

Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1** Paul, called to be an apostle of Jesus [Yashua] Christ through the will of God, and Sosthenes our brother,
Paul, [a] called apostle of Jesus [Yashua] Christ, by God`s will, and Sosthenes the brother,
Paul, a called apostle of Jesus [Yashua] Christ, through the will of God, and Sosthenes the brother,
- 2** To the assembly of God which is at Corinth, to them that are sanctified in Christ Jesus [Yashua], called to be saints, with all that in every place call upon the name of Jesus [Yashua] Christ our Lord, both theirs and ours.
to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus [Yashua], called saints, with all that in every place call on the name of our Lord Jesus [Yashua] Christ, both theirs and ours:
to the assembly of God that is in Corinth, to those sanctified in Christ Jesus [Yashua], called saints, with all those calling upon the name of our Lord Jesus [Yashua] Christ in every place -- both theirs and ours:
- 3** Favor be to you, and peace from God our Father, and from the Lord Jesus [Yashua] Christ.
favor to you and peace from God our Father, and [the] Lord Jesus [Yashua] Christ.
favor to you and peace from God our Father and the Lord Jesus [Yashua] Christ!
- 4** I thank my God always on your behalf, for the favor of God which is given you by Jesus [Yashua] Christ;
I thank my God always about you, in respect of the favor of God given to you in Christ Jesus [Yashua];
I give thanks to my God always concerning you for the favor of God that was given to you in Christ Jesus [Yashua],
- 5** That in every thing ye are enriched by him, in all utterance, and in all knowledge;
that in everything ye have been enriched in him, in all word [of doctrine], and all knowledge,
that in every thing ye were enriched in him, in all discourse and all knowledge,
- 6** Even as the testimony of Christ was confirmed in you:
(according as the testimony of the Christ has been confirmed in you,)
according as the testimony of the Christ was confirmed in you,
- 7** So that ye come behind in no gift; waiting for the coming of our Lord Jesus [Yashua] Christ:
so that ye come short in no gift, awaiting the revelation of our Lord Jesus [Yashua] Christ;
so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus [Yashua] Christ,
- 8** Who will also confirm you to the end, that ye may be blameless in the day of our Lord Jesus [Yashua] Christ.
who shall also confirm you to [the] end, unimpeachable in the day of our Lord Jesus [Yashua] Christ.
who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus [Yashua] Christ;
- 9** God is faithful, by whom ye were called to the fellowship of his Son Jesus [Yashua] Christ our Lord.
God [is] faithful, by whom ye have been called into [the] fellowship of his Son Jesus [Yashua] Christ our Lord.
faithful [is] God, through whom ye were called to the fellowship of His Son Jesus [Yashua] Christ our Lord.

- 10** Now I beseech you, brethren, by the name of our Lord Jesus [Yashua] Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.
Now I exhort you, brethren, by the name of our Lord Jesus [Yashua] Christ, that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly united in the same mind and in the same opinion.
And I call upon you, brethren, through the name of our Lord Jesus [Yashua] Christ, that the same thing ye may all say, and there may not be divisions among you, and ye may be perfected in the same mind, and in the same judgment,
- 11** For it hath been declared to me concerning you, my brethren, by them who are of the house of Chloe, that there are contentions among you.
For it has been shewn to me concerning you, my brethren, by those of [the house of] Chloe, that there are strifes among you.
for it was signified to me concerning you, my brethren, by those of Chloe, that contentions are among you;
- 12** Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
But I speak of this, that each of you says, *I* am of Paul, and *I* of Apollos, and *I* of Cephas, and *I* of Christ.
and I say this, that each one of you saith, `I, indeed, am of Paul` -- `and I of Apollos,` -- `and I of Cephas,` -- `and I of Christ.`
- 13** Is Christ divided? was Paul crucified for you? or were ye immersed in the name of Paul?
Is the Christ divided? has Paul been crucified for you? or have ye been immersed unto the name of Paul?
Hath the Christ been divided? Was Paul crucified for you? Or to the name of Paul were ye immersed;
- 14** I thank God that I immersed none of you, but Crispus and Gaius;
I thank God that I have immersed none of you, unless Crispus and Gaius,
I give thanks to God that no one of you did I immerse, except Crispus and Gaius --
- 15** Lest any should say that I had immersed in my own name.
that no one may say that I have immersed unto my own name.
that no one may say that to my own name I did immerse;
- 16** And I immersed also the household of Stephanas; besides, I know not whether I immersed any other.
Yes, I immersed also the house of Stephanas; for the rest I know not if I have immersed any other.
and I did immerse also Stephanas` household -- further, I have not known if I did immerse any other.
- 17** For Christ hath not sent me to immerse, but to preach the glad-tidings: not with wisdom of words, lest the cross of Christ should be made of no effect.
For Christ has not sent me to immerse, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made vain.
For Christ did not send me to immerse, but -- to proclaim glad-tidings; not in wisdom of discourse, that the cross of the Christ may not be made none effect;
- 18** For the preaching of the cross is to them that perish, foolishness; but to us who are saved, it is the power of God.
For the word of the cross is to them that perish foolishness, but to us that are saved it is God`s power.
for the word of the cross to those indeed perishing is foolishness, and to us -- those being saved -- it is the power of God,

