

The German Composite Bible

By

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

German (Martin Luther)

The World English Bible

Young's Literal Translation

1 Corinthians

1 Paulus, berufen zum Apostel Jesu Christi durch den Willen Gottes, und Bruder Sosthenes

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

Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother,

- 2** der Gemeinde zu Korinth, den Geheiligten in Christo Jesu, den berufenen Heiligen samt allen denen, die anrufen den Namen unsers HERRN Jesu Christi an allen ihren und unsern Orten:
- to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours:
- to the assembly of God that is in Corinth, to those sanctified in Christ Jesus, called saints, with all those calling upon the name of our Lord Jesus Christ in every place -- both theirs and ours:
- 3** Gnade sei mit euch und Friede von Gott, unserm Vater, und dem HERRN Jesus Christus!
- Grace to you and peace from God our Father and the Lord Jesus Christ.
Grace to you and peace from God our Father and the Lord Jesus Christ!
- 4** Ich danke meinem Gott allezeit eurethalben für die Gnade Gottes, die euch gegeben ist in Christo Jesu,
- I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;
- I give thanks to my God always concerning you for the grace of God that was given to you in Christ Jesus,
- 5** daß ihr seid durch ihn an allen Stücken reich gemacht, an aller Lehre und in aller Erkenntnis;
- that in everything you were enriched in him, in all speech and all knowledge;
that in every thing ye were enriched in him, in all discourse and all knowledge,

- 6 wie denn die Predigt von Christus in euch kräftig geworden ist,
even as the testimony of Christ was confirmed in you:
according as the testimony of the Christ was confirmed in you,**
- 7 also daß ihr keinen Mangel habt an irgend einer Gabe und wartet nur auf die
Offenbarung unsers HERRN Jesu Christi,
so that you come behind in no gift; waiting for the revelation of our Lord Jesus
Christ;
so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus
Christ,**
- 8 welcher auch wird euch fest erhalten bis ans Ende, daß ihr unsträflich seid auf den
Tag unsers HERRN Jesu Christi.
who will also confirm you until the end, blameless in the day of our Lord Jesus
Christ.
who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus
Christ;**
- 9 Denn Gott ist treu, durch welchen ihr berufen seid zur Gemeinschaft seines Sohnes
Jesu Christi, unsers HERRN.
God is faithful, through whom you were called into the fellowship of his Son, Jesus
Christ, our Lord.
faithful [is] God, through whom ye were called to the fellowship of His Son Jesus
Christ our Lord.**

- 10 Ich ermahne euch aber, liebe Brüder, durch den Namen unsers HERRN Jesu Christi, daß ihr allzumal einerlei Rede führt und lasset nicht Spaltungen unter euch sein, sondern haltet fest aneinander in einem Sinne und in einerlei Meinung.**
- Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment.**
- And I call upon you, brethren, through the name of our Lord Jesus Christ, that the same thing ye may all say, and there may not be divisions among you, and ye may be perfected in the same mind, and in the same judgment,**
- 11 Denn es ist vor mich gekommen, liebe Brüder, durch die aus Chloes Gesinde von euch, daß Zank unter euch sei.**
- For it has been reported to me concerning you, my brothers, by those who are from Chloe`s household, that there are contentions among you.**
- for it was signified to me concerning you, my brethren, by those of Chloe, that contentions are among you;**
- 12 Ich sage aber davon, daß unter euch einer spricht: Ich bin paulisch, der andere: Ich bin apollisch, der dritte: Ich bin kephisch, der vierte; Ich bin christisch.**
- Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ."**
- and I say this, that each one of you saith, `I, indeed, am of Paul` -- `and I of Apollos,` -- `and I of Cephas,` -- `and I of Christ.`**
- 13 Wie? Ist Christus nun zertrennt? Ist denn Paulus für euch gekreuzigt? Oder seid ihr auf des Paulus Namen getauft?**
- Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?**
- Hath the Christ been divided? was Paul crucified for you? or to the name of Paul were ye baptized;**

- 14 Ich danke Gott, daß ich niemand unter euch getauft habe außer Krispus und Gajus,
I thank God that I baptized none of you, except Crispus and Gaius,
I give thanks to God that no one of you did I baptize, except Crispus and Gaius --**
- 15 daß nicht jemand sagen möge, ich hätte auf meinen Namen getauft.
so that no one should say that I had baptized you into my own name.
that no one may say that to my own name I did baptize;**
- 16 Ich habe aber auch getauft des Stephanas Hausgesinde; weiter weiß ich nicht, ob
ich etliche andere getauft habe.
(I also baptized the household of Stephanas; besides them, I don't know whether I
baptized any other.)
and I did baptize also Stephanas` household -- further, I have not known if I did
baptize any other.**
- 17 Denn Christus hat mich nicht gesandt, zu taufen, sondern das Evangelium zu
predigen, nicht mit klugen Worten, auf daß nicht das Kreuz Christi zunichte werde.
For Christ sent me not to baptize, but to preach the gospel -- not in wisdom of
words, so that the cross of Christ wouldn't be made void.
For Christ did not send me to baptize, but -- to proclaim good news; not in wisdom
of discourse, that the cross of the Christ may not be made of none effect;**

- 18 Denn das Wort vom Kreuz ist eine Torheit denen, die verloren werden; uns aber, die wir selig werden ist's eine Gotteskraft.**
For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.
for the word of the cross to those indeed perishing is foolishness, and to us -- those being saved -- it is the power of God,
- 19 Denn es steht geschrieben: "Ich will zunichte machen die Weisheit der Weisen, und den Verstand der Verständigen will ich verwerfen."**
For it is written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."
for it hath been written, `I will destroy the wisdom of the wise, and the intelligence of the intelligent I will bring to nought;`
- 20 Wo sind die Klugen? Wo sind die Schriftgelehrten? Wo sind die Weltweisen? Hat nicht Gott die Weisheit dieser Welt zur Torheit gemacht?**
Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world?
where [is] the wise? where the scribe? where a disputer of this age? did not God make foolish the wisdom of this world?
- 21 Denn dieweil die Welt durch ihre Weisheit Gott in seiner Weisheit nicht erkannte, gefiel es Gott wohl, durch törichte Predigt selig zu machen die, so daran glauben.**
For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe.
for, seeing in the wisdom of God the world through the wisdom knew not God, it did please God through the foolishness of the preaching to save those believing.

- 22 Sintemal die Juden Zeichen fordern und die Griechen nach Weisheit fragen,
For Jews ask for signs, Greeks seek after wisdom,
Since also Jews ask a sign, and Greeks seek wisdom,**
- 23 wir aber predigen den gekreuzigten Christus, den Juden ein Ärgernis und den
Griechen eine Torheit;
but we preach Christ crucified; a stumbling block to Jews, and foolishness to
Greeks,
also we -- we preach Christ crucified, to Jews, indeed, a stumbling-block, and to
Greeks foolishness,**
- 24 denen aber, die berufen sind, Juden und Griechen, predigen wir Christum, göttliche
Kraft und göttliche Weisheit.
but to those who are called, both Jews and Greeks, Christ is the power of God and
the wisdom of God.
and to those called -- both Jews and Greeks -- Christ the power of God, and the
wisdom of God,**
- 25 Denn die göttliche Torheit ist weiser, als die Menschen sind; und die göttliche
Schwachheit ist stärker, als die Menschen sind.
Because the foolishness of God is wiser than men, and the weakness of God is
stronger than men.
because the foolishness of God is wiser than men, and the weakness of God is
stronger than men;**

- 26** **Sehet an, liebe Brüder, eure Berufung: nicht viel Weise nach dem Fleisch, nicht viel Gewaltige, nicht viel Edle sind berufen.**
For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble;
for see your calling, brethren, that not many [are] wise according to the flesh, not many mighty, not many noble;
- 27** **Sondern was töricht ist vor der Welt, das hat Gott erwählt, daß er die Weisen zu Schanden mache; und was schwach ist vor der Welt, das hat Gott erwählt, daß er zu Schanden mache, was stark ist;**
but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong;
but the foolish things of the world did God choose, that the wise He may put to shame; and the weak things of the world did God choose that He may put to shame the strong;
- 28** **und das Unedle vor der Welt und das Verachtete hat Gott erwählt, und das da nichts ist, daß er zunichte mache, was etwas ist,**
and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are:
and the base things of the world, and the things despised did God choose, and the things that are not, that the things that are He may make useless --
- 29** **auf daß sich vor ihm kein Fleisch rühme.**
that no flesh should boast before God.
that no flesh may glory before Him;

- 30 Von ihm kommt auch ihr her in Christo Jesu, welcher uns gemacht ist von Gott zur Weisheit und zur Gerechtigkeit und zur Heiligung und zur Erlösung,
But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:
and of Him ye -- ye are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption,**
- 31 auf daß (wie geschrieben steht), "wer sich rühmt, der rühme sich des HERRN!"
that, according as it is written, "He who boasts, let him boast in the Lord."
that, according as it hath been written, `He who is glorying -- in the Lord let him glory.`**
- 1 Und ich, liebe Brüder, da ich zu euch kam, kam ich nicht mit hohen Worten oder hoher Weisheit, euch zu verkündigen die göttliche Predigt.
When I came to you, brothers, I didn` t come with excellence of speech or of wisdom, proclaiming to you the testimony of God.
And I, having come unto you, brethren, came -- not in superiority of discourse or wisdom -- declaring to you the testimony of God,**
- 2 Denn ich hielt mich nicht dafür, daß ich etwas wüßte unter euch, als allein Jesum Christum, den Gekreuzigten.
For I determined not to know anything among you, except Jesus Christ, and him crucified.
for I decided not to know any thing among you, except Jesus Christ, and him crucified;**

- 3 Und ich war bei euch mit Schwachheit und mit Furcht und mit großem Zittern;
I was with you in weakness, in fear, and in much trembling.
and I, in weakness, and in fear, and in much trembling, was with you;**
- 4 und mein Wort und meine Predigt war nicht in vernünftigen Reden menschlicher Weisheit, sondern in Beweisung des Geistes und der Kraft,
My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,
and my word and my preaching was not in persuasive words of human wisdom, but in demonstration of the Spirit and of power --**
- 5 auf daß euer Glaube bestehe nicht auf Menschenweisheit, sondern auf Gottes Kraft.
that your faith wouldn't stand in the wisdom of men, but in the power of God.
that your faith may not be in the wisdom of men, but in the power of God.**
- 6 Wovon wir aber reden, das ist dennoch Weisheit bei den Vollkommenen; nicht eine Weisheit dieser Welt, auch nicht der Obersten dieser Welt, welche vergehen.
We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.
And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age -- of those becoming useless,**

- 7 Sondern wir reden von der heimlichen, verborgenen Weisheit Gottes, welche Gott verordnet hat vor der Welt zu unsrer Herrlichkeit,
But we speak God`s wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds to our glory,
but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory,**
- 8 welche keiner von den Obersten dieser Welt erkannt hat; denn so sie die erkannt hätten, hätten sie den HERRN der Herrlichkeit nicht gekreuzigt.
which none of the rulers of this world has known. For had they known it, they wouldn`t have crucified the Lord of glory.
which no one of the rulers of this age did know, for if they had known, the Lord of the glory they would not have crucified;**
- 9 Sondern wie geschrieben steht: "Was kein Auge gesehen hat und kein Ohr gehört hat und in keines Menschen Herz gekommen ist, was Gott bereitet hat denen, die ihn lieben."
But as it is written, "Things which eye didn`t see, and ear didn`t hear, Which didn`t enter into the heart of man, Whatever things God prepared for those who love him."
but, according as it hath been written, `What eye did not see, and ear did not hear, and upon the heart of man came not up, what God did prepare for those loving Him -`**
- 10 Uns aber hat es Gott offenbart durch seinen Geist; denn der Geist erforscht alle Dinge, auch die Tiefen der Gottheit.
But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God.
but to us did God reveal [them] through His Spirit, for the Spirit all things doth search, even the depths of God,**

- 11 Denn welcher Mensch weiß, was im Menschen ist, als der Geist des Menschen, der in ihm ist? Also auch weiß niemand, was in Gott ist, als der Geist Gottes.**
For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God`s Spirit.
for who of men hath known the things of the man, except the spirit of the man that [is] in him? so also the things of God no one hath known, except the Spirit of God.
- 12 Wir aber haben nicht empfangen den Geist der Welt, sondern den Geist aus Gott, daß wir wissen können, was uns von Gott gegeben ist;**
But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God.
And we the spirit of the world did not receive, but the Spirit that [is] of God, that we may know the things conferred by God on us,
- 13 welches wir auch reden, nicht mit Worten, welche menschliche Weisheit lehren kann, sondern mit Worten, die der heilige Geist lehrt, und richten geistliche Sachen geistlich.**
Which things also we speak, not in words which man`s wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.
which things also we speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing,

- 14 Der natürliche Mensch aber vernimmt nichts vom Geist Gottes; es ist ihm eine Torheit, und er kann es nicht erkennen; denn es muß geistlich gerichtet sein.
Now the natural man doesn't receive the things of the God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned.
and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know [them], because spiritually they are discerned;**
- 15 Der geistliche aber richtet alles, und wird von niemand gerichtet.
But he who is spiritual discerns all things, and he himself is judged by no one.
and he who is spiritual, doth discern indeed all things, and he himself is by no one discerned;**
- 16 Denn "wer hat des HERRN Sinn erkannt, oder wer will ihn unterweisen?" Wir aber haben Christi Sinn.
"For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.
for who did know the mind of the Lord that he shall instruct Him? and we -- we have the mind of Christ.**
- 1 Und ich, liebe Brüder, konnte nicht mit euch reden als mit Geistlichen, sondern als mit Fleischlichen, wie mit jungen Kindern in Christo.
Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babes in Christ.
And I, brethren, was not able to speak to you as to spiritual, but as to fleshly -- as to babes in Christ;**

- 2 Milch habe ich euch zu trinken gegeben, und nicht Speise; denn ihr konntet noch nicht. Auch könnt ihr jetzt noch nicht,
I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready,
with milk I fed you, and not with meat, for ye were not yet able, but not even yet are ye now able,**
- 3 dieweil ihr noch fleischlich seid. Denn sintemal Eifer und Zank und Zwietracht unter euch sind, seid ihr nicht fleischlich und wandelt nach menschlicher Weise?
for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men?
for yet ye are fleshly, for where [there is] among you envying, and strife, and divisions, are ye not fleshly, and in the manner of men do walk?**
- 4 Denn so einer sagt ich bin paulisch, der andere aber: Ich bin apollisch, seid ihr nicht fleischlich?
For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?
for when one may say, `I, indeed, am of Paul;` and another, `I -- of Apollos;` are ye not fleshly?**
- 5 Wer ist nun Paulus? Wer ist Apollos? Diener sind sie, durch welche ihr seid gläubig geworden, und das, wie der HERR einem jeglichen gegeben hat.
Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him?
Who, then, is Paul, and who Apollos, but ministrants through whom ye did believe, and to each as the Lord gave?**

- 6 Ich habe gepflanzt, Apollos hat begossen; aber Gott hat das Gedeihen gegeben.
I planted. Apollos watered. But God gave the increase.
I planted, Apollos watered, but God was giving growth;**
- 7 So ist nun weder der da pflanzt noch der da begießt, etwas, sondern Gott, der das Gedeihen gibt.
So then neither he who plants is anything, nor he who waters, but God who gives the increase.
so that neither is he who is planting anything, nor he who is watering, but He who is giving growth -- God;**
- 8 Der aber pflanzt und der da begießt, ist einer wie der andere. Ein jeglicher aber wird seinen Lohn empfangen nach seiner Arbeit.
Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor.
and he who is planting and he who is watering are one, and each his own reward shall receive, according to his own labour,**
- 9 Denn wir sind Gottes Mitarbeiter; ihr seid Gottes Ackerwerk und Gottes Bau.
For we are God`s fellow workers. You are God`s farming, God`s building.
for of God we are fellow-workmen; God`s tillage, God`s building ye are.**

- 10 Ich nach Gottes Gnade, die mir gegeben ist, habe den Grund gelegt als weiser Baumeister; ein anderer baut darauf. Ein jeglicher aber sehe zu, wie er darauf baue.**

According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.

