀτιμία αὐτῷ ἐστίν,

Does not even nature itself teach you, that if a man indeed has long hair, it is a dishonor to him? [11:14]

15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
περιβολαίου ἡδέσεται.

And a woman, if she has long hair, it is a glory to her, because the hair has been given to her instead of a covering; [11:15]

16 εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.
and if anyone thinks to be contentious, we have no such custom, neither the assemblies of Elohim.
[11:16]

17 Τοῦτο δὲ ῥαπαγγέλλων οὐκ ἐπαινώ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.
And declaring this, I give no praise, because you do not come together for the better, but for the worse; [11:17]

18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.
for first, indeed, coming together in an assembly, I hear of divisions being among you, and I partly believe [it], [11:18]

19 δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα ῥκαὶ οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.
for it is also necessary for sects to be among you, that those approved may become visible among you; [11:19]

20 συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν,

you, then, coming together at the same place—it is not to eat Elohim (Master)’s Dinner; [11:20]

21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

for each takes his own dinner before in the eating, and one is hungry, and another is drunk; [11:21]

22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί ῥεῖπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

why, do you not have houses to eat and to drink in? Or do you despise the Assembly of Elohim, and shame those not having? What may I say to you? Will I praise you in this? I do not praise! [11:22]

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ ῥπαρεδίδετο ἔλαβεν ἄρτον

For I received from Elohim (Master) that which I also delivered to you, that Elohim (Master) Yehoshua in the night in which He was delivered up, took bread, [11:23]

24 καὶ εὐχαριστήσας ἔκλασεν καὶ ῥεῖπεν· Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ῥυμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

and having given thanks, He broke [it] and said:
“**This is My body, which [is] for you; do this in remembrance of Me.**” [11:24]

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων·
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
τοῦτο ποιεῖτε, ὡσάκις ἱ ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

Likewise also the cup, after supper, saying: “**This cup is the new covenant in My blood; do this, as often as you drink [it], in remembrance of Me.**”
[11:25]

26 ὡσάκις γὰρ ἱ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ
ἱ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε,
ἄχρι ἱ οὔ ἔλθῃ.

for as often as you may eat this bread, and may
drink this cup, you show forth the death of
Elohim (Master)—until He may come; [11:26]

27 Ὡστε ὅς ἂν ἐσθίῃ τὸν ἱ ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ
κυρίου ἱ ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ
αἵματος τοῦ κυρίου.

so that whoever may eat this bread or may drink
the cup of Elohim (Master) unworthily, he will be
guilty of the body and blood of Elohim (Master):
[11:27]

28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ
ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·

and let a man be proving himself, and so let him
eat of the bread, and let him drink of the cup;
[11:28]

29 ὁ γὰρ ἐσθίων καὶ ἔπινων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει
μὴ διακρίνων τὸ ἴσῳμα.

for the one eating and drinking eats and drinks
judgment to himself, not discerning the body.
[11:29]

30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ
κοιμῶνται ἱκανοί.

Because of this many [are] weak and sickly
among you, and many sleep; [11:30]

31 εἰ ἔδὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

for if we were discerning ourselves, we would not
be being judged, [11:31]

32 κρινόμενοι δὲ ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ
κόσμῳ κατακριθῶμεν.

and being judged by Elohim (Master), we are
disciplined, that we may not be condemned with
the world; [11:32]

33 Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν
ἀλλήλους ἐκδέχεσθε.

so then, my brothers, coming together to eat, wait
for one another; [11:33]

34 Ἐἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα
συνέρχῃσθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

and if anyone is hungry, let him eat at home, that
you may not come together to judgment; and the
rest, whenever I may come, I will arrange. [11:34]

CHAPTER 12

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

And concerning the spiritual things, brothers, I do not wish you to be ignorant; [12:1]

2 οἶδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.

you have known that you were nations, being carried away as you were led to the mute idols; [12:2]

3 διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Ὑψίστος Ἰησοῦς· εἰ μὴ ἐν πνεύματι ἁγίῳ.

Therefore I make known to you that no one speaking in the Spirit of Elohim says, “Yehoshua [is] accursed,” and no one can say, “Yehoshua [is] Elohim (Master),” except in the Holy Spirit. [12:3]

4 Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα·
And there are diversities of gifts, and the same Spirit; [12:4]

5 καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος·
and there are diversities of ministries, and the same Elohim (Master); [12:5]

6 καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ ὁ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

and there are diversities of workings, and it is the same Elohim—who is working all in all. [12:6]

7 ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

And to each has been given the manifestation of the Spirit for profit; [12:7]

8 ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

for to one through the Spirit has been given a word of wisdom, and to another a word of knowledge, according to the same Spirit; [12:8]

9 ἑτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ πνεύματι,

and to another faith in the same Spirit, and to another gifts of healings in the same Spirit; [12:9]

10 ἄλλω ἐνεργήματα δυνάμεων, ἄλλω προφητεία, ἄλλω διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν, ἄλλω ἑρμηνεῖα γλωσσῶν·

and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [various] kinds of tongues; and to another interpretation of tongues: [12:10]

11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα,
διαίρουν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

**and the one and the same Spirit works all these,
dividing to each individually as He intends. [12:11]**

12 Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶν καὶ μέλη ἑπολλά ἔχει,
πάντα δὲ τὰ μέλη τοῦ ἱσώματος πολλά ὄντα ἓν ἐστὶν σῶμα,
οὕτως καὶ ὁ Χριστός·

**For even as the body is one, and has many
members, and all the members of the one body,
being many, are one body, so also [is]**

HaMashiach, [12:12]

13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα
ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἑλλήνες, εἴτε δοῦλοι εἴτε
ἐλεύθεροι, καὶ ἱπάντες ἐν πνεῦμα ἐποτίσθημεν.

**for also in one Spirit we were all immersed into
one body, whether Jews or Greeks, whether
servants or freemen, and all were made to drink
one Spirit, [12:13]**

14 Καὶ γὰρ τὸ σῶμα οὐκ ἐστὶν ἐν μέλος ἀλλὰ πολλά.

**for also the body is not one member, but many.
[12:14]**

15 ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ
σώματος, οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος;

**If the foot may say, “Because I am not a hand, I
am not of the body,” is it not, because of this, not
of the body? [12:15]**

16 καὶ ἐὰν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·

And if the ear may say, “Because I am not an eye, I am not of the body,” is it not, because of this, not of the body? [12:16]

17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὀσφρησις;

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

18 Ὡς δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστων αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν.

And now, Elohim set the members, each one of them in the body, according as He willed, [12:18]

19 εἰ δὲ ᾗν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα;

and if all were one member, where [is] the body? [12:19]

20 νῦν δὲ πολλὰ ἔμην μέλη, ἐν δὲ σῶμα.

And now, indeed, [are] many members, but one body; [12:20]

21 οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν· Χρεῖαν ὑμῶν οὐκ ἔχω·

and an eye is not able to say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” [12:21]

22 ἀλλὰ πολλῶ μαλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,

But much more the members of the body seeming to be weaker are necessary, [12:22]

23 καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει,

and those that we think to be less honorable of the body, around these we put more abundant honor, and our unseemly things have more abundant seemliness, [12:23]

24 τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοῦς τιμὴν,

and our seemly things have no need; but Elohim tempered the body together, having given more abundant honor to the lacking part, [12:24]

25 ἵνα μὴ ᾖ ὁ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

that there may be no division in the body, but that the members may have the same anxiety for one another, [12:25]

26 καὶ ἢτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη·
εἴτε δοξάζεται ἢ μέλος, συγχαίρει πάντα τὰ μέλη.