- 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
 For it is written, I will destroy the wisdom of the wise, and set aside the understanding of the understanding ones.
 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 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
 Where [is the] wise? where scribe? where disputer of this world? has not God made foolish the wisdom of the world?
 where [is] the wise? where the scribe? where a disputer of this age? did not God make foolish the wisdom of this world?
- 21 For when in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
 For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to save those that believe.
 for, seeing in the wisdom of God the world through the wisdom knew not God, it did please God through the foolishness of the preaching to save those believing.
- 22 For the Jews require a sign, and the Greeks seek wisdom:
 Since Jews indeed ask for signs, and Greeks seek wisdom;
 Since also Jews ask a sign, and Greeks seek wisdom,
- 23 But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness;
 but *we* preach Christ crucified, to Jews an offence, and to nations foolishness;
 also we -- we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness,
- 24 But to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
 but to those that [are] called, both Jews and Greeks, Christ God`s power and God`s wisdom.
 and to those called -- both Jews and Greeks -- Christ the power of God, and the wisdom of God,
- 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
 because the foolishness of God is wiser than men, and the weakness of God is stronger than men;
- 26 For ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble are called:
 For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born.
 for see your calling, brethren, that not many [are] wise according to the flesh, not many mighty, not many noble;
- 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
 But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things;
 but the foolish things of the world did God choose, that the wise He may put to shame; and the weak things of the world did God choose that He may put to shame the strong;

- 28 And base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to naught things that are: and the ignoble things of the world, and the despised, has God chosen, [and] things that are not, that he may annul the things that are; and the base things of the world, and the things despised did God choose, and the things that are not, that the things that are He may make useless --
- 29 That no flesh should glory in his presence.
so that no flesh should boast before God.
that no flesh may glory before Him;
- 30 But of him are ye in Christ Jesus [Yashua], who from God is made to us wisdom, and righteousness, and sanctification, and redemption:
But of him are *ye* in Christ Jesus [Yashua], who has been made to us wisdom from God, and righteousness, and holiness, and redemption;
and of Him ye -- ye are in Christ Jesus [Yashua], who became to us from God wisdom, righteousness also, and sanctification, and redemption,
- 31 That, according as it is written, He that glorieth, let him glory in the Lord.
that according as it is written, He that 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 And I, brethren, when I came to you, came not with excellence of speech, or of wisdom, declaring to you the testimony of God.
And *I*, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God.
And I, having come unto you, brethren, came -- not in superiority of discourse or wisdom -- declaring to you the testimony of God,
- 2 For I determined not to know any thing among you, save Jesus [Yashua] Christ, and him crucified.
For I did not judge [it well] to know anything among you save Jesus [Yashua] Christ, and *him* crucified.
for I decided not to know any thing among you, except Jesus [Yashua] Christ, and him crucified;
- 3 And I was with you in weakness, and in fear, and in much trembling.
And *I* was with you in weakness and in fear and in much trembling;
and I, in weakness, and in fear, and in much trembling, was with you;
- 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power:
and my word and my preaching, not in persuasive words of wisdom, but in demonstration of [the] Spirit and of power;
and my word and my preaching was not in persuasive words of human wisdom, but in demonstration of the Spirit and of power --
- 5 That your faith should not stand in the wisdom of men, but in the power of God.
that your faith might not stand in men`s wisdom, but in God`s power.
that your faith may not be in the wisdom of men, but in the power of God.
- 6 However, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:
But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought.
And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age -- of those becoming useless,