According to the grace of God that was given to me, as a wise master-builder, a foundation I have laid, and another doth build on [it],

- 11 Einen anderen Grund kann niemand legen außer dem, der gelegt ist, welcher ist Jesus Christus.**

For no one can lay any other foundation than that which has been laid, which is Jesus Christ.

for other foundation no one is able to lay except that which is laid, which is Jesus the Christ;

- 12 So aber jemand auf diesen Grund baut Gold, Silber, edle Steine, Holz, Heu, Stoppeln,**

But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;

and if any one doth build upon this foundation gold, silver, precious stones, wood, hay, straw --

- 13 so wird eines jeglichen Werk offenbar werden: der Tag wird's klar machen. Denn es wird durchs Feuer offenbar werden; und welcherlei eines jeglichen Werk sei, wird das Feuer bewähren.**

each man`s work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man`s work is.

of each the work shall become manifest, for the day shall declare [it], because in fire it is revealed, and the work of each, what kind it is, the fire shall prove;

- 14 Wird jemandes Werk bleiben, das er darauf gebaut hat, so wird er Lohn empfangen.
If any man`s work remains which he built on it, he will receive a reward.
if of any one the work doth remain that he built on [it], a wage he shall receive;**
- 15 Wird aber jemandes Werk verbrennen, so wird er Schaden leiden; er selbst aber wird selig werden, so doch durchs Feuer.
If any man`s work is burned, he will suffer loss, but he himself will be saved, but as through fire.
if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire.**
- 16 Wisset ihr nicht, daß ihr Gottes Tempel seid und der Geist Gottes in euch wohnt?
Don`t you know that you are a temple of God, and that God`s Spirit lives in you?
have ye not known that ye are a sanctuary of God, and the Spirit of God doth dwell in you?**
- 17 So jemand den Tempel Gottes verderbt, den wird Gott verderben; denn der Tempel Gottes ist heilig, der seid ihr.
If anyone destroys the temple of God, God will destroy him; for God`s temple is holy, which you are.
if any one the sanctuary of God doth waste, him shall God waste; for the sanctuary of God is holy, the which ye are.**

18 Niemand betrüge sich selbst. Welcher sich unter euch dünkt weise zu sein, der werde ein Narr in dieser Welt, daß er möge weise sein.

Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.

Let no one deceive himself; if any one doth seem to be wise among you in this age - let him become a fool, that he may become wise,

19 Denn dieser Welt Weisheit ist Torheit bei Gott. Denn es steht geschrieben: "Die Weisen erhascht er in ihrer Klugheit."

For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."

for the wisdom of this world is foolishness with God, for it hath been written, `Who is taking the wise in their craftiness;`

20 Und abermals: "Der HERR weiß der Weisen Gedanken, daß sie eitel sind."

And again, "The Lord knows the reasoning of the wise, that it is worthless."

and again, `The Lord doth know the reasonings of the wise, that they are vain.`

21 Darum rühme sich niemand eines Menschen. Es ist alles euer:

Therefore let no one boast in men. For all things are yours,

So then, let no one glory in men, for all things are yours,

**22 es sei Paulus oder Apollos, es sei Kephas oder die Welt, es sei das Leben oder der Tod, es sei das Gegenwärtige oder das Zukünftige, alles ist euer;
whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,
whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be -- all are yours,**

**23 ihr aber seid Christi, Christus aber ist Gottes.
and you are Christ`s, and Christ is God`s.
and ye [are] Christ`s, and Christ [is] God`s.**

1 Dafür halte uns jedermann: für Christi Diener und Haushalter über Gottes Geheimnisse.

**So let a man think of us as Christ`s servants, and stewards of God`s mysteries.
Let a man so reckon us as officers of Christ, and stewards of the secrets of God,**

**2 Nun sucht man nicht mehr an den Haushaltern, denn daß sie treu erfunden werden.
Here, moreover, it is required of stewards, that they be found faithful.
and as to the rest, it is required in the stewards that one may be found faithful,**

3 Mir aber ist's ein Geringes, daß ich von euch gerichtet werde oder von einem menschlichen Tage; auch richte ich mich selbst nicht.

But with me it is a very small thing that I should be judged by you, or by man`s judgment. Yes, I don`t judge my own self.

and to me it is for a very little thing that by you I may be judged, or by man`s day, but not even myself do I judge,

- 4 Denn ich bin mir nichts bewußt, aber darin bin ich nicht gerechtfertigt; der HERR ist's aber, der mich richtet.**

For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.

for of nothing to myself have I been conscious, but not in this have I been declared right -- and he who is discerning me is the Lord:

- 5 Darum richtet nicht vor der Zeit, bis der HERR komme, welcher auch wird ans Licht bringen, was im Finstern verborgen ist, und den Rat der Herzen offenbaren; alsdann wird einem jeglichen von Gott Lob widerfahren.**

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

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

- 6 Solches aber, liebe Brüder, habe ich auf mich und Apollos gedeutet um euretwillen, daß ihr an uns lernet, daß niemand höher von sich halte, denn geschrieben ist, auf daß sich nicht einer wider den andern um jemandes willen aufblase.**

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

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

- 7 Denn wer hat dich vorgezogen? Was hast du aber, daß du nicht empfangen hast? So du es aber empfangen hast, was rühmst du dich denn, als ob du es nicht empfangen hättest?**

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

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

- 8 Ihr seid schon satt geworden, ihr seid schon reich geworden, ihr herrschet ohne uns; und wollte Gott, ihr herrschtet, auf daß auch wir mit euch herrschen möchten!**

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

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

- 9 Ich halte aber dafür, Gott habe uns Apostel für die Allgeringsten dargestellt, als dem Tode übergeben. Denn wir sind ein Schauspiel geworden der Welt und den Engeln und den Menschen.**

For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.

for I think that God did set forth us the apostles last -- as appointed to death, because a spectacle we became to the world, and messengers, and men;

- 10 Wir sind Narren um Christi willen, ihr aber seid klug in Christo; wir schwach, ihr aber seid stark; ihr herrlich, wir aber verachtet.**

We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.

we [are] fools because of Christ, and ye wise in Christ; we [are] ailing, and ye strong; ye glorious, and we dishonoured;

11 Bis auf diese Stunde leiden wir Hunger und Durst und sind nackt und werden geschlagen und haben keine gewisse Stätte

Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.

unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and wander about,

12 und arbeiten und wirken mit unsern eigenen Händen. Man schilt uns, so segnen wir; man verfolgt uns, so dulden wir's; man lästert uns, so flehen wir;

We toil, working with our own hands. Being reviled, we bless. Being persecuted, we endure.

and labour, working with [our] own hands; being reviled, we bless; being persecuted, we suffer;

13 wir sind stets wie ein Fluch der Welt und ein Fegopfer aller Leute.

Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

being spoken evil of, we entreat; as filth of the world we did become -- of all things an offscouring -- till now.

14 Nicht schreibe ich solches, daß ich euch beschäme; sondern ich vermahne euch als meine lieben Kinder.

I don't write these things to shame you, but to admonish you as my beloved children.

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

- 15** Denn obgleich ihr zehntausend Zuchtmeister hättet in Christo, so habt ihr doch nicht viele Väter; denn ich habe euch gezeugt in Christo Jesu durchs Evangelium.
For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the gospel.
for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Jesus, through the good news, I -- I did beget you;
- 16** Darum ermahne ich euch: Seid meine Nachfolger!
I beg you therefore, be imitators of me.
I call upon you, therefore, become ye followers of me;
- 17** Aus derselben Ursache habe ich auch Timotheus zu euch gesandt, welcher ist mein lieber und getreuer Sohn in dem HERRN, daß er euch erinnere meiner Wege, die in Christo sind, gleichwie ich an allen Enden in allen Gemeinden lehre.
Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.
because of this I sent to you Timotheus, who is my child, beloved and faithful in the Lord, who shall remind you of my ways in Christ, according as everywhere in every assembly I teach.
- 18** Es blähen sich etliche auf, als würde ich nicht zu euch kommen.
Now some are puffed up, as though I were not coming to you.
And as if I were not coming unto you certain were puffed up;

19 Ich werde aber gar bald zu euch kommen, so der HERR will, und kennen lernen nicht die Worte der Aufgeblasenen, sondern die Kraft.

But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.

but I will come quickly unto you, if the Lord may will, and I will know not the word of those puffed up, but the power;

20 Denn das Reich Gottes steht nicht in Worten, sondern in Kraft.

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

for not in word is the reign of God, but in power?

21 Was wollt ihr? Soll ich mit der Rute zu euch kommen oder mit Liebe und sanftmütigem Geist?

What do you want? Will I come to you with a rod, or in love and a spirit of gentleness?

what do ye wish? with a rod shall I come unto you, or in love, with a spirit also of meekness?

1 Es geht eine gemeine Rede, daß Hurerei unter euch ist, und eine solche Hurerei, davon auch die Heiden nicht zu sagen wissen: daß einer seines Vaters Weib habe.

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father`s wife.

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

- 2 Und ihr seid aufgeblasen und habt nicht vielmehr Leid getragen, auf daß, der das Werk getan hat, von euch getan würde?**
You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you.
and ye are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work,
- 3 Ich zwar, der ich mit dem Leibe nicht da bin, doch mit dem Geist gegenwärtig, habe schon, als sei ich gegenwärtig, beschlossen über den, der solches getan hat:**
For I most assuredly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.
for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing:
- 4 in dem Namen unsers HERRN Jesu Christi, in eurer Versammlung mit meinem Geist und mit der Kraft unsers HERRN Jesu Christi,**
In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ,
in the name of our Lord Jesus Christ -- ye being gathered together, also my spirit -- with the power of our Lord Jesus Christ,
- 5 ihn zu übergeben dem Satan zum Verderben des Fleisches, auf daß der Geist selig werde am Tage des HERRN Jesu.**
are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
to deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

- 6 Euer Ruhm ist nicht fein. Wisset ihr nicht, daß ein wenig Sauerteig den ganzen Teig versäuert?**

Your boasting is not good. Don't you know that a little yeast leavens the whole lump?

Not good [is] your glorying; have ye not known that a little leaven the whole lump doth leaven?

- 7 Darum feget den alten Sauerteig aus, auf daß ihr ein neuer Teig seid, gleichwie ihr ungesäuert seid. Denn wir haben auch ein Osterlamm, das ist Christus, für uns geopfert.**

Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.

cleanse out, therefore, the old leaven, that ye may be a new lump, according as ye are unleavened, for also our passover for us was sacrificed -- Christ,

- 8 Darum lasset uns Ostern halten nicht im alten Sauerteig, auch nicht im Sauerteig der Bosheit und Schalkheit, sondern im Süßteig der Lauterkeit und der Wahrheit. Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.**

so that we may keep the feast, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened food of sincerity and truth.

- 9 Ich habe euch geschrieben in dem Briefe, daß ihr nichts sollt zu schaffen haben mit den Hurern.**

I wrote to you in my letter to have no company with sexual sinners;

I did write to you in the epistle, not to keep company with whoremongers --

- 10 Das meine ich gar nicht von den Hurern in dieser Welt oder von den Geizigen oder von den Räufern oder von den Abgöttischen; sonst müßtet ihr die Welt räumen.**
yet not at all meaning with the sexual sinners of this world, or with the covetous and extortioners, or with idolaters; for then you would have to leave the world.
and not certainly with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing ye ought then to go forth out of the world --
- 11 Nun aber habe ich euch geschrieben, ihr sollt nichts mit ihnen zu schaffen haben, so jemand sich läßt einen Bruder nennen, und ist ein Hurer oder ein Geiziger oder ein Abgöttischer oder ein Lästerer oder ein Trunkenbold oder ein Räuber; mit dem sollt ihr auch nicht essen.**
But as it is, I wrote to you not to keep company, if any man who is named a brother is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don`t even eat with such a person.
and now, I did write to you not to keep company with [him], if any one, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner -- with such a one not even to eat together;
- 12 Denn was gehen mich die draußen an, daß ich sie sollte richten? Richtet ihr nicht, die drinnen sind?**
For what have I to do with also judging those who are outside? Don`t you judge those who are within?
for what have I also those without to judge? those within do ye not judge?
- 13 Gott aber wird, die draußen sind, richten. Tut von euch selbst hinaus, wer da böse ist.**
But those who are outside, God judges. "Put away the wicked man from among yourselves."
and those without God doth judge; and put ye away the evil from among yourselves.

- 1 Wie darf jemand unter euch, so er einen Handel hat mit einem andern, hadern vor den Ungerechten und nicht vor den Heiligen?**

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

Dare any one of you, having a matter with the other, go to be judged before the unrighteous, and not before the saints?

- 2 Wißt ihr nicht, daß die Heiligen die Welt richten werden? So nun die Welt von euch soll gerichtet werden, seid ihr denn nicht gut genug, geringe Sachen zu richten?**

Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

have ye not known that the saints shall judge the world? and if by you the world is judged, are ye unworthy of the smaller judgments?

- 3 Wisset ihr nicht, daß wir über die Engel richten werden? Wie viel mehr über die zeitlichen Güter.**

Don't you know that we will judge angels? How much more, things that pertain to this life?

have ye not known that we shall judge messengers? why not then the things of life?