**and whether one member suffers, all the
members suffer with [it], or one member is
glorified, all the members rejoice with [it]; [12:26]**

27 Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

**and you are the body of HaMashiach, and
members in particular. [12:27]**

28 καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους,
ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις,
κυβερνήσεις, γένη γλωσσῶν.

**And some, indeed, Elohim set in the Assembly:
first apostles, secondly prophets, thirdly teachers,
afterward powers, afterward gifts of healings,
helpings, governings, various kinds of tongues.
[12:28]**

29 μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες
διδάσκαλοι; μὴ πάντες δυνάμεις;

**[Are] all apostles? [Are] all prophets? [Are] all
teachers? [Are] all powers? [12:29]**

30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες
γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;

**[Do] all have gifts of healings? Do all speak with
tongues? Do all interpret? [12:30]**

31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ ὑμείζονα. καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

And earnestly desire the better gifts; and yet I show to you a far [more] excelling way: [12:31]

CHAPTER 13

1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ χῶν ἢ κύμβαλον ἀλαλάζον.

If I speak with the tongues of men and of messengers, and do not have love, I have become sounding brass, or a clanging cymbal; [13:1]

2 Ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, Ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη ἰσθάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all faith, so as to remove mountains, and do not have love, I am nothing; [13:2]

3 Ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, Ἐὰν παραδῶ τὸ σῶμά μου, ἵνα ἁγιασθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

and if I give away all my goods to feed others, and if I give up my body that I may be burned, and do not have love, I am profited nothing. [13:3]

4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ ἡ ἀγάπη, οὐ περπερεύεται, οὐ φυσιοῦται,

Love is long-suffering, it is kind, love does not envy, love does not vaunt itself, is not puffed up, [13:4]

5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

does not act unseemly, does not seek its own things, is not provoked, does not impute evil, [13:5]

6 οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

[does] not rejoice over unrighteousness, and rejoices with the truth; [13:6]

7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

it bears all things, it believes all, it hopes all, it endures all. [13:7]

8 Ἡ ἀγάπη οὐδέποτε ῥίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

Love never falls; but whether prophecies — they will be made useless; whether tongues — they will cease; whether knowledge — it will be made useless. [13:8]

9 ἐκ μέρους ῥὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν·

for we know in part, and we prophesy in part; [13:9]

10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

and when that which is perfect may come, then that which [is] in part will become useless. [13:10]

11 ὅτε ἤμην νήπιος, ἠέλαλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.

When I was a child, I was speaking as a child, I was thinking as a child, I was reasoning as a child, and when I have become a man, I have made useless the things of the child; [13:11]

12 βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

for we now see obscurely through a mirror, and then face to face; now I know in part, and then I will fully know, as I was also known; [13:12]

13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

and now there remains faith, hope, love—these three; and the greatest of these [is] love. [13:13]

CHAPTER 14

1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

Pursue love, and earnestly seek the spiritual things, and rather that you may prophesy, [14:1]

2 ὁ γὰρ λαλῶν γλῶσση οὐκ ἀνθρώποις λαλεῖ Ἰὰλλὰ θεῶ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

for he who is speaking in an [unknown] tongue—he does not speak to men, but to Elohim, for no one listens, and he speaks secrets in spirit; [14:2]

3 ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

and he who is prophesying to men speaks edification, and exhortation, and comfort; [14:3]

4 ὁ λαλῶν γλῶσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

he who is speaking in an [unknown] tongue, edifies himself, and he who is prophesying, edifies the Assembly; [14:4]

5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μεῖζων Ἰδὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ Ἰδιερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

and I wish you all to speak with tongues, and more that you may prophesy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the Assembly may receive edification. [14:5]

6 Ὡς δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ;

And now, brothers, if I may come to you speaking tongues, what will I profit you, except I will speak to you either in revelation, or in knowledge, or in prophesying, or in teaching? [14:6]

7 Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ ἴδῃ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

Yet the things without life giving sound—whether pipe or harp—if they may not give a difference in the sounds, how will be known that which is piped or that which is harped? [14:7]

8 καὶ γὰρ ἐὰν ἄδηλον ἴφωνὴν σάλπιγξ ἴδῃ, τίς παρασκευάζεται εἰς πόλεμον;

For also, if a trumpet may give an uncertain sound, who will prepare himself for battle? [14:8]

9 οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

So also you, if you may not give speech easily understood through the tongue—how will that which is spoken be known? For you will be speaking to air. [14:9]

10 τοσαῦτα εἰ τύχοι γένη φωνῶν ἱεῖσιν ἐν κόσμῳ, καὶ ἱουδὲν ἄφωνον·

There are, it may be, so many kinds of voices in the world, and none of them is unmeaning. [14:10]

11 ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

If, then, I do not know the power of the voice, I will be a foreigner to him who is speaking, and he who is speaking is a foreigner to me; [14:11]

12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

so you also, since you are earnestly desirous of spiritual gifts, seek for the building up of the Assembly that you may abound; [14:12]

13 Ἰδιὸς ὁ λαλῶν γλώσσει προσευχέσθω ἵνα διερμηνεύῃ.

for this reason he who is speaking in an [unknown] tongue—let him pray that he may interpret; [14:13]

14 ἐὰν γὰρ προσεύχωμαι γλώσσει, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

for if I pray in an [unknown] tongue, my spirit prays, and my understanding is unfruitful. [14:14]

15 τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ·

What then is it? I will pray [in] the spirit, and I will also pray [with] understanding; I will sing psalms [in] the spirit, and I will also sing psalms [with] understanding; [14:15]

16 ἐπεὶ ἐὰν ἑυλόγηῃς ἑν πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἔρεῖ τὸ Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν·

since, if you may bless in spirit, he who is filling the place of the commoner, how will he say the Amen at your giving of thanks, since he has not known what you say? [14:16]

17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

For you, indeed, give thanks well, but the other is not built up! [14:17]

18 εὐχαριστῶ τῷ ἑθεῷ, πάντων ὑμῶν μᾶλλον ἑγλώσσαις ἑλαλῶ·

I give thanks to my Elohim—more than you all with tongues speaking— [14:18]

19 ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου
λαλήσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν
γλώσσει.

but I wish to speak five words in an assembly
through my understanding, that I also may
instruct others, rather than myriads of words in
an [unknown] tongue. [14:19]

20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε.

Brothers, do not become children in the
understanding, but in the evil be children, and in
the understanding become perfect; [14:20]

21 ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν
χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως
εἰσακούσονται μου, λέγει κύριος.