- 7 But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world to our glory:
But we speak God`s wisdom in [a] mystery, that hidden [wisdom] which God had predetermined before the ages for our glory:
but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory,
- 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
which none of the princes of this age knew, (for had they known, they would not have crucified the Lord of glory;)
which no one of the rulers of this age did know, for if they had known, the Lord of the glory they would not have crucified;
- 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man`s heart, which God has prepared for them that love him,
but, according as it hath been written, `What eye did not see, and ear did not hear, and upon the heart of man came not up, what God did prepare for those loving Him --`
- 10 But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the deep things of God.
but God has revealed to us by [his] Spirit; for the Spirit searches all things, even the depths 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 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
For who of men hath known the things of a man except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of God.
for who of men hath known the things of the man, except the spirit of the man that [is] in him? so also the things of God no one hath known, except the Spirit of God.
- 12 Now we have received, not the spirit of the world, but the spirit which is from God; that we may know the things that are freely given to us by God.
But *we* have received, not the spirit of the world, but the Spirit which [is] of God, that we may know the things which have been freely given to us of God:
And we the spirit of the world did not receive, but the Spirit that [is] of God, that we may know the things conferred by God on us,
- 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.
which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual [things] by spiritual [means].
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** But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned.
But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot 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** But he that is spiritual judgeth all things, yet he himself is judged by no man.
but the spiritual discerns all things, and *he* is discerned of no one.
and he who is spiritual, doth discern indeed all things, and he himself is by no one discerned;
- 16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.
For who has known the mind of [the] Lord, who shall instruct him? But *we* have the mind of Christ.
for who did know the mind of the Lord that he shall instruct Him? and we -- we have the mind of Christ.
- 1** And I, brethren, could not speak to you as to spiritual, but as to carnal, even as to babes in Christ.
And *I*, brethren, have not been able to 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** I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able;
with milk I fed you, and not with meat, for ye were not yet able, but not even yet are ye now able,
- 3** For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
for ye are yet carnal. For whereas [there are] among you emulation and strife, are ye not carnal, and walk according to man?
for yet ye are fleshly, for where [there is] among you envying, and strife, and divisions, are ye not fleshly, and in the manner of men do walk?
- 4** For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?
For when one says, *I* am of Paul, and another, *I* of Apollos, are ye not men?
for when one may say, `I, indeed, am of Paul;` and another, `I -- of Apollos;` are ye not fleshly?
- 5** Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
Who then is Apollos, and who Paul? Ministering servants, through whom ye have believed, and as the Lord has given to each.
Who, then, is Paul, and who Apollos, but ministrants through whom ye did believe, and to each as the Lord gave?
- 6** I have planted, Apollos watered: but God hath given the increase.
I have planted; Apollos watered; but God has given the increase.
I planted, Apollos watered, but God was giving growth;

- 7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.
So that neither the planter is anything, nor the waterer; but God the giver of the increase.
so that neither is he who is planting anything, nor he who is watering, but He who is giving growth -- God;
- 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor.
But the planter and the waterer are one; but each shall receive his own reward according to his own labour.
and he who is planting and he who is watering are one, and each his own reward shall receive, according to his own labour,
- 9 For we are laborers together with God: ye are God's husbandry, ye are God's building.
For we are God`s fellow-workmen; ye are God`s husbandry, God`s building.
for of God we are fellow-workmen; God`s tillage, God`s building ye are.
- 10 According to the favor of God which is given to me, as a wise master-builder, I have laid the foundation, and another buildeth upon it. But let every man take heed how he buildeth upon it.
According to the favor of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it.
According to the favor of God that was given to me, as a wise master-builder, a foundation I have laid, and another doth build on [it],
- 11 For other foundation can no man lay than that which is laid, which is Jesus [Yashua] Christ.
For other foundation can no man lay besides that which [is] laid, which is Jesus [Yashua] Christ.
for other foundation no one is able to lay except that which is laid, which is Jesus [Yashua] the Christ;
- 12 Now if any man buildeth upon this foundation, gold, silver, precious stones, wood, hay, stubble;
Now if any one build upon [this] foundation, gold, silver, precious stones, wood, grass, straw,
and if any one doth build upon this foundation gold, silver, precious stones, wood, hay, straw --
- 13 Every man's work will be made manifest: for the day will declare it, because it will be revealed by fire; and the fire will try every man's work, of what sort it is.
the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire; and the fire shall try the work of each what is.
of each the work shall become manifest, for the day shall declare [it], because in fire it is revealed, and the work of each, what kind it is, the fire shall prove;
- 14 If any man's work abideth which he hath built upon it, he shall receive a reward.
If the work of any one which he has built upon [the foundation] shall abide, he shall receive a reward.
if of any one the work doth remain that he built on [it], a wage he shall receive;
- 15 If any man's work shall be burned, he will suffer loss: but he himself shall be saved; yet so as by fire.
If the work of any one shall be consumed, he shall suffer loss, but *he* shall be saved, but so as through [the] fire.
if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire.