- 4 Ihr aber, wenn ihr über zeitlichen Gütern Sachen habt, so nehmt ihr die, so bei der Gemeinde verachtet sind, und setzt sie zu Richtern.**

If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly?

of the things of life, indeed, then, if ye may have judgment, those despised in the assembly -- these cause ye to sit;

- 5 Euch zur Schande muß ich das sagen: Ist so gar kein Weiser unter euch, auch nicht einer, der da könnte richten zwischen Bruder und Bruder?**
I say this to move you to shame. What, can't there be one wise man among you who will be able to decide between his brothers;
unto your shame I speak: so there is not among you one wise man, not even one, who shall be able to discern in the midst of his brethren!
- 6 sondern ein Bruder hadert mit dem andern, dazu vor den Ungläubigen.**
but brother goes to law with brother, and that before unbelievers?
but brother with brother doth go to be judged, and this before unbelievers!
- 7 Es ist schon ein Fehl unter euch, daß ihr miteinander rechtet. Warum laßt ihr euch nicht lieber Unrecht tun? warum laßt ihr euch nicht lieber übervorteilen?**
Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded?
Already, indeed, then, there is altogether a fault among you, that ye have judgments with one another; wherefore do ye not rather suffer injustice? wherefore be ye not rather defrauded?
- 8 Sondern ihr tut Unrecht und übervorteilt, und solches an den Brüdern!**
No, but you yourselves do wrong, and defraud, and that against your brothers.
but ye -- ye do injustice, and ye defraud, and these -- brethren!

- 9** **Wisset ihr nicht, daß die Ungerechten das Reich Gottes nicht ererben werden? Lasset euch nicht verführen! Weder die Hurer noch die Abgöttischen noch die Ehebrecher noch die Weichlinge noch die Knabenschänder**
Or don`t you know that the unrighteous will not inherit the kingdom of God? Don`t be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,
have ye not known that the unrighteous the reign of God shall not inherit? be not led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites,
- 10** **noch die Diebe noch die Geizigen noch die Trunkenbolde noch die Lästerer noch die Räuber werden das Reich Gottes ererben.**
nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the kingdom of God.
nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, the reign of God shall inherit.
- 11** **Und solche sind euer etliche gewesen; aber ihr seid abgewaschen, ihr seid geheiligt, ihr seid gerecht geworden durch den Namen des HERRN Jesu und durch den Geist unsers Gottes.**
Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.
And certain of you were these! but ye were washed, but ye were sanctified, but ye were declared righteous, in the name of the Lord Jesus, and in the Spirit of our God.

- 12 Ich habe alles Macht; es frommt aber nicht alles. Ich habe alles Macht; es soll mich aber nichts gefangen nehmen.**
"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything.
All things are lawful to me, but all things are not profitable; all things are lawful to me, but I -- I will not be under authority by any;
- 13 Die Speise dem Bauche und der Bauch der Speise; aber Gott wird diesen und jene zunichte machen. Der Leib aber nicht der Hurerei, sondern dem HERRN, und der HERR dem Leibe.**
"Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body.
the meats [are] for the belly, and the belly for the meats. And God both this and these shall make useless; and the body [is] not for whoredom, but for the Lord, and the Lord for the body;
- 14 Gott aber hat den HERRN auferweckt und wird uns auch auferwecken durch seine Kraft.**
Now God raised up the Lord, and will also raise us up by his power.
and God both the Lord did raise, and us will raise up through His power.
- 15 Wisset ihr nicht, daß eure Leiber Christi Glieder sind? Sollte ich nun die Glieder Christi nehmen und Hurenglieder daraus machen? Das sei ferne!**
Don't you know that your bodies are members of Christ? Will I then take away the members of Christ, and make them members of a prostitute? Certainly not!
Have ye not known that your bodies are members of Christ? having taken, then, the members of the Christ, shall I make [them] members of an harlot? let it be not!

16 Oder wisset ihr nicht, daß, wer an der Hure hangt, der ist ein Leib mit ihr? Denn "es werden", spricht er, "die zwei ein Fleisch sein."

Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh."

have ye not known that he who is joined to the harlot is one body? for they shall be -- saith He -- the two for one flesh.

17 Wer aber dem HERRN anhangt, der ist ein Geist mit ihm.

But he who is joined to the Lord is one spirit.

And he who is joined to the Lord is one spirit;

18 Fliehet der Hurerei! Alle Sünden, die der Mensch tut, sind außer seinem Leibe; wer aber hurt, der sündigt an seinem eigenen Leibe.

Flee sexual immorality. "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body.

flee the whoredom; every sin -- whatever a man may commit -- is without the body, and he who is committing whoredom, against his own body doth sin.

19 Oder wisset ihr nicht, daß euer Leib ein Tempel des heiligen Geistes ist, welchen ihr habt von Gott, und seid nicht euer selbst.

Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own,

Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own,

20 Denn ihr seid teuer erkaufft; darum so preist Gott an eurem Leibe und in eurem Geiste, welche sind Gottes.

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

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

1 Wovon ihr aber mir geschrieben habt, darauf antworte ich: Es ist dem Menschen gut, daß er kein Weib berühre.

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

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

2 Aber um der Hurerei willen habe ein jeglicher sein eigen Weib, und eine jegliche habe ihren eigenen Mann.

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

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

3 Der Mann leiste dem Weib die schuldige Freundschaft, desgleichen das Weib dem Manne.

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

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

- 4 Das Weib ist ihres Leibes nicht mächtig, sondern der Mann. Desgleichen der Mann ist seines Leibes nicht mächtig, sondern das Weib.**
The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have power over his own body, but the wife.
the wife over her own body hath not authority, but the husband; and, in like manner also, the husband over his own body hath not authority, but the wife.
- 5 Entziehe sich nicht eins dem andern, es sei denn aus beider Bewilligung eine Zeitlang, daß ihr zum Fasten und Beten Muße habt; und kommt wiederum zusammen, auf daß euch der Satan nicht versuche um eurer Unkeuschheit willen.**
Don't defraud one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.
Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;
- 6 Solches sage ich aber aus Vergunst und nicht aus Gebot.**
But this I say by way of concession, not of commandment.
and this I say by way of concurrence -- not of command,
- 7 Ich wollte aber lieber, alle Menschen wären, wie ich bin; aber ein jeglicher hat seine eigene Gabe von Gott, der eine so, der andere so.**
Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.
for I wish all men to be even as I myself [am]; but each his own gift hath of God, one indeed thus, and one thus.

- 8 Ich sage zwar den Ledigen und Witwen: Es ist ihnen gut, wenn sie auch bleiben wie ich.**
But I say to the unmarried and to widows, it is good for them if they remain even as I am.
And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am];
- 9 So sie aber sich nicht mögen enthalten, so laß sie freien; es ist besser freien denn Brunst leiden.**
But if they don` t have self-control, let them marry. For it`s better to marry than to burn.
and if they have not continence -- let them marry, for it is better to marry than to burn;
- 10 Den Ehelichen aber gebiete nicht ich, sondern der HERR, daß sich das Weib nicht scheide von dem Manne;**
But to the married I command -- not I, but the Lord -- that the wife not leave her husband
and to the married I announce -- not I, but the Lord -- let not a wife separate from a husband:
- 11 so sie sich aber scheidet, daß sie ohne Ehe bleibe oder sich mit dem Manne versöhne; und daß der Mann das Weib nicht von sich lasse.**
(but if she departs, let her remain unmarried, or else be reconciled to her husband),
and that the husband not leave his wife.
but and if she may separate, let her remain unmarried, or to the husband let her be reconciled, and let not a husband send away a wife.

- 12 Den andern aber sage ich, nicht der HERR: So ein Bruder ein ungläubiges Weib hat, und sie läßt es sich gefallen, bei ihm zu wohnen, der scheide sich nicht von ihr.**

But to the rest I -- not the Lord -- say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her.

And to the rest I speak -- not the Lord -- if any brother hath a wife unbelieving, and she is pleased to dwell with him, let him not send her away;

- 13 Und so ein Weib einen ungläubigen Mann hat, und er läßt es sich gefallen, bei ihr zu wohnen, die scheide sich nicht von ihm.**

The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.

and a woman who hath a husband unbelieving, and he is pleased to dwell with her, let her not send him away;

- 14 Denn der ungläubige Mann ist geheiligt durchs Weib, und das ungläubige Weib ist geheiligt durch den Mann. Sonst wären eure Kinder unrein; nun aber sind sie heilig.**

For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now are they holy.

for the unbelieving husband hath been sanctified in the wife, and the unbelieving wife hath been sanctified in the husband; otherwise your children are unclean, but now they are holy.

- 15 So aber der Ungläubige sich scheidet, so laß ihn scheiden. Es ist der Bruder oder die Schwester nicht gefangen in solchen Fällen. Im Frieden aber hat uns Gott berufen.**

Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace.

And, if the unbelieving doth separate himself -- let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace hath God called us;

- 16 Denn was weißt du, Weib, ob du den Mann wirst selig machen? Oder du, Mann, was weißt du, ob du das Weib wirst selig machen?**

For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

for what, hast thou known, O wife, whether the husband thou shalt save? or what, hast thou known, O husband, whether the wife thou shalt save?

- 17 Doch wie einem jeglichen Gott hat ausgeteilt, wie einen jeglichen der HERR berufen hat, also wandle er. Und also schaffe ich's in allen Gemeinden.**

Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.

if not, as God did distribute to each, as the Lord hath called each -- so let him walk; and thus in all the assemblies do I direct:

- 18 Ist jemand beschnitten berufen, der halte an der Beschneidung. Ist jemand unbeschnitten berufen, der lasse sich nicht beschneiden.**

Was anyone called being circumcised? Let him not become uncircumcised. Has any been called in uncircumcision? Let him not be circumcised.

being circumcised -- was any one called? let him not become uncircumcised; in uncircumcision was any one called? let him not be circumcised;

19 Beschnitten sein ist nichts, und unbeschnitten sein ist nichts, sondern Gottes Gebote halten.

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

the circumcision is nothing, and the uncircumcision is nothing -- but a keeping of the commands of God.

20 Ein jeglicher bleibe in dem Beruf, darin er berufen ist.

Let each man stay in that calling in which he was called.

Each in the calling in which he was called -- in this let him remain;

21 Bist du als Knecht berufen, Sorge dich nicht; doch, kannst du frei werden, so brauche es viel lieber.

Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it.

a servant -- wast thou called? be not anxious; but if also thou art able to become free -- use [it] rather;

22 Denn wer als Knecht berufen ist in dem HERRN, der ist ein Freigelassener des HERRN; desgleichen, wer als Freier berufen ist, der ist ein Knecht Christi.

For he who was called in the Lord being a bondservant is the Lord's free man.

Likewise he who was called being free is Christ's bondservant.

for he who [is] in the Lord -- having been called a servant -- is the Lord's freedman: in like manner also he the freeman, having been called, is servant of Christ:

- 23 Ihr seid teuer erkauft; werdet nicht der Menschen Knechte.
You were bought with a price. Don` t become bondservants of men.
with a price ye were bought, become not servants of men;**
- 24 Ein jeglicher, liebe Brüder, worin er berufen ist, darin bleibe er bei Gott.
Brothers, let each man, in whatever condition he was called, stay in that condition
with God.
each, in that in which he was called, brethren, in this let him remain with God.**
- 25 Von den Jungfrauen aber habe ich kein Gebot des HERRN; ich sage aber meine
Meinung, als der ich Barmherzigkeit erlangt habe vom HERRN, treu zu sein.
Now concerning virgins, I have no commandment from the Lord, but I give my
judgment as one who has obtained mercy from the Lord to be trustworthy.
And concerning the virgins, a command of the Lord I have not; and I give judgment
as having obtained kindness from the Lord to be faithful:**
- 26 So meine ich nun, solches sei gut um der gegenwärtigen Not willen, es sei dem
Menschen gut, also zu sein.
I think that it is good therefore, because of the distress that is on us, that it is good
for a man to be as he is.
I suppose, therefore, this to be good because of the present necessity, that [it is]
good for a man that the matter be thus: --**

- 27 Bist du an ein Weib gebunden, so suche nicht los zu werden; bist du los vom Weibe, so suche kein Weib.**
Are you bound to a wife? Don` t seek to be freed. Are you free from a wife? Don` t seek a wife.
Hast thou been bound to a wife? seek not to be loosed; hast thou been loosed from a wife? seek not a wife.
- 28 So du aber freist, sündigst du nicht; und so eine Jungfrau freit, sündigt sie nicht. Doch werden solche leibliche Trübsal haben; ich verschonte euch aber gern.**
But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you.
But and if thou mayest marry, thou didst not sin; and if the virgin may marry, she did not sin; and such shall have tribulation in the flesh: and I spare you.
- 29 Das sage ich aber, liebe Brüder: Die Zeit ist kurz. Weiter ist das die Meinung: Die da Weiber haben, daß sie seien, als hätten sie keine; und die da weinten, als weinten sie nicht;**
But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none;
And this I say, brethren, the time henceforth is having been shortened -- that both those having wives may be as not having;
- 30 und die sich freuen, als freuten sie sich nicht; und die da kaufen, als besäßen sie es nicht;**
and those who weep, as though they didn` t weep; and those who rejoice, as though they didn` t rejoice; and those who buy, as though they didn` t possess;
and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;

31 und die diese Welt gebrauchen, daß sie dieselbe nicht mißbrauchen. Denn das Wesen dieser Welt vergeht.

and those who use the world, as not using it to the fullest. For the mode of this world passes away.

and those using this world, as not using [it] up; for passing away is the fashion of this world.

32 Ich wollte aber, daß ihr ohne Sorge wäret. Wer ledig ist, der sorgt, was dem HERRN angehört, wie er dem HERRN gefalle;

But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord;

And I wish you to be without anxiety; the unmarried is anxious for the things of the Lord, how he shall please the Lord;

33 wer aber freit, der sorgt, was der Welt angehört, wie er dem Weibe gefalle. Es ist ein Unterschied zwischen einem Weibe und einer Jungfrau:

but he who is married is concerned about the things of the world, how he may please his wife.

and the married is anxious for the things of the world, how he shall please the wife.

- 34 welche nicht freit, die sorgt, was dem HERRN angehört, daß sie heilig sei am Leib und auch am Geist; die aber freit, die sorgt, was der Welt angehört, wie sie dem Manne gefalle.**

There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world -- how she may please her husband.

The wife and the virgin have been distinguished: the unmarried is anxious for the things of the Lord, that she may be holy both in body and in spirit, and the married is anxious for the things of the world, how she shall please the husband.

- 35 Solches aber sage ich zu eurem Nutzen; nicht, daß ich euch einen Strick um den Hals werfe, sondern dazu, daß es fein zugehe und ihr stets ungehindert dem HERRN dienen könntet.**

This I say for your own profit; not that I may throw a snare on you, but for that which is appropriate, and that you may attend to the Lord without distraction.