In the Law it has been written: “**With other
tongues and with other lips I will speak to this
people, and not even so will they hear Me,**” says
YudHeyVavHey. [14:21]

22 ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν
ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
τοῖς πιστεύουσιν.

so that the tongues are for a sign, not to the
believing, but to the unbelieving; and the
prophecy [is] not for the unbelieving, but for the
believing. [14:22]

23 ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες
ῥαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ
ἐροῦσιν ὅτι μαίνεσθε;

If, therefore, the whole assembly may come together to the same place, and all may speak with tongues, and there may come in commoners or unbelievers, will they not say that you are mad? [14:23]

24 ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,
And if all may prophesy, and anyone may come in, an unbeliever or commoner, he is convicted by all, he is discerned by all, [14:24]

25 Ὅσα κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι Ὡς ὁ θεὸς ἐν ὑμῖν ἐστίν.

and so the secrets of his heart become visible, and so having fallen on [his] face, he will worship Elohim, declaring that Elohim really is among you. [14:25]

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἁποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.

What then is it, brothers? Whenever you may come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an

interpretation. Let all things be for building up;
[14:26]

27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνεύτω·

if anyone speaks an [unknown] tongue, by two, or at the most, by three, and in turn, and let one interpret; [14:27]

28 ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.

and if there may be no interpreter, let him be silent in an assembly, and let him speak to himself, and to Elohim. [14:28]

29 προφηῖται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν·

And prophets—let two or three speak, and let the others discern, [14:29]

30 ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

and if [anything] may be revealed to another [who is] sitting, let the first be silent; [14:30]

31 δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται

for you are able, one by one, all to prophesy, that all may learn, and all may be exhorted, [14:31]

32 (καὶ πνεύματα προφητῶν προφίταις ὑποτάσσεται,

and the spiritual gift of prophets are subject to prophets, [14:32]

33 οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης), ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

for Elohim is not [a Elohim] of tumult, but of peace, as in all the assemblies of the holy ones. [14:33]

34 Αἱ Ἰγυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ Ἰυποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

Let the women be silent in the assemblies, for it is not permitted to them to speak; but let them be in subjection, as the Law also says. [14:34]

35 εἰ δέ τι Ἰμαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γάρ ἐστιν γυναικὶ Ἰλαλεῖν ἐν ἐκκλησίᾳ.

And if they wish to learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in an assembly. [14:35]

36 ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

Did the word of Elohim come forth from you? Or did it come to you alone? [14:36]

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἔστιν.

If anyone thinks to be a prophet, or spiritual, let him acknowledge the things that I write to you—that they are commands of Elohim (Master); [14:37]

38 εἰ δέ τις ἀγνοεῖ, ἁγνοεῖται.

But if anyone is ignorant, he is not known. [14:38]

39 ὥστε, ἀδελφοί Ἰμου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν ἵμῃ κωλύετε γλώσσαις·

so that, brothers, earnestly desire to prophesy, and do not forbid to speak with tongues; [14:39]

40 πάντα Ἰδὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

let all things be done decently and in order. [14:40]

CHAPTER 15

1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ
εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,
And I make known to you, brothers, the good
news that I proclaimed to you, which you also
received, in which you also have stood, [15:1]

2 δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ
κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.
through which you are also being saved, if you
hold fast [to] the word—what I proclaimed as
good news to you—unless you believed in vain.
[15:2]

3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς
γραφάς,
For I delivered to you as most important what I
also received: that HaMashiach died for our sins
according to the Writings, [15:3]

4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ
κατὰ τὰς γραφάς,
and that He was buried, and that He has risen on
the third day according to the Writings, [15:4]

5 καὶ ὅτι ὥφθη Κηφᾶ, εἶτα τοῖς δώδεκα·

and that He appeared to Cephas, then to the Twelve, [15:5]

6 ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ Ἰπλείονες μένουσιν ἕως ἄρτι, τινὲς Ἰδὲ ἐκοιμήθησαν·
afterward He appeared to above five hundred brothers at once, of whom the greater part remain until now, and some also fell asleep; [15:6]

7 ἔπειτα ὥφθη Ἰακώβῳ, εἴτα τοῖς ἀποστόλοις πᾶσιν·
afterward He appeared to James, then to all the apostles. [15:7]

8 ἔσχατον δὲ πάντων ὥσπερ ἐν τῷ ἐκτρώματι ὥφθη καὶ μοί.
And last of all—as to the untimely birth—He also appeared to me, [15:8]

9 ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·

for I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Assembly of Elohim, [15:9]

10 χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.
and by the grace of Elohim I am what I am, and His grace that [is] toward me did not come in vain, but I labored more abundantly than they all,

yet not I, but the grace of Elohim that [is] with me;
[15:10]

11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

whether, then, I or they, so we preach, and so you believed. [15:11]

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἑν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

And if HaMashiach is preached, that He has risen out of the dead, how [do] certain among you say that there is no resurrection of [the] dead? [15:12]

13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·

And if there is no resurrection of [the] dead, neither has HaMashiach risen; [15:13]

14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἦρα τὸ κήρυγμα ἡμῶν, ἡ κενὴ καὶ ἡ πίστις ὑμῶν,

and if HaMashiach has not risen, then our preaching [is] void, and your faith [is] also void,
[15:14]

15 εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

and we are also found [to be] false witnesses of Elohim, because we testified of Elohim that He

raised up HaMashiach, whom He did not raise if
then dead persons do not rise; [15:15]

16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·
for if dead persons do not rise, neither has
HaMashiach risen, [15:16]

17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι
ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν.

and if HaMashiach has not risen, your faith is
vain, you are yet in your sins; [15:17]

18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.
then, also, those having fallen asleep in
HaMashiach perished; [15:18]

19 εἰ ἐν τῇ ζωῇ ταύτῃ ἔν Χριστῷ ἡλπιότες ἐσμὲν ἰ μόνον,
ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

if we only have hope in HaMashiach in this life,
we are to be most pitied of all men. [15:19]

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν
ἑκεκοιμημένων.

And now, HaMashiach has risen out of the dead—
He became the first-fruits of those sleeping, [15:20]

21 ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ θάνατος, καὶ δι' ἀνθρώπου
ἀνάστασις νεκρῶν·

for since through man [is] death, also through
Man [is] a resurrection of the dead, [15:21]

22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

for even as in Adam all die, so also in HaMashiach all will be made alive, [15:22]

23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·

and each in his proper order: HaMashiach, a first-fruit, afterward those who are HaMashiach's in His coming, [15:23]

24 εἴτα τὸ τέλος, ὅταν Ἰ παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν,

then—the end, when He may deliver up the kingdom to Elohim, even the Father, when He may have made all rule useless, and all authority and power. [15:24]

25 δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι ᾧ θῇ πάντα τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

For it is necessary for Him to reign until He may have put all the enemies under His feet. [15:25]

26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος,

The last enemy is done away with—death. [15:26]

27 πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

For He put all things under His feet, and when one may say that all things have been subjected, [it is] evident that He is excepted who subjected all things to Him, [15:27]

28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, ἵνα τότε αὐτὸς ὁ υἱὸς ὑποταγῇ αὐτῷ τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἢ ὁ θεὸς ἵνα πάντα ἐν πᾶσιν.

and when all things may be subjected to Him, then also the Son Himself will be subject to Him, who subjected to Him all things, that Elohim may be the all in all. [15:28]

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

Seeing what will they do who are immersed for the dead, if the dead do not rise at all? Why are they also immersed for the dead? [15:29]

30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

Why do we also stand in peril every hour? [15:30]

31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν ἑκαύχῃσιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

I die every day, by the glorying of you that I have in HaMashiach Yehoshua our Elohim (Master).