And this for your own profit I say: not that I may cast a noose upon you, but for the seemliness and devotedness to the Lord, undistractedly,

- 36 So aber jemand sich läßt dünken, es wolle sich nicht schicken mit seiner Jungfrau, weil sie eben wohl mannbar ist, und es will nichts anders sein, so tue er, was er will; er sündigt nicht, er lasse sie freien.**

But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry.

and if any one doth think [it] to be unseemly to his virgin, if she may be beyond the bloom of age, and it ought so to be, what he willeth let him do; he doth not sin -- let him marry.

37 Wenn einer aber sich fest vornimmt, weil er ungezwungen ist und seinen freien Willen hat, und beschließt solches in seinem Herzen, seine Jungfrau also bleiben zu lassen, der tut wohl.

But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, will do well.

And he who hath stood stedfast in the heart -- not having necessity -- and hath authority over his own will, and this he hath determined in his heart -- to keep his own virgin -- doth well;

38 Demnach, welcher verheiratet, der tut wohl; welcher aber nicht verheiratet, der tut besser.

So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage will do better.

so that both he who is giving in marriage doth well, and he who is not giving in marriage doth better.

39 Ein Weib ist gebunden durch das Gesetz, solange ihr Mann lebt; so aber ihr Mann entschläft, ist sie frei, zu heiraten, wen sie will, nur, daß es im HERRN geschehe.

A wife is bound by law for so long time as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, only in the Lord.

A wife hath been bound by law as long time as her husband may live, and if her husband may sleep, she is free to be married to whom she will -- only in the Lord;

40 Seliger ist sie aber, wo sie also bleibt, nach meiner Meinung. Ich halte aber dafür, ich habe auch den Geist Gottes.

But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

and she is happier if she may so remain -- according to my judgment; and I think I also have the Spirit of God.

- 1 Von dem Götzenopfer aber wissen wir; denn wir haben alle das Wissen. Das Wissen bläst auf, aber die Liebe bessert.**

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.

And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up;

- 2 So aber jemand sich dünken läßt, er wisse etwas, der weiß noch nichts, wie er wissen soll.**

But if anyone thinks that he knows anything, he doesn't yet know as he ought to know.

and if any one doth think to know anything, he hath not yet known anything according as it behoveth [him] to know;

- 3 So aber jemand Gott liebt, der ist von ihm erkannt.**

But if anyone loves God, the same is known by him.

and if any one doth love God, this one hath been known by Him.

- 4 So wissen wir nun von der Speise des Götzenopfers, daß ein Götze nichts in der Welt sei und daß kein anderer Gott sei als der eine.**

Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one.

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

- 5 Und wiewohl welche sind, die Götter genannt werden, es sei im Himmel oder auf Erden (sintemal es sind viele Götter und Herren),**
For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "lords;"
for even if there are those called gods, whether in heaven, whether upon earth -- as there are gods many and lords many --
- 6 so haben wir doch nur einen Gott, den Vater, von welchem alle Dinge sind und wir zu ihm; und einen HERRN, Jesus Christus, durch welchen alle Dinge sind und wir durch ihn.**
yet to us there is one God, the Father, of whom are all things, and we to him; and one Lord, Jesus Christ, through whom are all things, and we through him.
yet to us [is] one God, the Father, of whom [are] the all things, and we to Him; and one Lord, Jesus Christ, through whom [are] the all things, and we through Him;
- 7 Es hat aber nicht jedermann das Wissen. Denn etliche machen sich noch ein Gewissen über dem Götzen und essen's für Götzenopfer; damit wird ihr Gewissen, weil es so schwach ist, befleckt.**
However, that knowledge isn't in all men. But some, being used until now to the idol, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled.
but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled.

- 8 Aber die Speise fördert uns vor Gott nicht: essen wir, so werden wir darum nicht besser sein; essen wir nicht, so werden wir darum nicht weniger sein.
But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better.
But victuals do not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind;**
- 9 Sehet aber zu, daß diese eure Freiheit nicht gerate zum Anstoß der Schwachen!
But be careful that by any means this liberty of yours doesn't become a stumbling block to the weak.
but see, lest this privilege of yours may become a stumbling-block to the infirm,**
- 10 Denn so dich, der du die Erkenntnis hast, jemand sähe zu Tische sitzen im Götzenhause, wird nicht sein Gewissen, obwohl er schwach ist, ermutigt, das Götzenopfer zu essen?
For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols?
for if any one may see thee that hast knowledge in an idol's temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols,**
- 11 Und also wird über deiner Erkenntnis der schwache Bruder umkommen, um des willen doch Christus gestorben ist.
And through your knowledge, he who is weak perishes, the brother for whose sake Christ died.
and the brother who is infirm shall perish by thy knowledge, because of whom Christ died?**

12 Wenn ihr aber also sündigt an den Brüdern, und schlagt ihr schwaches Gewissen, so sündigt ihr an Christo.

Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ.

and thus sinning in regard to the brethren, and smiting their weak conscience -- in regard to Christ ye sin;

13 Darum, so die Speise meinen Bruder ärgert, wollt ich nimmermehr Fleisch essen, auf daß ich meinen Bruder nicht ärgere.

Therefore, if food causes my brother to stumble, I will eat no meat forevermore, that I don't cause my brother to stumble.

wherefore, if victuals cause my brother to stumble, I may eat no flesh -- to the age -- that my brother I may not cause to stumble.

1 Bin ich nicht ein Apostel? Bin ich nicht frei? Habe ich nicht unsern HERRN Jesus Christus gesehen? Seid ihr nicht mein Werk in dem HERRN?

Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord?

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

2 Bin ich andern nicht ein Apostel, so bin ich doch euer Apostel; denn das Siegel meines Apostelamts seid ihr in dem HERRN.

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

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

- 3 Also antworte ich, wenn man mich fragt.
My defense to those who examine me is this.
My defence to those who examine me is in this;**
- 4 Haben wir nicht Macht zu essen und zu trinken?
Have we no right to eat and to drink?
have we not authority to eat and to drink?**
- 5 Haben wir nicht auch Macht, eine Schwester zum Weibe mit umherzuführen wie die andern Apostel und des HERRN Brüder und Kephas?
Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas?
have we not authority a sister -- a wife -- to lead about, as also the other apostles, and the brethren of the Lord, and Cephas?**
- 6 Oder haben allein ich und Barnabas keine Macht, nicht zu arbeiten?
Or have only Barnabas and I no right to not work?
or only I and Barnabas, have we not authority -- not to work?**
- 7 Wer zieht jemals in den Krieg auf seinen eigenen Sold? Wer pflanzt einen Weinberg, und ißt nicht von seiner Frucht? Oder wer weidet eine Herde, und nährt sich nicht von der Milch der Herde?
What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?
who doth serve as a soldier at his own charges at any time? who doth plant a vineyard, and of its fruit doth not eat? or who doth feed a flock, and of the milk of the flock doth not eat?**

- 8 Rede ich aber solches auf Menschenweise? Sagt nicht solches das Gesetz auch?
Do I speak these things according to the ways of men? Or doesn't the law also say the same thing?**
- According to man do I speak these things? or doth not also the law say these things?**
- 9 Denn im Gesetz Mose's steht geschrieben: "Du sollst dem Ochsen nicht das Maul verbinden, der da drischt." Sorgt Gott für die Ochsen?**
- For it is written in the law of Moses, "You shall not muzzle the ox when he treads out the corn." Is it for the oxen that God cares,**
- for in the law of Moses it hath been written, `thou shalt not muzzle an ox treading out corn;` for the oxen doth God care?**
- 10 Oder sagt er's nicht allerdinge um unserwillen? Denn es ist ja um unserwillen geschrieben. Denn der da pflügt, der soll auf Hoffnung pflügen; und der da drischt, der soll auf Hoffnung dreschen, daß er seiner Hoffnung teilhaftig werde.**
- or does he say it assuredly for our sake? Yes, for our sake it was written, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope.**
- or because of us by all means doth He say [it]? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope.**
- 11 So wir euch das Geistliche säen, ist's ein großes Ding, wenn wir euer Leibliches ernten?**
- If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?**
- If we to you the spiritual things did sow -- great [is it] if we your fleshly things do reap?**

- 12 So andere dieser Macht an euch teilhaftig sind, warum nicht viel mehr wir? Aber wir haben solche Macht nicht gebraucht, sondern ertragen allerlei, daß wir nicht dem Evangelium Christi ein Hindernis machen.**

If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the gospel of Christ.

if others do partake of the authority over you -- not we more? but we did not use this authority, but all things we bear, that we may give no hindrance to the good news of the Christ.

- 13 Wisset ihr nicht, daß, die da opfern, essen vom Altar, und die am Altar dienen, vom Altar Genuß haben?**

Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar?

Have ye not known that those working about the things of the temple -- of the temple do eat, and those waiting at the altar -- with the altar are partakers?

- 14 Also hat auch der HERR befohlen, daß, die das Evangelium verkündigen, sollen sich vom Evangelium nähren.**

Even so did the Lord ordain that those who proclaim the gospel should live from the gospel.

so also did the Lord direct to those proclaiming the good news: of the good news to live.

- 15 Ich aber habe der keines gebraucht. Ich schreibe auch nicht darum davon, daß es mit mir also sollte gehalten werden. Es wäre mir lieber, ich stürbe, denn daß mir jemand meinen Ruhm sollte zunichte machen.**
- But I have used none of these things, and I don`t write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.**
- And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that any one may make my glorying void;**
- 16 Denn daß ich das Evangelium predige, darf ich mich nicht rühmen; denn ich muß es tun. Und wehe mir, wenn ich das Evangelium nicht predigte!**
- For if I preach the gospel, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don`t preach the gospel.**
- for if I may proclaim good news, it is no glorying for me, for necessity is laid upon me, and wo is to me if I may not proclaim good news;**
- 17 Tue ich's gern, so wird mir gelohnt; tu ich's aber ungern, so ist mir das Amt doch befohlen.**
- For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.**
- for if willing I do this, I have a reward; and if unwillingly -- with a stewardship I have been entrusted!**
- 18 Was ist denn nun mein Lohn? Daß ich predige das Evangelium Christi und tue das frei umsonst, auf daß ich nicht meine Freiheit mißbrauche am Evangelium.**
- What then is my reward? That, when I preach the gospel, I may present the gospel of Christ without charge, so as not to abuse my authority in the gospel.**
- What, then, is my reward? -- that proclaiming good news, without charge I shall make the good news of the Christ, not to abuse my authority in the good news;**

19 Denn wiewohl ich frei bin von jedermann, habe ich doch mich selbst jedermann zum Knechte gemacht, auf daß ich ihrer viele gewinne.

For though I was free from all, I brought myself under bondage to all, that I might gain the more.

for being free from all men, to all men I made myself servant, that the more I might gain;

20 Den Juden bin ich geworden wie ein Jude, auf daß ich die Juden gewinne. Denen, die

unter dem Gesetz sind, bin ich geworden wie unter dem Gesetz, auf daß ich die, so unter dem Gesetz sind, gewinne.

To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law;

and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, that those under law I might gain;

21 Denen, die ohne Gesetz sind, bin ich wie ohne Gesetz geworden (so ich doch nicht ohne Gesetz bin vor Gott, sondern bin im Gesetz Christi), auf daß ich die, so ohne Gesetz sind, gewinne.

to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.

to those without law, as without law -- (not being without law to God, but within law to Christ) -- that I might gain those without law;

22 Den Schwachen bin ich geworden wie ein Schwacher, auf daß ich die Schwachen gewinne. Ich bin jedermann allerlei geworden, auf daß ich allenthalben ja etliche selig mache.

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

I became to the infirm as infirm, that the infirm I might gain; to all men I have become all things, that by all means I may save some.

- 23 Solches aber tue ich um des Evangeliums willen, auf daß ich sein teilhaftig werde.
Now I do this for the gospel's sake, that I may be a joint partaker of it.
And this I do because of the good news, that a fellow-partaker of it I may become;**
- 24 Wisset ihr nicht, daß die, so in den Schranken laufen, die laufen alle, aber einer erlangt das Kleinod? Laufet nun also, daß ihr es ergreift!
Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win.
have ye not known that those running in a race -- all indeed run, but one doth receive the prize? so run ye, that ye may obtain;**
- 25 Ein jeglicher aber, der da kämpft, enthält sich alles Dinges; jene also, daß sie eine vergängliche Krone empfangen, wir aber eine unvergängliche.
Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible.
and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible;**
- 26 Ich laufe aber also, nicht als aufs Ungewisse; ich fechte also, nicht als der in die Luft streicht;
I therefore run like that, as not uncertainly. I fight like that, as not beating the air,
I, therefore, thus run, not as uncertainly, thus I fight, as not beating air;**

27 sondern ich betäube meinen Leib und zähme ihn, daß ich nicht den andern predige, und selbst verwerflich werde.

but I beat my body and bring it into submission, for fear that by any means, that after I have preached to others, I myself should be rejected.

but I chastise my body, and bring [it] into servitude, lest by any means, having preached to others -- I myself may become disapproved.

1 Ich will euch aber, liebe Brüder, nicht verhalten, daß unsre Väter sind alle unter der Wolke gewesen und sind alle durchs Meer gegangen

Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;

And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,

**2 und sind alle auf Mose getauft mit der Wolke und dem Meer
and were all baptized to Moses in the cloud and in the sea;
and all to Moses were baptized in the cloud, and in the sea;**

**3 und haben alle einerlei geistliche Speise gegessen
and all ate the same spiritual food;
and all the same spiritual food did eat,**

4 und haben alle einerlei geistlichen Trank getrunken; sie tranken aber vom geistlichen Fels, der mitfolgte, welcher war Christus.

and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ.

and all the same spiritual drink did drink, for they were drinking of a spiritual rock following them, and the rock was the Christ;

5 Aber an ihrer vielen hatte Gott kein Wohlgefallen; denn sie wurden niedergeschlagen

in der Wüste.

However with most of them, God was not well pleased, for they were overthrown in the wilderness.

but in the most of them God was not well pleased, for they were strewn in the wilderness,

6 Das ist aber uns zum Vorbilde geschehen, daß wir nicht uns gelüsten lassen des Bösen, gleichwie jene gelüftet hat.

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

and those things became types of us, for our not passionately desiring evil things, as also these did desire.

7 Werdet auch nicht Abgöttische, gleichwie jener etliche wurden, wie geschrieben steht: "Das Volk setzte sich nieder, zu essen und zu trinken, und stand auf, zu spielen."

Neither be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."

Neither become ye idolaters, as certain of them, as it hath been written, `The people sat down to eat and to drink, and stood up to play;`

8 Auch lasset uns nicht Hurerei treiben, wie etliche unter jenen Hurerei trieben, und fielen auf einen Tag dreiundzwanzigtausend.

Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.

neither may we commit whoredom, as certain of them did commit whoredom, and there fell in one day twenty-three thousand;

9 Lasset uns aber auch Christum nicht versuchen, wie etliche von jenen ihn versuchten und wurden von Schlangen umgebracht.

Neither let us test the Lord, as some of them tested, and perished by the serpents.

neither may we tempt the Christ, as also certain of them did tempt, and by the serpents did perish;

10 Murrst auch nicht, gleichwie jener etliche murrten und wurden umgebracht durch den Verderber.

Neither grumble, as some of them also grumbled, and perished by the destroyer.

neither murmur ye, as also some of them did murmur, and did perish by the destroyer.

11 Solches alles widerfuhr jenen zum Vorbilde; es ist aber geschrieben uns zur Warnung, auf welche das Ende der Welt gekommen ist.

Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.

And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come,

- 12 Darum, wer sich läßt dünken, er stehe, mag wohl zusehen, daß er nicht falle.
Therefore let him who thinks he stands be careful that he doesn't fall.
so that he who is thinking to stand -- let him observe, lest he fall.**
- 13 Es hat euch noch keine denn menschliche Versuchung betreten; aber Gott ist
getreu, der euch nicht läßt versuchen über euer Vermögen, sondern macht, daß die
Versuchung so ein Ende gewinne, daß ihr's könnet ertragen.
No temptation has taken you but such as man can bear. God is faithful, who will not
allow you to be tempted above what you are able, but will with the temptation
make also the way of escape, that you may be able to endure it.
No temptation hath taken you -- except human; and God is faithful, who will not
suffer you to be tempted above what ye are able, but He will make, with the
temptation, also the outlet, for your being able to bear [it].**
- 14 Darum, meine Liebsten, fliehet von dem Götzendienst!
Therefore, my beloved, flee from idolatry.
Wherefore, my beloved, flee from the idolatry;**
- 15 Als mit den Klugen rede ich; richtet ihr, was ich sage.
I speak as to wise men. Judge what I say.
as to wise men I speak -- judge ye what I say:**

- 16 Der gesegnete Kelch, welchen wir segnen, ist der nicht die Gemeinschaft des Blutes Christi? Das Brot, das wir brechen, ist das nicht die Gemeinschaft des Leibes Christi?**

The cup of blessing which we bless, isn't it a communion of the blood of Christ?

The bread which we break, isn't it a communion of the body of Christ?

The cup of the blessing that we bless -- is it not the fellowship of the blood of the Christ? the bread that we break -- is it not the fellowship of the body of the Christ?

- 17 Denn ein Brot ist's, so sind wir viele ein Leib, dieweil wir alle eines Brotes teilhaftig sind.**

Seeing that we, who are many, are one bread, one body; for we all partake of the one bread.

because one bread, one body, are we the many -- for we all of the one bread do partake.

- 18 Sehet an das Israel nach dem Fleisch! Welche die Opfer essen, sind die nicht in der Gemeinschaft des Altars?**

Consider Israel after the flesh. Don't those who eat the sacrifices have communion with the altar?

See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar?

- 19 Was soll ich denn nun sagen? Soll ich sagen, daß der Götze etwas sei oder daß das Götzenopfer etwas sei?**

What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?

what then do I say? that an idol is anything? or that a sacrifice offered to an idol is anything? --

- 20** **Aber ich sage: Was die Heiden opfern, das opfern sie den Teufeln, und nicht Gott. Nun will ich nicht, daß ihr in der Teufel Gemeinschaft sein sollt.**
But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have communion with demons.
[no,] but that the things that the nations sacrifice -- they sacrifice to demons and not to God; and I do not wish you to come into the fellowship of the demons.
- 21** **Ihr könnt nicht zugleich trinken des HERRN Kelch und der Teufel Kelch; ihr könnt nicht zugleich teilhaftig sein des Tisches des HERRN und des Tisches der Teufel.**
You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.
Ye are not able the cup of the Lord to drink, and the cup of demons; ye are not able of the table of the Lord to partake, and of the table of demons;
- 22** **Oder wollen wir dem HERRN trotzen? Sind wir stärker denn er?**
Or do we provoke the Lord to jealousy? Are we stronger than he?
do we arouse the Lord to jealousy? are we stronger than He?
- 23** **Ich habe zwar alles Macht; aber es frommt nicht alles. Ich habe es alles Macht; aber es bessert nicht alles.**
"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but not all things build up.
All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up;

- 24 Niemand suche das Seine, sondern ein jeglicher, was des andern ist.
Let no one seek his own, but each one his neighbor`s good.
let no one seek his own -- but each another`s.**
- 25 Alles, was feil ist auf dem Fleischmarkt, das esset, und forschet nicht, auf daß ihr das Gewissen verschonet.
Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,
Whatever in the meat-market is sold eat ye, not inquiring, because of the conscience,**
- 26 Denn "die Erde ist des HERRN und was darinnen ist."
for "the earth is the Lord`s, and its fullness."
for the Lord`s [is] the earth, and its fulness;**
- 27 So aber jemand von den Ungläubigen euch ladet und ihr wollt hingehen, so esset alles, was euch vorgetragen wird, und forschet nicht, auf daß ihr das Gewissen verschonet.
But if one of those who don`t believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.
and if any one of the unbelieving do call you, and ye wish to go, all that is set before you eat, nothing inquiring, because of the conscience;**

28 **Wo aber jemand würde zu euch sagen: "Das ist Götzenopfer", so esset nicht, um des willen, der es anzeigte, auf daß ihr das Gewissen verschonet.**

But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."

and if any one may say to you, `This is a thing sacrificed to an idol,` -- do not eat, because of that one who shewed [it], and of the conscience, for the Lord's [is] the earth and its fulness:

29 **Ich sage aber vom Gewissen, nicht deiner selbst, sondern des andern. Denn warum sollte ich meine Freiheit lassen richten von eines andern Gewissen?**

Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience?

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

30 **So ich's mit Danksagung genieße, was sollte ich denn verlästert werden über dem, dafür ich danke?**

If I partake with thankfulness, why am I denounced for that for which I give thanks?

and if I thankfully do partake, why am I evil spoken of, for that for which I give thanks?

31 **Ihr esset nun oder trinket oder was ihr tut, so tut es alles zu Gottes Ehre.**

Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.

Whether, then, ye eat, or drink, or do anything, do all to the glory of God;

32 Gebet kein Ärgernis weder den Juden noch den Griechen noch der Gemeinde Gottes;

Give no occasions for stumbling, either to Jews, or to Greeks, or to the assembly of God;

become offenceless, both to Jews and Greeks, and to the assembly of God;

33 gleichwie ich auch jedermann in allerlei mich gefällig mache und suche nicht, was mir, sondern was vielen frommt, daß sie selig werden.

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

as I also in all things do please all, not seeking my own profit, but that of many -- that they may be saved.

1 Seid meine Nachfolger, gleichwie ich Christi!

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

Followers of me become ye, as I also [am] of Christ.

2 Ich lobe euch, liebe Brüder, daß ihr an mich denkt in allen Stücken und haltet die Weise, wie ich sie euch gegeben habe.

Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.

And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep,

- 3 Ich lasse euch aber wissen, daß Christus ist eines jeglichen Mannes Haupt; der Mann aber ist des Weibes Haupt; Gott aber ist Christi Haupt.
But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.
and I wish you to know that of every man the head is the Christ, and the head of a woman is the husband, and the head of Christ is God.**
- 4 Ein jeglicher Mann, der betet oder weissagt und hat etwas auf dem Haupt, der schändet sein Haupt.
Every man praying or prophesying, having his head covered, dishonors his head.
Every man praying or prophesying, having the head covered, doth dishonour his head,**
- 5 Ein Weib aber, das da betet oder weissagt mit unbedecktem Haupt, die schändet ihr Haupt, denn es ist ebensoviel, als wäre es geschoren.
But every woman praying or prophesying with her head unveiled dishonors her head.
For it is one and the same thing as if she were shaved.
and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven,**
- 6 Will sie sich nicht bedecken, so schneide man ihr das Haar ab. Nun es aber übel steht, daß ein Weib verschnittenes Haar habe und geschoren sei, so lasset sie das Haupt bedecken.
For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.
for if a woman is not covered -- then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven -- let her be covered;**

- 7 Der Mann aber soll das Haupt nicht bedecken, sintemal er ist Gottes Bild und Ehre; das Weib aber ist des Mannes Ehre.**

For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.

for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man,

- 8 Denn der Mann ist nicht vom Weibe, sondern das Weib vom Manne.**

For man is not from woman, but woman from man;

for a man is not of a woman, but a woman [is] of a man,

- 9 Und der Mann ist nicht geschaffen um des Weibes willen, sondern das Weib um des Mannes willen.**

for neither was man created for the woman, but woman for the man.

for a man also was not created because of the woman, but a woman because of the man;

- 10 Darum soll das Weib eine Macht auf dem Haupt haben, um der Engel willen.**

For this cause the woman ought to have authority on her head, because of the angels.

because of this the woman ought to have [a token of] authority upon the head, because of the messengers;

- 11 Doch ist weder der Mann ohne das Weib, noch das Weib ohne den Mann in dem HERRN;
Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord.
but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord,**
- 12 denn wie das Weib vom Manne, also kommt auch der Mann durchs Weib; aber alles von Gott.
For as the woman is from the man, so is the man also by the woman; but all things are from God.
for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God.**
- 13 Richtet bei euch selbst, ob es wohl steht, daß ein Weib unbedeckt vor Gott bete.
Judge for yourselves. Is it appropriate that a woman pray to God unveiled?
In your own selves judge ye; is it seemly for a woman uncovered to pray to God?**
- 14 Oder lehrt euch auch nicht die Natur, daß es einem Manne eine Unehre ist, so er das Haar lang wachsen läßt,
Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?
doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him?**

15 und dem Weibe eine Ehre, so sie langes Haar hat? Das Haar ist ihr zur Decke gegeben.

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

and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her;

16 Ist aber jemand unter euch, der Lust zu zanken hat, der wisse, daß wir solche Weise nicht haben, die Gemeinden Gottes auch nicht.

But if any man seems to be contentious, we have no such custom, neither do God`s assemblies.

and if any one doth think to be contentious, we have no such custom, neither the assemblies of God.

17 Ich muß aber dies befehlen: Ich kann's nicht loben, daß ihr nicht auf bessere Weise, sondern auf ärgere Weise zusammenkommt.

But in giving you this command, I don`t praise you, that you come together not for the better but for the worse.

And this declaring, I give no praise, because not for the better, but for the worse ye come together;

18 Zum ersten, wenn ihr zusammenkommt in der Gemeinde, höre ich, es seien Spaltungen unter euch; und zum Teil glaube ich's.

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

for first, indeed, ye coming together in an assembly, I hear of divisions being among you, and partly I believe [it],

19 Denn es müssen Parteien unter euch sein, auf daß die, so rechtschaffen sind, offenbar unter euch werden.

For there must be also factions among you, that those who are approved may be revealed among you.

for it behoveth sects also to be among you, that those approved may become manifest among you;

20 Wenn ihr nun zusammenkommt, so hält man da nicht des HERRN Abendmahl.

When therefore you assemble yourselves together, it is not possible to eat the Lord`s supper.

ye, then, coming together at the same place -- it is not to eat the Lord`s supper;

21 Denn so man das Abendmahl halten soll, nimmt ein jeglicher sein eigenes vorhin, und einer ist hungrig, der andere ist trunken.

For in your eating each one takes his own supper before others. One is hungry, and another is drunken.

for each his own supper doth take before in the eating, and one is hungry, and another is drunk;

22 Habt ihr aber nicht Häuser, da ihr essen und trinken könnt? Oder verachtet ihr die Gemeinde Gottes und beschämet die, so da nichts haben? Was soll ich euch sagen? Soll ich euch loben? Hierin lobe ich euch nicht.

What, don`t you have houses to eat and to drink in? Or do you despise God`s assembly, and put them to shame who don`t have? What will I tell you? Will I praise you? In this I don`t praise you.

why, have ye not houses to eat and to drink in? or the assembly of God do ye despise, and shame those not having? what may I say to you? shall I praise you in this? I do not praise!

- 23 Ich habe es von dem HERRN empfangen, das ich euch gegeben habe. Denn der HERR Jesus in der Nacht, da er verraten ward, nahm das Brot,
For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread.
For I -- I received from the Lord that which also I did deliver to you, that the Lord Jesus in the night in which he was delivered up, took bread,**
- 24 dankte und brach's und sprach: Nehmet, esset, das ist mein Leib, der für euch gebrochen wird; solches tut zu meinem Gedächtnis.
When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."
and having given thanks, he brake, and said, `Take ye, eat ye, this is my body, that for you is being broken; this do ye -- to the remembrance of me.`**
- 25 Desgleichen auch den Kelch nach dem Abendmahl und sprach: Dieser Kelch ist das neue Testament in meinem Blut; solches tut, so oft ihr's trinket, zu meinem Gedächtnis.
In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me."
In like manner also the cup after the supping, saying, `This cup is the new covenant in my blood; this do ye, as often as ye may drink [it] -- to the remembrance of me;`**
- 26 Denn so oft ihr von diesem Brot esset und von diesem Kelch trinket, sollt ihr des HERRN Tod verkündigen, bis daß er kommt.
For as often as you eat this bread, and drink this cup, you proclaim the Lord's death until he comes.
for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye do shew forth -- till he may come;**

27 Welcher nun unwürdig von diesem Brot isset oder von dem Kelch des HERRN trinket, der ist schuldig an dem Leib und Blut des HERRN.

Therefore whoever eats this bread or drinks the Lord`s cup in an unworthy manner, will be guilty of the body and the blood of the Lord.

so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord:

28 Der Mensch prüfe aber sich selbst, und also esse er von diesem Brot und trinke von diesem Kelch.

But let a man examine himself, and so let him eat of the bread, and drink of the cup.

and let a man be proving himself, and so of the bread let him eat, and of the cup let him drink;

29 Denn welcher unwürdig isset und trinket, der isset und trinket sich selber zum Gericht, damit, daß er nicht unterscheidet den Leib des HERRN.

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn`t discern the Lord`s body.

for he who is eating and drinking unworthily, judgment to himself he doth eat and drink -- not discerning the body of the Lord.

30 Darum sind auch viele Schwache und Kranke unter euch, und ein gut Teil schlafen.

For this cause many among you are weak and sickly, and not a few sleep.

Because of this, among you many [are] weak and sickly, and sleep do many;

- 31** Denn so wir uns selber richten, so würden wir nicht gerichtet.
For if we discerned ourselves, we wouldn't be judged.
for if ourselves we were discerning, we would not be being judged,
- 32** Wenn wir aber gerichtet werden, so werden wir vom HERRN gezüchtigt, auf daß wir nicht samt der Welt verdammt werden.
But when we are judged, we are punished by the Lord, that we may not be condemned with the world.
and being judged by the Lord, we are chastened, that with the world we may not be condemned;
- 33** Darum, meine lieben Brüder, wenn ihr zusammenkommt, zu essen, so harre einer des andern.
Therefore, my brothers, when you come together to eat, wait one for another.
so then, my brethren, coming together to eat, for one another wait ye;
- 34** Hungert aber jemand, der esse daheim, auf daß ihr nicht euch zum Gericht zusammenkommt. Das andere will ich ordnen, wenn ich komme.
But if anyone is hungry, let him eat at home, that your coming together may not be to judgment. The rest I will set in order whenever I come.
and if any one is hungry, at home let him eat, that to judgment ye may not come together; and the rest, whenever I may come, I shall arrange.
- 1** Von den geistlichen Gaben aber will ich euch, liebe Brüder, nicht verhalten.
Now concerning spiritual gifts, brothers, I don't want you to be ignorant.
And concerning the spiritual things, brethren, I do not wish you to be ignorant;

2 Ihr wisset, daß ihr Heiden seid gewesen und hingegangen zu den stummen Götzen, wie ihr geführt wurdet.

You know that when you were Gentiles, you were led away to those mute idols, however you might be led.

ye have known that ye were nations, unto the dumb idols -- as ye were led -- being carried away;

3 Darum tue ich euch kund, daß niemand Jesum verflucht, der durch den Geist Gottes redet; und niemand kann Jesum einen HERRN heißen außer durch den heiligen Geist.

Therefore I make known to you that no man speaking by God`s Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.

wherefore, I give you to understand that no one, in the Spirit of God speaking, saith Jesus [is] anathema, and no one is able to say Jesus [is] Lord, except in the Holy Spirit.

4 Es sind mancherlei Gaben; aber es ist ein Geist.

Now there are various kinds of gifts, but the same Spirit.

And there are diversities of gifts, and the same Spirit;

5 Und es sind mancherlei Ämter; aber es ist ein HERR.

There are various kinds of service, and the same Lord.

and there are diversities of ministrations, and the same Lord;

- 6 Und es sind mancherlei Kräfte; aber es ist ein Gott, der da wirket alles in allem.
There are various kinds of workings, but the same God, who works all things in all.
and there are diversities of workings, and it is the same God -- who is working the
all in all.**
- 7 In einem jeglichen erzeigen sich die Gaben des Geistes zum allgemeinen Nutzen.
But to each one is given the manifestation of the Spirit for the profit of all.
And to each hath been given the manifestation of the Spirit for profit;**
- 8 Einem wird gegeben durch den Geist, zu reden von der Weisheit; dem andern wird
gegeben, zu reden von der Erkenntnis nach demselben Geist;
For to one is given through the Spirit the word of wisdom, and to another the word
of knowledge, according to the same Spirit;
for to one through the Spirit hath been given a word of wisdom, and to another a
word of knowledge, according to the same Spirit;**
- 9 einem andern der Glaube in demselben Geist; einem andern die Gabe, gesund zu
machen in demselben Geist;
to another faith, by the same Spirit; and to another gifts of healings, by the same
Spirit;
and to another faith in the same Spirit, and to another gifts of healings in the same
Spirit;**

10 einem andern, Wunder zu tun; einem andern Weissagung; einem andern, Geister zu unterscheiden; einem andern mancherlei Sprachen; einem andern, die Sprachen auszulegen.

and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages.

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

11 Dies aber alles wirkt derselbe eine Geist und teilt einem jeglichen seines zu, nach dem er will.

But the one and the same Spirit works all of these, distributing to each one separately as he desires.

and all these doth work the one and the same Spirit, dividing to each severally as he intendeth.

12 Denn gleichwie ein Leib ist, und hat doch viele Glieder, alle Glieder aber des Leibes, wiewohl ihrer viel sind, doch ein Leib sind: also auch Christus.

For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ.

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

13 Denn wir sind auch durch einen Geist alle zu einem Leibe getauft, wir seien Juden oder Griechen, Knechte oder Freie, und sind alle zu einem Geist getränkt.

For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink into one Spirit.

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

14 Denn auch der Leib ist nicht ein Glied, sondern viele.

For the body is not one member, but many.

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

15 So aber der Fuß spräche: Ich bin keine Hand, darum bin ich des Leibes Glied nicht, sollte er um deswillen nicht des Leibes Glied sein?

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

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

16 Und so das Ohr spräche: Ich bin kein Auge, darum bin ich nicht des Leibes Glied, sollte es um deswillen nicht des Leibes Glied sein?

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

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

17 Wenn der ganze Leib Auge wäre, wo bliebe das Gehör? So er ganz Gehör wäre, wo bliebe der Geruch?

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

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

18 Nun hat aber Gott die Glieder gesetzt, ein jegliches sonderlich am Leibe, wie er gewollt hat.

But now God has set the members, each one of them, in the body, just as he desired.

and now, God did set the members each one of them in the body, according as He willed,

19 So aber alle Glieder ein Glied wären, wo bliebe der Leib?

If they were all one member, where would the body be?

and if all were one member, where the body?

20 Nun aber sind der Glieder viele; aber der Leib ist einer.

But now they are many members, but one body.

and now, indeed, [are] many members, and one body;

21 Es kann das Auge nicht sagen zur Hand: Ich bedarf dein nicht; oder wiederum das Haupt zu den Füßen: Ich bedarf euer nicht.

The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."

and an eye is not able to say to the hand, `I have no need of thee;` nor again the head to the feet, `I have no need of you.`

- 22 Sondern vielmehr die Glieder des Leibes, die uns dünken die schwächsten zu sein, sind die nötigsten;**
No, much rather, those members of the body which seem to be weaker are necessary.
But much more the members of the body which seem to be more infirm are necessary,
- 23 und die uns dünken am wenigsten ehrbar zu sein, denen legen wir am meisten Ehre an; und die uns übel anstehen, die schmückt man am meisten.**
Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety; and those that we think to be less honourable of the body, around these we put more abundant honour, and our unseemly things have seemliness more abundant,
- 24 Denn die uns wohl anstehen, die bedürfen's nicht. Aber Gott hat den Leib also vermengt und dem dürftigen Glied am meisten Ehre gegeben,**
whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part,
and our seemly things have no need; but God did temper the body together, to the lacking part having given more abundant honour,
- 25 auf daß nicht eine Spaltung im Leibe sei, sondern die Glieder füreinander gleich sorgen.**
that there should be no division in the body, but that the members should have the same care for one another.
that there may be no division in the body, but that the members may have the same anxiety for one another,

- 26 Und so ein Glied leidet, so leiden alle Glieder mit; und so ein Glied wird herrlich gehalten, so freuen sich alle Glieder mit.**
When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.
and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members;
- 27 Ihr seid aber der Leib Christi und Glieder, ein jeglicher nach seinem Teil.**
Now you are the body of Christ, and members individually.
and ye are the body of Christ, and members in particular.
- 28 Und Gott hat gesetzt in der Gemeinde aufs erste die Apostel, aufs andre die Propheten, aufs dritte die Lehrer, darnach die Wundertäter, darnach die Gaben, gesund zu machen, Helfer, Regierer, mancherlei Sprachen.**
God has set some in the assembly, first apostles, secondly prophets, thirdly teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages.
And some, indeed, did God set in the assembly, first apostles, secondly prophets, thirdly teachers, afterwards powers, afterwards gifts of healings, helpings, governings, divers kinds of tongues;
- 29 Sind sie alle Apostel? Sind sie alle Propheten? Sind sie alle Lehrer? Sind sie alle Wundertäter?**
Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?
[are] all apostles? [are] all prophets? [are] all teachers? [are] all powers?

- 30 Haben sie alle Gaben, gesund zu machen? Reden sie alle mancherlei Sprachen? Können sie alle auslegen?**
Do all have gifts of healings? Do all speak with various languages? Do all interpret? have all gifts of healings? do all speak with tongues? do all interpret?
- 31 Strebet aber nach den besten Gaben! Und ich will euch noch einen köstlichern Weg zeigen.**
But desire earnestly the best gifts. Moreover, I show a most excellent way to you. and desire earnestly the better gifts; and yet a far excelling way do I shew to you:
- 1 Wenn ich mit Menschen-und mit Engelzungen redete, und hätte der Liebe nicht, so wäre ich ein tönend Erz oder eine klingende Schelle.**
If I speak with the languages of men and of angels, but don`t have love, I have become sounding brass, or a clanging cymbal.
If with the tongues of men and of messengers I speak, and have not love, I have become brass sounding, or a cymbal tinkling;
- 2 Und wenn ich weissagen könnte und wüßte alle Geheimnisse und alle Erkenntnis und hätte allen Glauben, also daß ich Berge versetzte, und hätte der Liebe nicht, so wäre ich nichts.**
If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don`t have love, I am nothing.
and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so as to remove mountains, and have not love, I am nothing;

- 3 Und wenn ich alle meine Habe den Armen gäbe und ließe meinen Leib brennen, und hätte der Liebe nicht, so wäre mir's nichts nütze.**
If I bestow all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.
and if I give away to feed others all my goods, and if I give up my body that I may be burned, and have not love, I am profited nothing.
- 4 Die Liebe ist langmütig und freundlich, die Liebe eifert nicht, die Liebe treibt nicht Mutwillen, sie blähet sich nicht,**
Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud,
The love is long-suffering, it is kind, the love doth not envy, the love doth not vaunt itself, is not puffed up,
- 5 sie stellet sich nicht ungebärdig, sie suchet nicht das Ihre, sie läßt sich nicht erbittern, sie rechnet das Böse nicht zu,**
doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil;
doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil,
- 6 sie freut sich nicht der Ungerechtigkeit, sie freut sich aber der Wahrheit;**
doesn't rejoice in unrighteousness, but rejoices with the truth;
rejoiceth not over the unrighteousness, and rejoiceth with the truth;
- 7 sie verträgt alles, sie glaubet alles, sie hoffet alles, sie duldet alles.**
bears all things, believes all things, hopes all things, endures all things.
all things it beareth, all it believeth, all it hopeth, all it endureth.

- 8 Die Liebe höret nimmer auf, so doch die Weissagungen aufhören werden und die Sprachen aufhören werden und die Erkenntnis aufhören wird.**
Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with.
The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it shall become useless;
- 9 Denn unser Wissen ist Stückwerk, und unser Weissagen ist Stückwerk.**
For we know in part, and we prophesy in part;
for in part we know, and in part we prophecy;
- 10 Wenn aber kommen wird das Vollkommene, so wird das Stückwerk aufhören.**
but when that which is complete has come, then that which is partial will be done away with.
and when that which is perfect may come, then that which [is] in part shall become useless.
- 11 Da ich ein Kind war, da redete ich wie ein Kind und war klug wie ein Kind und hatte kindische Anschläge; da ich aber ein Mann ward, tat ich ab, was kindisch war.**
When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things.
When I was a babe, as a babe I was speaking, as a babe I was thinking, as a babe I was reasoning, and when I have become a man, I have made useless the things of the babe;

- 12 Wir sehen jetzt durch einen Spiegel in einem dunkeln Wort; dann aber von Angesicht zu Angesicht. Jetzt erkenne ich's stückweise; dann aber werde ich erkennen, gleichwie ich erkannt bin.**

For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known.

for we see now through a mirror obscurely, and then face to face; now I know in part, and then I shall fully know, as also I was known;

- 13 Nun aber bleibt Glaube, Hoffnung, Liebe, diese drei; aber die Liebe ist die größte unter ihnen.**

But now remain faith, hope, and love: these three. The greatest of these is love.

and now there doth remain faith, hope, love -- these three; and the greatest of these [is] love.

- 1 Strebet nach der Liebe! Fleißiget euch der geistlichen Gaben, am meisten aber, daß ihr weissagen möget!**

Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy.

Pursue the love, and seek earnestly the spiritual things, and rather that ye may prophecy,

- 2 Denn der mit Zungen redet, der redet nicht den Menschen, sondern Gott; denn ihm hört niemand zu, im Geist aber redet er die Geheimnisse.**

For he who speaks in another language speaks not to men, but to God; for no one understands; but in the spirit he speaks mysteries.

for he who is speaking in an [unknown] tongue -- to men he doth not speak, but to God, for no one doth hearken, and in spirit he doth speak secrets;

3 Wer aber weissagt, der redet den Menschen zur Besserung und zur Ermahnung und zur Tröstung.

But he who prophesies speaks to men for their edification, exhortation, and consolation.

and he who is prophesying to men doth speak edification, and exhortation, and comfort;

4 Wer mit Zungen redet, der bessert sich selbst; wer aber weissagt, der bessert die Gemeinde.

He who speaks in another language edifies himself, but he who prophesies edifies the assembly.

he who is speaking in an [unknown] tongue, himself doth edify, and he who is prophesying, an assembly doth edify;

5 Ich wollte, daß ihr alle mit Zungen reden könntet; aber viel mehr, daß ihr weissagt. Denn der da weissagt, ist größer, als der mit Zungen redet; es sei denn, daß er's auch auslege, daß die Gemeinde davon gebessert werde.

Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

and I wish you all to speak with tongues, and more that ye may prophecy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the assembly may receive edification.

- 6 Nun aber, liebe Brüder, wenn ich zu euch käme und redete mit Zungen, was wäre es euch nütze, so ich nicht mit euch redete entweder durch Offenbarung oder durch Erkenntnis oder durch Weissagung oder durch Lehre?**

But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?

And now, brethren, if I may come unto you speaking tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophesying, or in teaching?

- 7 Verhält sich's doch auch also mit den Dingen, die da lauten, und doch nicht leben; es sei eine Pflöfe oder eine Harfe: wenn sie nicht unterschiedene Töne von sich geben, wie kann man erkennen, was gepfiffen oder geharft wird?**

Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped?

yet the things without life giving sound -- whether pipe or harp -- if a difference in the sounds they may not give, how shall be known that which is piped or that which is harped?