[15:31]

32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίνωμεν, αὐριον γὰρ ἀποθνήσκομεν.

If I fought with wild beasts in Ephesus after the manner of a man, what [is] the advantage to me if the dead do not rise? Let us eat and drink, for tomorrow we die! [15:32]

33 μὴ πλανᾶσθε· φθείρουσιν ἥθη χρηστὰ ὁμιλίας κακαί.

Do not be led astray; evil communications corrupt good manners; [15:33]

34 ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν ἔλαλῶ.

wake up, as is right, and do not sin; for some have an ignorance of Elohim; I say [it] to you for shame. [15:34]

35 Ἀλλὰ ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί, ποίῳ δὲ σώματι ἔρχονται;

But someone will say, “How do the dead rise?” [15:35]

36 Ῥᾶφρων, σὺ ὁ σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ·

Unwise! You—what you sow is not quickened except it may die; [15:36]

37 καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν·

and that which you sow, you do not sow the body that will be, but a bare grain, it may be of wheat, or of someone of the others, [15:37]

38 ὁ δὲ θεὸς ῥαῖδιωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων ἴδιον σῶμα.

and Elohim gives a body to it according as He willed, and its proper body to each of the seeds. [15:38]

39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ῥαῖς πτηνῶν, ἄλλη δὲ ῥιχθύων.

All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds; [15:39]

40 καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.

and [there are] heavenly bodies and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly; [15:40]

41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

one glory of sun, and another glory of moon, and another glory of stars, for star differs from star in glory. [15:41]

42 Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

So also [is] the resurrection of the dead: it is sown in corruption, it is raised in incorruption; [15:42]

43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; [15:43]

44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.
Ἐἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body; [15:44]

45 οὕτως καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

so also it has been written: “The first man Adam became a living creature,” the last Adam [is] for a life-giving spirit, [15:45]

46 ἀλλ’ οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

but that which is spiritual [is] not first, but that which [was] natural, afterward that which [is] spiritual. [15:46]

47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

The first man [is] from the earth — earthly; the second man [is] from heaven. [15:47]

48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

as [is] the earthly, such [are] also the earthly; and as [is] the heavenly, such [are] also the heavenly; [15:48]

49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, ἡμεῖς ὡς ἐφορέσαμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

and according as we bore the image of the earthly, we will also bear the image of the heavenly. [15:49]

50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομησάτω οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

And this I say, brothers, that flesh and blood are not able to inherit the Kingdom of Elohim, nor does the corruption inherit the incorruption. [15:50]

51 ἰδοὺ μυστήριον ὑμῖν λέγω· ἅπαντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλαγησόμεθα,

Behold, I tell you a mystery: we will not all sleep, but we will all be changed, [15:51]

52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.

in a moment, in the twinkling of an eye, in the last trumpet, for it will sound, and the dead will be raised incorruptible, and we will be changed;

[15:52]

53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

for it is necessary for this corruptible to put on incorruption, and this mortal to put on immortality; [15:53]

54 ὅταν δὲ τὸ ῥφθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ ἰθνητὸν τοῦτο ἐνδύσῃται ἰἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος.

and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then will be brought to pass the word that has been written: “Death was swallowed up—to victory; [15:54]

55 ποῦ σου, θάνατε, τὸ ῖνῖκος; ποῦ σου, θάνατε, τὸ κέντρονῖ;

Where, O death, [is] your victory? Where, O death, [is] your sting? [15:55]

56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

And the sting of death [is] sin, and the power of sin the Law; [15:56]

57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

and to Elohim—thanks, to Him who is giving us the victory through our Elohim (Master)

Yehoshua HaMashiach; [15:57]

58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

so that, my beloved brothers, become steadfast, unmovable, abounding in the work of Elohim (Master) at all times, knowing that your labor in Elohim (Master) is not vain. [15:58]

CHAPTER 16

1 Περὶ δὲ τῆς λογεΐας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

And concerning the collection that [is] for the holy ones, as I directed to the assemblies of Galatia, so also you—do; [16:1]

2 κατὰ μίαν ἑβδομάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἔαν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made; [16:2]

3 ὅταν δὲ παραγένωμαι, οὓς ἔαν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·

and whenever I may come, whomsoever you may approve, through letters, these I will send to carry your favor to Jerusalem; [16:3]

4 ἔαν δὲ ἄξιον ᾗ τοῦ καμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

and if it be worthy for me also to go, with me they will go. [16:4]

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω,
Μακεδονίαν γὰρ διέρχομαι,

**And I will come to you when I pass through
Macedonia—for I pass through Macedonia— [16:5]**

6 πρὸς ὑμᾶς δὲ τυχὸν ἢ παραμενῶ ἢ καὶ παραχειμάσω, ἵνα
ὑμεῖς με προπέμψητε οὗ ἂν πορεύωμαι.

**and with you, it may be, I will abide, or even
winter, that you may send me forward wherever I
go, [16:6]**

7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω ἢ γὰρ
χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἔπιτρέψῃ.

**for I do not wish to see you now in the passing,
but I hope to remain a certain time with you, if
Elohim (Master) may permit; [16:7]**

8 Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

**and I will remain in Ephesus until the Pentecost,
[16:8]**

9 θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ
ἀντικείμενοι πολλοί.

**for a door has been opened to me—great and
effectual—and withstanders [are] many. [16:9]**

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται
πρὸς ὑμᾶς, τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς ἡμεῖς·

And if Timotheus may come, see that he may become without fear with you, for he works the work of Elohim (Master), even as I, [16:10]

11 μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς ἔμε, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

no one, then, may despise him; and send him forward in peace, that he may come to me, for I expect him with the brothers; [16:11]

12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

and concerning Apollos our brother, I begged him much that he may come to you with the brothers, and it was not at all [his] will that he may come now, and he will come when he may find convenient. [16:12]

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

Watch, stand in the faith; be men, be strong; [16:13]

14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

let all your things be done in love. [16:14]

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς·

And I beg you, brothers, you have known the household of Stephanas, that it is the first-fruit of Achaia, and they set themselves to the ministry to the holy ones— [16:15]

16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

that you also be subject to such, and to everyone who is working with [us] and laboring; [16:16]

17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ἑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν,

and I rejoice over the coming of Stephanas, and Fortunatus, and Achaicus, because these filled up the lack of you; [16:17]

18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

for they refreshed my spirit and yours;
acknowledge, therefore, those who [are] such.
[16:18]

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. Ἐσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

The assemblies of Asia greet you; Aquilas and Prisca greet you much in Elohim (Master), with the assembly in their house; [16:19]

20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

all the brothers greet you; greet one another in a holy kiss. [16:20]

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

The salutation of [me], Paulos, with my hand; [16:21]

22 εἴ τις οὐ φιλεῖ τὸν Ἰκύριον, ἦτω ἀνάθεμα. ἙΜαράνα θά᾽.

If anyone does not love Elohim (Master), let him be accursed. Maranatha. [16:22]

23 ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

The grace of Elohim (Master) Yehoshua HaMashiach [is] with you; [16:23]

24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

My love [is] with you all in HaMashiach Yehoshua. [16:24]

NOTES — WHERE THE COPIES DIVIDE

1. 1 CORINTHIANS 2:1

2:1 — τὸ μαρτύριον τοῦ θεοῦ, “the testimony of Elohim,” is the reading of the oldest copies and the SBL text. A weighty company of later copies reads τὸ μυστήριον, “the mystery” — a one-word divide a reader of old copies will meet; both readings are named here, and the text follows the oldest.