- 8 Und so die Posaune einen undeutlichen Ton gibt, wer wird sich zum Streit rüsten? For if the trumpet gave an uncertain voice, who would prepare himself for war? for if also an uncertain sound a trumpet may give, who shall prepare himself for battle?**

- 9 Also auch ihr, wenn ihr mit Zungen redet, so ihr nicht eine deutliche Rede gebet, wie kann man wissen, was geredet ist? Denn ihr werdet in den Wind reden. So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air. so also ye, if through the tongue, speech easily understood ye may not give -- how shall that which is spoken be known? for ye shall be speaking to air.**

- 10 Es ist mancherlei Art der Stimmen in der Welt, und derselben ist keine undeutlich.
There are, it may be, so many kinds of voices in the world, and none of them is without meaning.
There are, it may be, so many kinds of voices in the world, and none of them is unmeaning,**
- 11 So ich nun nicht weiß der Stimme Bedeutung, werde ich unverständlich sein dem, der da redet, und der da redet, wird mir unverständlich sein.
If then I don't know the meaning of the voice, I would be to him who speaks a foreigner, and he who speaks will be a foreigner to me.
if, then, I do not know the power of the voice, I shall be to him who is speaking a foreigner, and he who is speaking, is to me a foreigner;**
- 12 Also auch ihr, sintemal ihr euch fleißigt der geistlichen Gaben, trachtet darnach, daß ihr alles reichlich habet, auf daß ihr die Gemeinde bessert.
So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.
so also ye, since ye are earnestly desirous of spiritual gifts, for the building up of the assembly seek that ye may abound;**
- 13 Darum, welcher mit Zungen redet, der bete also, daß er's auch auslege.
Therefore let him who speaks in another language pray that he may interpret.
wherefore he who is speaking in an [unknown] tongue -- let him pray that he may interpret;**

- 14 Denn so ich mit Zungen bete, so betet mein Geist; aber mein Sinn bringt niemand Frucht.**
For if I pray in another language, my spirit prays, but my understanding is unfruitful.
- for if I pray in an [unknown] tongue, my spirit doth pray, and my understanding is unfruitful.**
- 15 Wie soll das aber dann sein? Ich will beten mit dem Geist und will beten auch im Sinn; ich will Psalmen singen im Geist und will auch Psalmen singen mit dem Sinn. What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding;**
- 16 Wenn du aber segnest im Geist, wie soll der, so an des Laien Statt steht, Amen sagen auf deine Danksagung, sintemal er nicht weiß, was du sagst? Else if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say? since, if thou mayest bless with the spirit, he who is filling the place of the unlearned, how shall he say the Amen at thy giving of thanks, since what thou dost say he hath not known?**
- 17 Du danksagest wohl fein, aber der andere wird nicht davon gebessert. For you most assuredly give thanks well, but the other person is not built up. for thou, indeed, dost give thanks well, but the other is not built up!**

- 18 Ich danke meinem Gott, daß ich mehr mit Zungen rede denn ihr alle.
I thank my God, I speak with other languages more than you all.
I give thanks to my God -- more than you all with tongues speaking --**
- 19 Aber ich will in der Gemeinde lieber fünf Worte reden mit meinem Sinn, auf daß ich auch andere unterweise, denn zehntausend Worte mit Zungen.
However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.
but in an assembly I wish to speak five words through my understanding, that others also I may instruct, rather than myriads of words in an [unknown] tongue.**
- 20 Liebe Brüder, werdet nicht Kinder an dem Verständnis; sondern an der Bosheit seid Kinder, an dem Verständnis aber seid vollkommen.
Brothers, don't be children in mind, yet in malice be babies, but in mind be men.
Brethren, become not children in the understanding, but in the evil be ye babes, and in the understanding become ye perfect;**
- 21 Im Gesetz steht geschrieben: Ich will mit andern Zungen und mit andern Lippen reden zu diesem Volk, und sie werden mich auch also nicht hören, spricht der HERR."
In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."
in the law it hath been written, that, `With other tongues and with other lips I will speak to this people, and not even so will they hear Me, saith the Lord;`**

22 Darum sind die Zungen zum Zeichen nicht den Gläubigen, sondern den Ungläubigen; die Weissagung aber nicht den Ungläubigen, sondern den Gläubigen.

Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe.

so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophesy [is] not for the unbelieving, but for the believing,

23 Wenn nun die ganze Gemeinde zusammenkäme an einen Ort und redeten alle mit Zungen, es kämen aber hinein Laien oder Ungläubige, würden sie nicht sagen, ihr wäret unsinnig?

If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy?

If, therefore, the whole assembly may come together, to the same place, and all may speak with tongues, and there may come in unlearned or unbelievers, will they not say that ye are mad?

24 So sie aber alle weissagen und käme dann ein Ungläubiger oder Laie hinein, der würde von ihnen allen gestraft und von allen gerichtet;

But if all prophesy, and someone unbelieving or unlearned comes in, he is reprov'd by all, and he is judged by all.

and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discern'd by all,

- 25 und also würde das Verborgene seines Herzens offenbar, und er würde also fallen auf sein Angesicht, Gott anbeten und bekennen, daß Gott wahrhaftig in euch sei. And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed. and so the secrets of his heart become manifest, and so having fallen upon [his] face, he will bow before God, declaring that God really is among you.**
- 26 Wie ist es denn nun, liebe Brüder? Wenn ihr zusammenkommt, so hat ein jeglicher Psalmen, er hat eine Lehre, er hat Zungen, er hat Offenbarung, er hat Auslegung. Laßt alles geschehen zur Besserung! What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up. What then is it, brethren? whenever ye may come together, each of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation? let all things be for building up;**
- 27 So jemand mit Zungen redet, so seien es ihrer zwei oder aufs meiste drei, und einer um den andern; und einer lege es aus. If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret. if an [unknown] tongue any one do speak, by two, or at the most, by three, and in turn, and let one interpret;**
- 28 Ist aber kein Ausleger da, so schweige er in der Gemeinde, rede aber sich selber und Gott. But if there is no interpreter, let him keep silence in the assembly, and let him speak to himself, and to God. and if there may be no interpreter, let him be silent in an assembly, and to himself let him speak, and to God.**

- 29 Weissager aber lasset reden zwei oder drei, und die andern lasset richten.
Let the prophets speak, two or three, and let the others discern.
And prophets -- let two or three speak, and let the others discern,**
- 30 So aber eine Offenbarung geschieht einem andern, der da sitzt, so schweige der erste.
But if a revelation is made to another sitting by, let the first keep silence.
and if to another sitting [anything] may be revealed, let the first be silent;**
- 31 Ihr könnt wohl alle weissagen, einer nach dem andern, auf daß sie alle lernen und alle ermahnt werden.
For you all can prophesy one by one, that all may learn, and all may be exhorted.
for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted,**
- 32 Und die Geister der Propheten sind den Propheten untertan.
The spirits of the prophets are subject to the prophets,
and the spiritual gift of prophets to prophets are subject,**
- 33 Denn Gott ist nicht ein Gott der Unordnung, sondern des Friedens.
for God is not a God of confusion, but of peace. As in all the assemblies of the saints,
for God is not [a God] of tumult, but of peace, as in all the assemblies of the saints.**

- 34 Wie in allen Gemeinden der Heiligen lasset eure Weiber schweigen in der Gemeinde; denn es soll ihnen nicht zugelassen werden, daß sie reden, sondern sie sollen untertan sein, wie auch das Gesetz sagt.**

let your women keep silence in the assemblies, for it is not permitted for them to speak; but let them be in subjection, as the Law also says.

Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith;

- 35 Wollen sie etwas lernen, so lasset sie daheim ihre Männer fragen. Es steht den Weibern übel an, in der Gemeinde zu reden.**

If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly.

and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.

- 36 Oder ist das Wort Gottes von euch ausgekommen? Oder ist's allein zu euch gekommen?**

What? Was it from you that the word of God went forth? Or did it come to you alone?

From you did the word of God come forth? or to you alone did it come?

- 37 So sich jemand läßt dünken, er sei ein Prophet oder geistlich, der erkenne, was ich euch schreibe; denn es sind des HERRN Gebote.**

If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord.

if any one doth think to be a prophet, or spiritual, let him acknowledge the things that I write to you -- that of the Lord they are commands;

38 Ist aber jemand unwissend, der sei unwissend.

But if anyone is ignorant, let him be ignorant.

and if any one is ignorant -- let him be ignorant;

39 Darum, liebe Brüder, fleißiget euch des Weissagens und wehret nicht, mit Zungen zu reden.

Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages.

so that, brethren, earnestly desire to prophesy, and to speak with tongues do not forbid;

40 Lasset alles ehrbar und ordentlich zugehen.

Let all things be done decently and in order.

let all things be done decently and in order.

1 Ich erinnere euch aber, liebe Brüder, des Evangeliums, das ich euch verkündigt habe, welches ihr auch angenommen habt, in welchem ihr auch stehet,

Now I declare to you, brothers, the gospel which I preached to you, which also you received, in which you also stand,

And I make known to you, brethren, the good news that I proclaimed to you, which also ye did receive, in which also ye have stood,

- 2 durch welches ihr auch selig werdet: welchergestalt ich es euch verkündigt habe, so ihr's behalten habt; es wäre denn, daß ihr umsonst geglaubt hättet.**
by which also you are saved, if you hold firmly the word which I preached to you -- unless you believed in vain.
through which also ye are being saved, in what words I proclaimed good news to you, if ye hold fast, except ye did believe in vain,
- 3 Denn ich habe euch zuvörderst gegeben, was ich empfangen habe: daß Christus gestorben sei für unsre Sünden nach der Schrift,**
For I delivered to you first of all that which also I received: that Christ died for our sins according to the scriptures,
for I delivered to you first, what also I did receive, that Christ died for our sins, according to the Writings,
- 4 und daß er begraben sei, und daß er auferstanden sei am dritten Tage nach der Schrift,**
that he was buried, that he was raised on the third day according to the Scriptures, and that he was buried, and that he hath risen on the third day, according to the Writings,
- 5 und daß er gesehen worden ist von Kephas, darnach von den Zwölfen.**
and that he appeared to Cephas, then to the twelve.
and that he appeared to Cephas, then to the twelve,

6 Darnach ist er gesehen worden von mehr denn fünfhundert Brüdern auf einmal, deren

noch viele leben, etliche aber sind entschlafen.

Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep.

afterwards he appeared to above five hundred brethren at once, of whom the greater part remain till now, and certain also did fall asleep;

7 Darnach ist er gesehen worden von Jakobus, darnach von allen Aposteln.

Then he appeared to James, then to all the apostles, afterwards he appeared to James, then to all the apostles.

8 Am letzten ist er auch von mir, einer unzeitigen Geburt gesehen worden.

and last of all, as to the child born at the wrong time, he appeared to me also.

And last of all -- as to the untimely birth -- he appeared also to me,

9 Denn ich bin der geringste unter den Aposteln, der ich nicht wert bin, daß ich ein Apostel heiße, darum daß ich die Gemeinde Gottes verfolgt habe.

For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God.

for I am the least of the apostles, who am not worthy to be called an apostle, because I did persecute the assembly of God,

10 Aber von Gottes Gnade bin ich, was ich bin. Und seine Gnade an mir ist nicht vergeblich gewesen, sondern ich habe vielmehr gearbeitet denn sie alle; nicht aber ich, sondern Gottes Gnade, die mit mir ist.

But by the grace of God I am what I am. His grace which was bestowed on me was not found vain, but I worked more than all of them; yet not I, but the grace of God which was with me.

and by the grace of God I am what I am, and His grace that [is] towards me came not in vain, but more abundantly than they all did I labour, yet not I, but the grace of God that [is] with me;

11 Es sei nun ich oder jene: also predigen wir, und also habt ihr geglaubt.

Whether then it is I or they, so we preach, and so you believed.

whether, then, I or they, so we preach, and so ye did believe.

12 So aber Christus gepredigt wird, daß er sei von den Toten auferstanden, wie sagen denn etliche unter euch, die Auferstehung der Toten sei nichts?

Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

And if Christ is preached, that out of the dead he hath risen, how say certain among you, that there is no rising again of dead persons?

13 Ist die Auferstehung der Toten nichts, so ist auch Christus nicht auferstanden.

But if there is no resurrection of the dead, neither has Christ been raised.

and if there be no rising again of dead persons, neither hath Christ risen;

- 14 Ist aber Christus nicht auferstanden, so ist unsre Predigt vergeblich, so ist auch euer Glaube vergeblich.**
If Christ has not been raised, then our preaching is in vain, and your faith also is in vain.
and if Christ hath not risen, then void [is] our preaching, and void also your faith,
- 15 Wir würden aber auch erfunden als falsche Zeugen Gottes, daß wir wider Gott gezeugt hätten, er hätte Christum auferweckt, den er nicht auferweckt hätte, wenn doch die Toten nicht auferstehen.**
Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised.
and we also are found false witnesses of God, because we did testify of God that He raised up the Christ, whom He did not raise if then dead persons do not rise;
- 16 Denn so die Toten nicht auferstehen, so ist auch Christus nicht auferstanden.**
For if the dead aren't raised, neither has Christ been raised.
for if dead persons do not rise, neither hath Christ risen,
- 17 Ist Christus aber nicht auferstanden, so ist euer Glaube eitel, so seid ihr noch in euren Sünden.**
If Christ has not been raised, your faith is vain; you are still in your sins.
and if Christ hath not risen, vain is your faith, ye are yet in your sins;
- 18 So sind auch die, so in Christo entschlafen sind, verloren.**
Then they also who are fallen asleep in Christ have perished.
then, also, those having fallen asleep in Christ did perish;

19 Hoffen wir allein in diesem Leben auf Christum, so sind wir die elendesten unter allen Menschen.

If we have only hoped in Christ in this life, we are of all men most pitiable.

if in this life we have hope in Christ only, of all men we are most to be pitied.

20 Nun ist aber Christus auferstanden von den Toten und der Erstling geworden unter denen, die da schlafen.

But now Christ has been raised from the dead. He became the first fruits of those who are asleep.

And now, Christ hath risen out of the dead -- the first-fruits of those sleeping he became,

21 Sintemal durch einen Menschen der Tod und durch einen Menschen die Auferstehung der Toten kommt.

For since death came by man, the resurrection of the dead also came by man.

for since through man [is] the death, also through man [is] a rising again of the dead,

22 Denn gleichwie sie in Adam alle sterben, also werden sie in Christo alle lebendig gemacht werden.

For as in Adam all die, so also in Christ all will be made alive.

for even as in Adam all die, so also in the Christ all shall be made alive,

- 23 Ein jeglicher aber in seiner Ordnung: der Erstling Christus; darnach die Christo angehören, wenn er kommen wird;**
But each in his own order: Christ the first fruits, then those who are Christ`s, at his coming.
and each in his proper order, a first-fruit Christ, afterwards those who are the Christ`s, in his presence,
- 24 darnach das Ende, wenn er das Reich Gott und dem Vater überantworten wird, wenn er aufheben wird alle Herrschaft und alle Obrigkeit und Gewalt.**
Then the end comes, when he will deliver up the kingdom to God, even the Father; when he will have abolished all rule and all authority and power.
then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power --
- 25 Er muß aber herrschen, bis daß er "alle seine Feinde unter seine Füße lege".**
For he must reign until he has put all his enemies under his feet.
for it behoveth him to reign till he may have put all the enemies under his feet --
- 26 Der letzte Feind, der aufgehoben wird, ist der Tod.**
The last enemy that will be abolished is death.
the last enemy is done away -- death;

- 27** Denn "er hat ihm alles unter seine Füße getan". Wenn er aber sagt, daß es alles untertan sei, ist's offenbar, daß ausgenommen ist, der ihm alles untergetan hat.
For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him.
for all things He did put under his feet, and, when one may say that all things have been subjected, [it is] evident that He is excepted who did subject the all things to him,
- 28** Wenn aber alles ihm untertan sein wird, alsdann wird auch der Sohn selbst untertan sein dem, der ihm alles untergetan hat, auf daß Gott sei alles in allen.
When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.
and when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all.
- 29** Was machen sonst, die sich taufen lassen über den Toten, so überhaupt die Toten nicht auferstehen? Was lassen sie sich taufen über den Toten?
Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead?
Seeing what shall they do who are baptized for the dead, if the dead do not rise at all? why also are they baptized for the dead?
- 30** Und was stehen wir alle Stunde in der Gefahr?
Why do we also stand in jeopardy every hour?
why also do we stand in peril every hour?