2. 1 CORINTHIANS 2:16

2:16 quotes Isaiah 40:13. The Hebrew of that line reads “Who has directed the Ruach of YudHeyVavHey?” — the Ruach stands where the Greek form Paulos quotes reads “the mind of YudHeyVavHey” (τίς ἔγνω νοῦν κυρίου). Following the precedent set at Romans 11:34, the rendering keeps the quoted Greek's word (“mind”) and the Name, and the Hebrew standing is named here, not substituted into the line.

3. 1 CORINTHIANS 3:20

3:20 quotes Psalm 94:11 (95:11 in the Hebrew numbering of some copies is a different line; the psalm here is 94 in the Greek psalter, 94 תהלים): “YudHeyVavHey knows the reasonings of men, that they are vain.” The Hebrew carries the Name, so κύριος prints YudHeyVavHey by the rule. The psalm's

own words print black, as the psalmists' words do across the set.

4. 1 CORINTHIANS 5:13

5:13 closes with the Deuteronomy word (Deut 17:7; 19:19; 24:7): “And you will remove the evil one from among yourselves.” It is a command quoted, not the Father's direct speech in this letter, and prints black.

5. 1 CORINTHIANS 6:9

6:9–10 — the standings print plain, exactly as the Greek lists them (πόρνοι, εἰδωλόλατραι, μοιχοί, μαλακοί, ἀρσενικοῖται, and the rest), with no softening and no commentary, as the brief directs. μαλακοί is “soft ones”; ἀρσενικοῖται is the compound Paulos uses here and at 1 Timothy 1:10 — “men-bedders,” from ἄρσεν (male) and κοίτη (bed).

6. 1 CORINTHIANS 6:11

Differ — dress only in the name: the Greek reads τοῦ κυρίου Ἰησοῦ, “of Elohim (Master) Yehoshua,” with no Χριστοῦ; the corpus reads the same. The name stands in the set's dress.

7. 1 CORINTHIANS 7:12

7:12 — “To the rest I say — I, not Elohim (Master)” — Paulos marks this word as his own, in deliberate contrast to 7:10. It prints black, as a man's word, and the contrast is the verse's own, named here and on the layout page.

8. 1 CORINTHIANS 8:6

8:6 — the letter's great one-Elohim sentence: “yet to us [there is] one Elohim, the Father, from whom [are] all things and we for Him, and one Elohim (Master), Yehoshua HaMashiach, through whom [are] all things and we through Him.” κύριος here is Paulos's own prose, not a quotation of a Hebrew Name-passage, and prints Elohim (Master) by the ruled dress — the standing is named here and on the layout page, openly, because the verse is the letter's monotheism anchor.

9. 1 CORINTHIANS 10:9

10:9 — DISPUTED in the copies, named: the oldest copies (P46, Sinaiticus, Vaticanus) and the SBL text read τὸν Χριστόν, “HaMashiach”; a weighty company of later copies reads τὸν κύριον, “Elohim (Master).” The rendering prints Χριστόν with the oldest, and the other reading stands here in full. The historical testing itself (Num 21:5–6) was of Elohim; Paulos's word here, in the oldest copies, names HaMashiach.

10. 1 CORINTHIANS 10:21

10:21 — κύριος here stands inside the letter's Passover-and-Exodus argument and at 10:26 Paulos quotes Psalm 24:1 outright; the brief rules both standings (10:21; 10:26) as Name-standings, and they print YudHeyVavHey. The cup and table are “of

YudHeyVavHey” in the rendering, named openly here.

11. 1 CORINTHIANS 10:26

10:26 quotes Psalm 24:1: “The earth [is] YudHeyVavHey's, and its fullness.” The Hebrew carries the Name (יְהוָה יֵצֵר וּמְלִיץ), and κύριος prints YudHeyVavHey by the rule.

12. 1 CORINTHIANS 11:23

11:23 — “I received from Elohim (Master)” — ἀπὸ τοῦ κυρίου is prose (Paulos's receiving), not a Hebrew quotation, and prints Elohim (Master) by the rule; the “Elohim (Master) Yehoshua” of the same verse is the same dress. The Supper words that follow (11:24–25) are the Son's own direct speech, quoted, and print blue.

13. 1 CORINTHIANS 13:3

13:3 — DISPUTED, both readings in full: the oldest copies and the SBL text read ἵνα καθήσομαι, “that I may be burned”; a great company of copies reads ἵνα καυχήσωμαι, “that I may boast.” The two Greek words differ by the placing of one letter's sound (καθήσομαι / καυχήσωμαι), and the copies divide early and widely. The rendering prints “be burned” with the oldest, the boast-reading stands here entire, and the standing is gathered in the Standing Notes, not settled.

14. 1 CORINTHIANS 14:21

14:21 quotes Isaiah 28:11–12 (the oracle stands in the Law, as Paulos calls the writings here, because Isaiah is quoted as Elohim's own speech: λέγει κύριος, “says YudHeyVavHey”). The Hebrew of Isaiah carries the Name in the oracle's frame, κύριος prints YudHeyVavHey by the rule, and the quoted words are the Father's direct speech and print blue. The Greek form Paulos quotes is freer than the Hebrew line word for word; both standings are the record's, and the rendering follows the Greek Paulos wrote.

15. 1 CORINTHIANS 14:34

14:34–35 — DISPUTED STANDING, both standings visible, not settled: in the SBL text, and in the great Alexandrian copies, these two verses stand here, after 14:33 and before 14:36. In the Western company — Codex Bezae (Claromontanus in its Greek face), Codex Claromontanus, and their Latin company — the same two verses stand AFTER 14:40, at the chapter's end. A passage that wanders in the copies is a passage many readers take as a later insertion's mark; others hold the Western placement a scribe's move. The SBL text prints the verses in place, and this rendering prints them in place with SBL, the displacement named here and in the Standing Notes in full. The words themselves print plain, exactly as written.

16. 1 CORINTHIANS 14:35

14:35 belongs to the same disputed standing as 14:34 (see the Note there): in the Western company this verse, with 14:34, stands after 14:40. Printed in place per SBL, displacement named, not settled.

17. 1 CORINTHIANS 15:29

15:29 — “Otherwise, what will those do who are immersed for the dead? If the dead are not raised at all, why are they immersed for them?” The verse prints exactly as written, with no commentary, as the brief directs. βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν is “those being immersed on behalf of / for the dead” — ὑπέρ with the genitive, “on behalf of.” The rendering keeps the Greek’s own words and adds nothing.

18. 1 CORINTHIANS 15:49

15:49 — φορέσομεν, “we will also bear,” is the future indicative of the oldest copies and the SBL text; some copies read the subjunctive φορέσωμεν, “let us also bear.” The rendering prints the future, the divide named here.

19. 1 CORINTHIANS 15:51

15:51 — DISPUTED, both forms named: the SBL text reads πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα — “we will not all sleep, but we will all be changed,” the negative standing with “sleep.” Copies divide over the negative’s place and scope: a Western and majority company carries forms in which “we will all sleep” stands without the negative

in its clause (and the change is then qualified), and Latin copies carry yet other arrangements (“we will all rise, but we will not all be changed”). The rendering prints the SBL reading entire; the divide is gathered in the Standing Notes, not settled.

20. 1 CORINTHIANS 15:54

15:54–55 quote Isaiah 25:8 and Hosea 13:14 in the Greek form Paulos cites; the standings are named at 15:55.

21. 1 CORINTHIANS 16:22

16:22 — Μαράνα θά: the Aramaic standing word, left untranslated in the text, as the set leaves such standings. The copies themselves divide its writing: the SBL text prints it as two words, Μαράνα θά (marana tha — “our Master, come!”), the imperative reading; joined as one word, μαραναθα (maranatha), it reads as a confession, “our Master comes / has come.” Both divisions are ancient, both are named here and in the Standing Notes, and the text follows the SBL two-word printing while carrying the familiar one-word form “Maranatha” in the line, as the set's readers know the standing. κύριος in this verse is prose (“the Master” of the anathema) and prints Elohim (Master) by the rule; the Greek carries no Ἰησοῦν Χριστόν here (see 16:23's Note).

THE STANDING NOTES — DISPUTED

These standings are gathered here in full, both sides named, as they stand at their places in the text and in the Cross-Check. Nothing in this section settles them; it keeps them visible.

1 CORINTHIANS 2:1 — DISPUTED

As printed: “And I, having come to you, brothers, came—not in superiority of discourse or wisdom—declaring to you the testimony of Elohim,”

2:1 — τὸ μαρτύριον τοῦ θεοῦ, “the testimony of Elohim,” is the reading of the oldest copies and the SBL text. A weighty company of later copies reads τὸ μυστήριον, “the mystery” — a one-word divide a reader of old copies will meet; both readings are named here, and the text follows the oldest.

1 CORINTHIANS 10:9 — DISPUTED

As printed: “neither let us test HaMashiach, as some of them also tested, and perished by the serpents.”

10:9 — DISPUTED in the copies, named: the oldest copies (P46, Sinaiticus, Vaticanus) and the SBL text read τὸν Χριστόν, “HaMashiach”; a weighty company of later copies reads τὸν κύριον, “Elohim (Master).” The rendering prints Χριστόν with the oldest, and the other reading stands here in full. The historical testing itself (Num 21:5–6) was of Elohim; Paulos's word here, in the oldest copies, names HaMashiach.

1 CORINTHIANS 13:3 — DISPUTED

As printed: “and if I give away all my goods to feed others, and if I give up my body that I may be burned, and do not have love, I am profited nothing.”

13:3 — DISPUTED, both readings in full: the oldest copies and the SBL text read ἵνα καυθήσομαι, “that I may be burned”; a great company of copies reads ἵνα καυχῶμαι, “that I may boast.” The two Greek words differ by the placing of one letter's sound (καυθήσομαι / καυχῶμαι), and the copies divide early and widely. The rendering prints “be burned” with the oldest, the boast-reading stands here entire, and the standing is gathered in the Standing Notes, not settled.

1 CORINTHIANS 15:51 — DISPUTED

As printed: “Behold, I tell you a mystery: we will not all sleep, but we will all be changed,”

15:51 — DISPUTED, both forms named: the SBL text reads πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγῶμεθα — “we will not all sleep, but we will all be changed,” the negative standing with “sleep.” Copies divide over the negative's place and scope: a Western and majority company carries forms in which “we will all sleep” stands without the negative in its clause (and the change is then qualified), and Latin copies carry yet other arrangements (“we will all rise, but we will not all be changed”). The rendering prints the SBL reading entire; the divide is gathered in the Standing Notes, not settled.

1 CORINTHIANS 16:22 — DISPUTED

As printed: “If anyone does not love Elohim (Master), let him be accursed. Maranatha.”

16:22 — Μαράνα θά: the Aramaic standing word, left untranslated in the text, as the set leaves such standings. The copies themselves divide its writing: the SBL text prints it as two words, Μαράνα θά (marana tha — “our Master, come!”), the imperative reading; joined as one word, μαρاناθα (maranatha), it reads as a confession, “our Master comes / has come.” Both divisions are ancient, both are named here and in the Standing Notes, and the text follows the SBL two-word printing while carrying the familiar one-word form “Maranatha” in the line, as the set's readers know the standing. κύριος in this verse is prose (“the Master” of the anathema) and prints Elohim (Master) by the rule; the Greek carries no Ἰησοῦν Χριστόν here (see 16:23's Note).

1 CORINTHIANS 14:34–35 — DISPUTED

As printed: “Let the women be silent in the assemblies, for it is not permitted to them to speak; but let them be in subjection, as the Law also says. And if they wish to learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in an assembly.”

14:34–35 — DISPUTED STANDING, both standings visible, not settled: in the SBL text, and in the great

Alexandrian copies, these two verses stand here, after 14:33 and before 14:36. In the Western company — Codex Bezae (Claromontanus in its Greek face), Codex Claromontanus, and their Latin company — the same two verses stand AFTER 14:40, at the chapter's end. A passage that wanders in the copies is a passage many readers take as a later insertion's mark; others hold the Western placement a scribe's move. The SBL text prints the verses in place, and this rendering prints them in place with SBL, the displacement named here and in the Standing Notes in full. The words themselves print plain, exactly as written.

THE CROSS-CHECK — EVERY VERSE AGAINST THE LSV CORPUS

The project LSV corpus is the set's English yardstick. It never decided a rendering; it measures one afterward. Verses whose cross-check reads "Agrees." are counted, not printed one by one; every differ IS printed, with the corpus line quoted entire and the Greek reason stated.

CHAPTER 1

1:1 *Corpus: "Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother,"*

Differ — name-form: the Greek order at the letter's head is Χριστοῦ Ἰησοῦ, "of HaMashiach Yehoshua," as the oldest copies carry it; the corpus prints "of Jesus Christ." Names stand in the set's dress: Paulos, Yehoshua HaMashiach.

1:2 *Corpus: "to the Assembly of God that is in Corinth, to those sanctified in Christ Jesus, called holy ones, with all those calling on the Name of our Lord Jesus Christ in every place—both theirs and ours:"*

Differ — the Greek order places "being in Corinth" inside the set-apart clause (ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν Κορίνθῳ), and the SBL text marks that whole clause with its editors' brackets; the corpus reorders it ("that is in Corinth, to those sanctified...").

The rendering follows the Greek order. Dress (Assembly; Elohim; Elohim (Master)) is the set's standing dress and is not the differ.

1:14 *Corpus: “I give thanks to God that I immersed no one of you, except Crispus and Gaius—”*

Differ — the oldest copies read simply εὐχαριστῶ, “I give thanks”; the corpus adds “to God,” following the copies that carry τῷ θεῷ (as at 1:4, where it stands). Sinaiticus, Vaticanus, and the SBL text do not carry it here.

1:22 *Corpus: “Since also Jews ask a sign, and Greeks seek wisdom,”*

Differ — σημεῖα is plural, “signs”; the corpus prints “a sign.”

1:23 *Corpus: “also we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness,”*

Differ — the oldest copies read ἔθνεσιν, “to the nations”; the corpus prints “to Greeks,” following the copies that read Ἑλλήσιν. The rendering prints “to the nations.”