- 31 Bei unserm Ruhm, den ich habe in Christo Jesu, unserm HERRN, ich sterbe täglich.
I die daily, by your boasting which I have in Christ Jesus our Lord.
Every day do I die, by the glorying of you that I have in Christ Jesus our Lord:**
- 32 Habe ich nach menschlicher Meinung zu Ephesus mit wilden Tieren gefochten, was hilft's mir? So die Toten nicht auferstehen, "laßt uns essen und trinken; denn morgen sind wir tot!"
If I fought with animals at Ephesus like men, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."
if after the manner of a man with wild beasts I fought in Ephesus, what the advantage to me if the dead do not rise? let us eat and drink, for to-morrow we die!**
- 33 Lasset euch nicht verführen! Böse Geschwätze verderben gute Sitten.
Don` t be deceived! "Evil companionships corrupt good morals."
Be not led astray; evil communications corrupt good manners;**
- 34 Werdet doch einmal recht nüchtern und sündigt nicht! Denn etliche wissen nichts von Gott; das sage ich euch zur Schande.
Wake up righteously, and don` t sin, for some have no knowledge of God. I say this to your shame.
awake up, as is right, and sin not; for certain have an ignorance of God; for shame to you I say [it].**

- 35 Möchte aber jemand sagen: Wie werden die Toten auferstehen, und mit welchem Leibe werden sie kommen?**
But some one will say, "How are the dead raised?" and, "With what kind of body do they come?"
But some one will say, `How do the dead rise?
- 36 Du Narr: was du säst, wird nicht lebendig, es sterbe denn.**
You foolish one, that which you yourself sow is not made alive unless it dies.
unwise! thou -- what thou dost sow is not quickened except it may die;
- 37 Und was du säst, ist ja nicht der Leib, der werden soll, sondern ein bloßes Korn, etwa Weizen oder der andern eines.**
That which you sow, you don` t sow the body that will be, but a bare grain, maybe of wheat, or of some other kind.
and that which thou dost sow, not the body that shall be dost thou sow, but bare grain, it may be of wheat, or of some one of the others,
- 38 Gott aber gibt ihm einen Leib, wie er will, und einem jeglichen von den Samen seinen eigenen Leib.**
But God gives it a body even as it pleased him, and to each seed a body of its own.
and God doth give to it a body according as He willed, and to each of the seeds its proper body.

- 39 Nicht ist alles Fleisch einerlei Fleisch; sondern ein anderes Fleisch ist der Menschen, ein anderes des Viehs, ein anderes der Fische, ein anderes der Vögel.
All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds.
All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds;**
- 40 Und es sind himmlische Körper und irdische Körper; aber eine andere Herrlichkeit haben die himmlischen Körper und eine andere die irdischen.
There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.
and [there are] heavenly bodies, and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly;**
- 41 Eine andere Klarheit hat die Sonne, eine andere Klarheit hat der Mond, eine andere Klarheit haben die Sterne; denn ein Stern übertrifft den andern an Klarheit.
There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.
one glory of sun, and another glory of moon, and another glory of stars, for star from star doth differ in glory.**
- 42 Also auch die Auferstehung der Toten. Es wird gesät verweslich, und wird auferstehen unverweslich.
So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.
So also [is] the rising again of the dead: it is sown in corruption, it is raised in incorruption;**

43 Es wird gesät in Unehre, und wird auferstehen in Herrlichkeit. Es wird gesät in Schwachheit, und wird auferstehen in Kraft.

It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;

44 Es wird gesät ein natürlicher Leib, und wird auferstehen ein geistlicher Leib. Ist ein natürlicher Leib, so ist auch ein geistlicher Leib.

It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;

45 Wie es geschrieben steht: der erste Mensch, Adam, "ward zu einer lebendigen Seele", und der letzte Adam zum Geist, der da lebendig macht.

So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.

so also it hath been written, `The first man Adam became a living creature,` the last Adam [is] for a life-giving spirit,

46 Aber der geistliche Leib ist nicht der erste, sondern der natürliche; darnach der geistliche.

However that which is spiritual isn't first, but that which is natural, then that which is spiritual.

but that which is spiritual [is] not first, but that which [was] natural, afterwards that which [is] spiritual.

- 47 Der erste Mensch ist von der Erde und irdisch; der andere Mensch ist der HERR vom Himmel.**
The first man is of the earth, made of dust. The second man is the Lord from heaven.
- The first man [is] out of the earth, earthy; the second man [is] the Lord out of heaven;**
- 48 Welcherlei der irdische ist, solcherlei sind auch die irdischen; und welcherlei der himmlische ist, solcherlei sind auch die himmlischen.**
As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.
as [is] the earthy, such [are] also the earthy; and as [is] the heavenly, such [are] also the heavenly;
- 49 Und wie wir getragen haben das Bild des irdischen, also werden wir auch tragen das Bild des himmlischen.**
As we have borne the image of those made of dust, let`s also bear the image of the heavenly.
and, according as we did bear the image of the earthy, we shall bear also the image of the heavenly.
- 50 Das sage ich aber, liebe Brüder, daß Fleisch und Blut nicht können das Reich Gottes ererben; auch wird das Verwesliche nicht erben das Unverwesliche.**
Now I say this, brothers, that flesh and blood can`t inherit the kingdom of God; neither does corruption inherit incorruption.
And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption;

- 51 Siehe, ich sage euch ein Geheimnis: Wir werden nicht alle entschlafen, wir werden aber alle verwandelt werden;**
Behold, I tell you a mystery. We will not all sleep, but we will all be changed,
lo, I tell you a secret; we indeed shall not all sleep, and we all shall be changed;
- 52 und dasselbe plötzlich, in einem Augenblick, zur Zeit der letzten Posaune. Denn es wird die Posaune schallen, und die Toten werden auferstehen unverweslich, und wir werden verwandelt werden.**
in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.
in a moment, in the twinkling of an eye, in the last trumpet, for it shall sound, and the dead shall be raised incorruptible, and we -- we shall be changed:
- 53 Denn dies Verwesliche muß anziehen die Unverweslichkeit, und dies Sterbliche muß anziehen die Unsterblichkeit.**
For this corruptible must put on incorruption, and this mortal must put on immortality.
for it behoveth this corruptible to put on incorruption, and this mortal to put on immortality;
- 54 Wenn aber das Verwesliche wird anziehen die Unverweslichkeit, und dies Sterbliche wird anziehen die Unsterblichkeit, dann wird erfüllt werden das Wort, das geschrieben steht:**
But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."
and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, `The Death was swallowed up -- to victory;

55 "Der Tod ist verschlungen in den Sieg. Tod, wo ist dein Stachel? Hölle, wo ist dein Sieg?"

**"Death, where is your sting? Hades, where is your victory?"
where, O Death, thy sting? where, O Hades, thy victory?"**

**56 Aber der Stachel des Todes ist die Sünde; die Kraft aber der Sünde ist das Gesetz.
The sting of death is sin, and the power of sin is the law.
and the sting of the death [is] the sin, and the power of the sin the law;**

57 Gott aber sei Dank, der uns den Sieg gegeben hat durch unsern HERRN Jesus Christus!

**But thanks be to God, who gives us the victory through our Lord Jesus Christ.
and to God -- thanks, to Him who is giving us the victory through our Lord Jesus Christ;**

58 Darum, meine lieben Brüder, seid fest, unbeweglich, und nehmet immer zu in dem Werk des HERRN, sintemal ihr wisset, daß eure Arbeit nicht vergeblich ist in dem HERRN.

**Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.
so that, my brethren beloved, become ye stedfast, unmovable, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord.**

- 1 Was aber die Steuer anlangt, die den Heiligen geschieht; wie ich den Gemeinden in Galatien geordnet habe, also tut auch ihr.**
Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.
And concerning the collection that [is] for the saints, as I directed to the assemblies of Galatia, so also ye -- do ye;

- 2 An jeglichem ersten Tag der Woche lege bei sich selbst ein jeglicher unter euch und sammle, was ihn gut dünkt, auf daß nicht, wenn ich komme, dann allererst die Steuer zu sammeln sei.**
On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come.
on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made;

- 3 Wenn ich aber gekommen bin, so will ich die, welche ihr dafür anseht, mit Briefen senden, daß sie hinbringen eure Wohltat gen Jerusalem.**
When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem.
and whenever I may come, whomsoever ye may approve, through letters, these I will send to carry your favour to Jerusalem;

- 4 So es aber wert ist, daß ich auch hinreise, sollen sie mit mir reisen.**
If it is appropriate for me to go also, they will go with me.
and if it be meet for me also to go, with me they shall go.

- 5 Ich will aber zu euch kommen, wenn ich durch Mazedonien gezogen bin; denn durch Mazedonien werde ich ziehen.**
But I will come to you when I have passed through Macedonia, for I am passing through Macedonia.
And I will come unto you, when I pass through Macedonia -- for Macedonia I do pass through --
- 6 Bei euch aber werde ich vielleicht bleiben oder auch überwintern, auf daß ihr mich geleitet, wo ich hin ziehen werde.**
But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go.
and with you, it may be, I will abide, or even winter, that ye may send me forward whithersoever I go,
- 7 Ich will euch jetzt nicht sehen im Vorüberziehen; denn ich hoffe, ich werde etliche Zeit bei euch bleiben, so es der HERR zuläßt.**
For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits.
for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the Lord may permit;
- 8 Ich werde aber zu Ephesus bleiben bis Pfingsten.**
But I will stay at Ephesus until Pentecost,
and I will remain in Ephesus till the Pentecost,

9 Denn mir ist eine große Tür aufgetan, die viel Frucht wirkt, und sind viel Widersacher da.

**for a great and effective door has opened to me, and there are many adversaries.
for a door to me hath been opened -- great and effectual -- and withstanders [are] many.**

10 So Timotheus kommt, so sehet zu, daß er ohne Furcht bei euch sei; denn er treibt auch das Werk des HERRN wie ich.

Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do.

And if Timotheus may come, see that he may become without fear with you, for the work of the Lord he doth work, even as I,

11 Daß ihn nun nicht jemand verachte! Geleitet ihn aber im Frieden, daß er zu mir komme; denn ich warte sein mit den Brüdern.

Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

no one, then, may despise him; and send ye him forward in peace, that he may come to me, for I expect him with the brethren;

12 Von Apollos, dem Bruder, aber wisset, daß ich ihn sehr viel ermahnt habe, daß er zu euch käme mit den Brüdern; und es war durchaus sein Wille nicht, daß er jetzt käme; er wird aber kommen, wenn es ihm gelegen sein wird.

But concerning Apollos, the brother, I begged him much to come to you with the brothers; and it was not all his desire to come now; but he will come when he has an opportunity.

and concerning Apollos our brother, much I did entreat him that he may come unto you with the brethren, and it was not at all [his] will that he may come now, and he will come when he may find convenient.

- 13 Wachet, stehet im Glauben, seid männlich und seid stark!
Watch! Stand firm in the faith! Be men! Be strong!
Watch ye, stand in the faith; be men, be strong;**
- 14 Alle eure Dinge lasset in der Liebe geschehen!
Let all that you do be done in love.
let all your things be done in love.**
- 15 Ich ermahne euch aber, liebe Brüder: Ihr kennet das Haus des Stephanas, daß sie sind die Erstlinge in Achaja und haben sich selbst verordnet zum Dienst den Heiligen;
Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister to the saints),
And I entreat you, brethren, ye have known the household of Stephanas, that it is the first-fruit of Achaia, and to the ministrations to the saints they did set themselves --**
- 16 daß auch ihr solchen untertan seid und allen, die mitwirken und arbeiten.
that you also be in subjection to such, and to everyone who helps in the work and labors.
that ye also be subject to such, and to every one who is working with [us] and labouring;**

- 17 Ich freue mich über die Ankunft des Stephanas und Fortunatus und Achaikus; denn wo ich an euch Mangel hatte, das haben sie erstattet.**
I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied.
and I rejoice over the presence of Stephanas, and Fortunatus, and Achaicus, because the lack of you did these fill up;
- 18 Sie haben erquickt meinen und euren Geist. Erkennt die an, die solche sind!**
For they refreshed my spirit and yours. Therefore acknowledge those who are like that.
for they did refresh my spirit and yours; acknowledge ye, therefore, those who [are] such.
- 19 Es grüßen euch die Gemeinden in Asien. Es grüßt euch sehr in dem HERRN Aquila und Priscilla samt der Gemeinde in ihrem Hause.**
The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.
Salute you do the assemblies of Asia; salute you much in the Lord do Aquilas and Priscilla, with the assembly in their house;
- 20 Es grüßen euch alle Brüder. Grüßet euch untereinander mit dem heiligen Kuß.**
All the brothers greet you. Greet one another with a holy kiss.
salute you do all the brethren; salute ye one another in an holy kiss.
- 21 Ich, Paulus, grüße euch mit meiner Hand.**
This greeting is by me, Paul, with my own hand.
The salutation of [me] Paul with my hand;

- 22 So jemand den HERRN Jesus Christus nicht liebhat, der sei anathema. Maran atha!
(das heißt: der sei verflucht. Unser HERR kommt!)
If any man doesn` t love the Lord Jesus Christ, let him be accursed. Come, Lord!
if any one doth not love the Lord Jesus Christ -- let him be anathema! The Lord hath
come!**
- 23 Die Gnade des HERRN Jesu Christi sei mit euch!
The grace of the Lord Jesus Christ be with you.
The grace of the Lord Jesus Christ [is] with you;**
- 24 Meine Liebe sei mit euch allen in Christo Jesu! Amen.
My love to all of you in Christ Jesus. Amen.
my love [is] with you all in Christ Jesus. Amen.**