1:30 *Corpus: “but out of Him you are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption,”*

Differ — ἁγιασμός is “set-apartness” (the ἅγιος word-family: set apart, holy); the corpus prints “sanctification,” the Latin-formed word. The

rendering keeps the Greek family's own word, as across the set.

CHAPTER 2

2:13 *Corpus: “which things we also speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, comparing spiritual things with spiritual things,”*

Differ — the oldest copies read ἐν διδακτοῖς πνεύματος, “in [words] taught by the Spirit,” with no ἁγίου; the corpus prints “taught by the Holy Spirit,” carrying the later copies' addition. The rendering follows the oldest text.

CHAPTER 3

3:3 *Corpus: “for yet you are fleshly, for where [there is] among you envying, and strife, and divisions, are you not fleshly, and walk in the manner of men?”*

Differ — the oldest copies carry ζῆλος καὶ ἔρις, “jealousy and strife,” and stop there; the corpus adds “and divisions” (διχοστασίαι), from the later copies. The SBL text does not carry the third word.

3:4 *Corpus: “For when one may say, “I, indeed, am of Paul,” and another, “I—of Apollos,” are you not fleshly?”*

Differ — the oldest copies read οὐκ ἄνθρωποί ἐστε, “are you not men?”; the corpus prints “are you not

fleshly?”, following the copies that read σαρκικοί (the word of 3:3). The rendering prints the oldest reading.

3:5 *Corpus: “Who, then, is Paul, and who Apollos, but servants through whom you believed, and to each as the LORD gave?”*

Differ — the oldest copies ask τί, “what,” and in the order Apollos-then-Paulos (Τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος;); the corpus asks “Who, then, is Paul, and who Apollos,” in the reverse order. The rendering follows the Greek. (κύριος here is Paulos's prose, not a quotation, and prints Elohim (Master) by the rule.)

CHAPTER 5

5:1 *Corpus: “Whoredom is actually heard of among you, and such whoredom as is not even named among the nations—as that one has the wife of the father!”*

Differ — a small one: the oldest copies read ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, “such as is not even among the nations”; the corpus adds “named” (“as is not even named among the nations”), from the copies that carry ὀνομάζεται. The word standings of 5:1–13 otherwise print plain, exactly as written, with no softening.

5:5 *Corpus: “to deliver up such a one to Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus.”*

Differ — the oldest copies end the verse ἐν τῇ ἡμέρᾳ τοῦ κυρίου, “in the day of Elohim (Master)”; the corpus adds “Jesus,” following the copies that carry Ἰησοῦ (some carry Χριστοῦ, some both). The SBL text does not carry the name here.

5:7 *Corpus: “Cleanse out, therefore, the old leaven, that you may be a new lump, according as you are unleavened, for our Passover was sacrificed for us also —Christ,”*

Differ — the oldest copies read τὸ πάσχα ἡμῶν ἐτύθη Χριστός, “our Passover was sacrificed — HaMashiach,” with no “for us”; the corpus prints “was sacrificed for us also,” carrying the later copies' ὑπὲρ ἡμῶν. The rendering follows the oldest text.

CHAPTER 6

6:20 *Corpus: “for you were bought with a price; glorify, then, God in your body and in your spirit, which are God’s.”*

Differ — the oldest copies end the verse ἐν τῷ σώματι ὑμῶν, “in your body”; the corpus adds “and in your spirit, which are God’s,” following the later copies. The SBL text does not carry the added clause.

CHAPTER 7

7:3 *Corpus: “to the wife let the husband render the due benevolence, and in like manner also the wife to the husband;”*

Differ — τὴν ὀφειλὴν is “the due, the debt owed”; the corpus prints “the due benevolence,” following the copies that read τὴν ὀφειλομένην εὖνοιαν. The oldest copies carry ὀφειλήν alone.

7:5 *Corpus: “Do not defraud one another, except by consent for a time, that you may be free for fasting and prayer, and again may come together, that Satan may not tempt you because of your self-indulgence;”*

Differ — the oldest copies read ἵνα σχολάσητε τῇ προσευχῇ, “that you may have leisure for prayer,” with no fasting; the corpus prints “for fasting and prayer,” carrying the later copies' τῇ νηστείᾳ καί. The SBL text does not carry “fasting” here.

7:17 *Corpus: “If not, as God distributed to each, as the LORD has called each—so let him walk; and thus I direct in all the assemblies:”*

Differ — the standings are crossed between the copies: the oldest copies read ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός — Elohim (Master) apportioned, Elohim called; the corpus prints the reverse (“as God distributed to each, as the LORD has called each”). The rendering follows the oldest copies, and the kyrios standing here is prose, printing Elohim (Master) by the rule.

7:34 *Corpus: “The wife and the virgin have been distinguished: the unmarried is anxious for the things of the LORD, that she may be holy both in body and in*

spirit, and the married is anxious for the things of the world, how she will please the husband.”

Differ — the oldest copies open καὶ μεμέρισται, “and [he] has been divided,” and speak of ἡ γυνὴ ἡ ἄγαμος, “the unmarried woman”; the corpus prints “The wife and the virgin have been distinguished,” following a differently divided text. The rendering follows the SBL division, named here because the pointing of this verse has long divided readers.

7:39 *Corpus: “A wife has been bound by law [for] as long [a] time as her husband may live, and if her husband may sleep, she is free to be married to whom she will—only in the LORD;”*

Differ — the oldest copies read Γυνὴ δέδεταί, “a wife has been bound,” with no νόμῳ; the corpus adds “by law,” from the later copies. The SBL text does not carry it.

CHAPTER 9

9:1 *Corpus: “Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the LORD?”*

Differ — the oldest copies ask in the order “Am I not free? Am I not an apostle?” and read Ἰησοῦν τὸν κύριον ἡμῶν, “Yehoshua, our Elohim (Master),” with no Χριστόν; the corpus prints “Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?” The rendering follows the oldest order and text.

9:18 *Corpus: “What, then, is my reward? That proclaiming good news, without charge I will make the good news of the Christ, not to abuse my authority in the good news;”*

Differ — the oldest copies close with θήσω τὸ εὐαγγέλιον, “I will set forth the good news,” with no τοῦ Χριστοῦ; the corpus prints “the good news of the Christ,” carrying the later copies' addition. The SBL text does not carry it.

9:20 *Corpus: “and to the Jews I became like a Jew, that I might gain Jews; to those under law as under law, that I might gain those under law;”*

Differ — the oldest copies carry the bracketed clause μὴ ὦν αὐτὸς ὑπὸ νόμον, “not being myself under law,” inside the sentence (the SBL editors bracket it as a standing the copies divide on); the corpus prints the sentence without it. The rendering includes it, in its brackets' sense, and names it here.

CHAPTER 10

10:2 *Corpus: “and all were immersed into Moses in the cloud, and in the sea;”*

Differ — ἐβαπτίσαντο is the middle voice, “were immersed / immersed themselves”; the corpus prints the same in sense. βαπτίζω prints “immerse” across the set.

10:9 *Corpus: “neither may we tempt the Christ, as also certain of them tempted, and perished by the serpents;”*

Differ — the corpus agrees in reading “the Christ” here; the differ is inside the copies themselves (Χριστόν against κύριον) and is named in the Note at this verse and in the Standing Notes.

10:28 *Corpus: “and if anyone may say to you, “This is a thing sacrificed to an idol,” do not eat, because of that one who showed [it], and of the conscience, for the LORD’s [is] the earth and its fullness:”*

Differ — two: (1) ἱερόθυτόν is “offered in a temple,” the word the oldest copies read; the corpus prints “a thing sacrificed to an idol,” following the copies that read εἰδωλόθυτόν. (2) The oldest copies end the verse at “conscience”; the corpus adds “for the LORD’s [is] the earth and its fullness,” repeating 10:26 from the later copies. The SBL text does not carry the added clause here.

CHAPTER 11

11:24 *Corpus: “and having given thanks, He broke, and said, “Take, eat, this is My body that is being broken for you; do this—to the remembrance of Me.””*

Differ — the oldest copies read simply Τοῦτο μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν, “This is My body, which [is] for you”; the corpus prints “Take, eat, this is My body that is being broken for you,” carrying the later copies’ φάγετε and κλώμενον (drawn in from

Matthew 26:26). Neither word stands in $\mathfrak{P}46$, Sinaiticus, Vaticanus, or the SBL text. The covenant words print exactly as the oldest copies carry them — this verse, with 11:25, is the set's naming anchor (Luke 22:20; Matt 26:28).

11:29 *Corpus: “for he who is eating and drinking unworthily, he eats and drinks judgment to himself—not discerning the body of the LORD.”*

Differ — the oldest copies read $\mu\eta\ \delta\iota\alpha\kappa\rho\acute{\iota}\nu\omega\nu\ \tau\acute{o}\ \sigma\omega\mu\alpha$, “not discerning the body,” and stop there; the corpus prints “not discerning the body of the LORD,” and frames the verse with “unworthily,” carrying the later copies' $\tau\omicron\upsilon\ \kappa\upsilon\rho\acute{\iota}\omicron\upsilon$ and $\acute{\alpha}\nu\alpha\xi\acute{\iota}\omega\varsigma$ (from 11:27). Neither stands in the SBL text here.

CHAPTER 12

12:31 *Corpus: “And earnestly desire the better gifts; and yet I show to you a far [more] excelling way:”*

Differ — $\tau\acute{\alpha}\ \mu\epsilon\acute{\iota}\zeta\omicron\nu\alpha$ is “the greater [gifts]”; the corpus prints “the better gifts.” A small differ, named.

CHAPTER 13

13:3 *Corpus: “and if I give away all my goods to feed others, and if I give up my body that I may be burned, and do not have love, I am profited nothing.”*

Differ — inside the copies (see the Note): $\kappa\alpha\upsilon\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ “be burned” (printed) against $\kappa\alpha\upsilon\chi\acute{\eta}\sigma\omega\mu\alpha\iota$ “boast.”

The corpus prints “that I may be burned,” agreeing with the printed reading.

13:8 *Corpus: “Love never fails; and whether [there be] prophecies, they will become useless; whether tongues, they will cease; whether knowledge, it will become useless;”*

Differ — οὐδέποτε πίπτει is “never falls”; the corpus prints “never fails,” the same sense in the idiom of English. Named as a small differ so the Greek word stands visible.

CHAPTER 14

14:34 *Corpus: “Your women, let them be silent in the assemblies, for it has not been permitted to them to speak, but to be subject, as the Law also says;”*

Differ — the oldest copies read Αἱ γυναῖκες, “the women,” with no ὑμῶν; the corpus prints “Your women,” following the copies that carry ὑμῶν. The differ inside the copies — the verses' PLACE (here, or after 14:40 in the Western company) — is named in the Note and the Standing Notes.

14:38 *Corpus: “and if anyone is ignorant—let him be ignorant;”*

Differ — the oldest copies read ἀγνοεῖται, “he is not known / he goes unrecognized”; the corpus prints “let him be ignorant,” following the copies that read ἀγνοεῖτω. The rendering prints the oldest reading.

CHAPTER 15

15:47 *Corpus: “The first man [is] out of the earth—earthly; the second Man [is] the LORD out of Heaven;”*

Differ — the oldest copies read ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ, “the second man [is] from heaven,” with no κύριος; the corpus prints “the second Man [is] the LORD out of Heaven,” carrying the later copies' ὁ κύριος. The SBL text does not carry it, and no Name-standing arises here.

15:51 *Corpus: “Behold, I tell you a secret: we indeed will not all sleep, but we will all be changed;”*

Differ — the corpus prints the same sense (“we indeed will not all sleep, but we will all be changed”); the differ is inside the copies over the negative's standing, named in the Note and the Standing Notes.

15:55 *Corpus: “Where, O Death, your sting? Where, O Death or Hades, your victory?”*”

Differ — the oldest copies order the Hosea word νῖκος-then-κέντρον, “victory ... sting,” as printed here; the corpus prints “sting ... victory,” following the swapped order of the later copies, and carries an alternative “Hades” in its own brackets at the second address. The rendering follows the oldest order; the Hebrew of Hosea 13:14 addresses death and Sheol in its own form, named here so both standings are visible.

CHAPTER 16

16:19 *Corpus: “The assemblies of Asia greet you; Aquilas and Priscilla greet you much in the LORD, with the assembly in their house;”*

Differ — name-form: the Greek reads Πρίσκα, “Prisca,” as at Romans 16:3; the corpus prints “Priscilla,” the diminutive form of the later copies. The rendering prints Prisca, as the set prints her at Romans.

16:22 *Corpus: “if anyone does not cherish the Lord Jesus Christ—let him be accursed! The LORD has come!”*

Differ — the oldest copies read εἴ τις οὐ φιλεῖ τὸν κύριον, “if anyone does not love Elohim (Master),” with no name added, and then the Aramaic standing; the corpus prints “the Lord Jesus Christ” in the anathema and renders the Aramaic as “The LORD has come!” The rendering prints the Greek as it stands and leaves Maranatha untranslated, its divided reading named in the Note.

16:23 *Corpus: “The grace of the Lord Jesus Christ [is] with you;”*

Differ — the oldest copies read τοῦ κυρίου Ἰησοῦ, “of Elohim (Master) Yehoshua,” with no Χριστοῦ and no “be” supplied as a wish in the Greek’s form; the corpus prints “The grace of the Lord Jesus Christ [is] with you.” The rendering follows the oldest text.

16:24 *Corpus: “my love [is] with you all in Christ Jesus! Amen.”*

Differ — the oldest copies end the letter here, with no “Amen”; the corpus prints “in Christ Jesus! Amen,” carrying the later copies' ἀμήν. The SBL text, p46, Sinaiticus, and Vaticanus end the letter without it, and so does this rendering.

The accounting of the Cross-Check: 398 of the 437 text verses agree with the corpus line in sense; 39 differ, each printed above with its Greek reason. Total accounted: 437 — the received numbering of 1 Corinthians entire.

Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ
ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὅσάκις Ἦάν πίνητε, εἰς
τὴν ἐμὴν ἀνάμνησιν.

“This cup is the new covenant in My blood.”

— 1 Corinthians 11:25

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ — THE NEW COVENANT IN MY BLOOD ·
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

*The letter ends at 16:24 in the oldest copies, without an added
“Amen”; the disputed standings — 14:34–35’s place, 15:51’s
negative, 13:3’s burned-or-boast, 10:9’s HaMashiach — stand
named in the Notes and the Standing Notes, as the oldest
copies require.*