- 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
Do ye not know that ye are [the] temple of God, and [that] the Spirit of God dwells in you?
have ye not known that ye are a sanctuary of God, and the Spirit of God doth dwell in you?
- 17 If any man defileth the temple of God, him will God destroy: for the temple of God is holy, which temple ye are.
If any one corrupt the temple of God, *him* shall God destroy; for the temple of God is holy, and such are *ye*.
if any one the sanctuary of God doth waste, him shall God waste; for the sanctuary of God is holy, the which ye are.
- 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
Let no one deceive himself: if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise.
Let no one deceive himself; if any one doth seem to be wise among you in this age -- let him become a fool, that he may become wise,
- 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness.
for the wisdom of this world is foolishness with God, for it hath been written, `Who is taking the wise in their craftiness;`
- 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
And again, [The] Lord knows the reasonings of the wise that they are vain.
and again, `The Lord doth know the reasonings of the wise, that they are vain.`
- 21 Therefore let no man glory in men: for all things are yours:
So that 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 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 coming, all are yours;
whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be -- all are yours,
- 23 And ye are Christ's; and Christ is God's.
and *ye* [are] Christ`s, and Christ [is] God`s.
and ye [are] Christ`s, and Christ [is] God`s.
- 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
Let a man so account of us as servants of Christ, and stewards of [the] mysteries of God.
Let a man so reckon us as officers of Christ, and stewards of the secrets of God,
- 2 Moreover, it is required in stewards that a man be found faithful.
Here, further, it is sought in stewards, that a man be found faithful.
and as to the rest, it is required in the stewards that one may be found faithful,

- 3** But with me it is a very small thing that I should be judged by you, or by man's judgment: yes, I judge not my own self.
But for me it is the very smallest matter that I be examined of you or of man's day. Nor do I even examine myself.
and to me it is for a very little thing that by you I may be judged, or by man's day, but not even myself do I judge,
- 4** For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord.
For I am conscious of nothing in myself; but I am not justified by this: but he that examines 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** Therefore judge nothing before the time, until the Lord shall come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.
So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.
so, then, nothing before the time judge ye, till the Lord may come, who will both bring to light the hidden things of the darkness, and will manifest the counsels of the hearts, and then the praise shall come to each from God.
- 6** And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes; that ye may learn in us not to think of men above that which is written, that no one of you on account of one, may be puffed up against another.
Now these things, brethren, I have transferred, in their application, to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not [letting your thoughts go] above what is written, that ye may not be puffed up one for [such a] one against 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** For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as thou hadst not received it?
For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving 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** Now ye are full, now ye are rich, ye have reigned as kings without us: and I wish ye did reign, that we also might reign with you.
Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, 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** For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, and to messenger and to men.
For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to messengers and men.
for I think that God did set forth us the apostles last -- as appointed to death, because a spectacle we became to the world, and messengers, and men;

- 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.
We [are] fools for Christ`s sake, but *ye* prudent in Christ: *we* weak, but *ye* strong: *ye* glorious, but *we* in dishonour.
we [are] fools because of Christ, and ye wise in Christ; we [are] ailing, and ye strong; ye glorious, and we dishonoured;
- 11 Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;
To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home,
unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and wander about,
- 12 And labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it;
and labour, working with our own hands. Railed at, we bless; persecuted, we suffer [it];
and labour, working with [our] own hands; being reviled, we bless; being persecuted, we suffer;
- 13 Being defamed, we entreat: we are made as the filth of the world, the offscouring of all things to this day.
insulted, we entreat: we are become as [the] offscouring of the world, [the] refuse of all, until now.
being spoken evil of, we entreat; as filth of the world we did become -- of all things an offscouring -- till now.
- 14 I write not these things to shame you, but as my beloved sons I warn you.
Not [as] chiding do I write these things to you, but as my beloved children I admonish [you].
Not [as] putting you to shame do I write these things, but as my beloved children I do admonish,
- 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus [Yashua] I have begotten you through tl
glad-tidings.
For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus [Yashua] *I* have begotten you through the
glad tidings.
for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Jesus [Yashua], through the glad-tidings, I -- I did
beget you;
- 16 Wherefore I beseech you, be ye followers of me.
I entreat you therefore, be my imitators.
I call upon you, therefore, become ye followers of me;
- 17 For this cause have I sent to you Timothy, who is my beloved son, and faithful in the Lord, who will bring you into remembrance of my ways
which are in Christ, as I teach every where in every assembly.
For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they
[are] in Christ, according 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
everywhere in every assembly I teach.
- 18 Now some are puffed up, as though I would not come to you.
But some have been puffed up, as if I were not coming to you;
And as if I were not coming unto you certain were puffed up;

- 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them who are puffed up, but the power.
but I will come quickly to you, if the Lord will; and I will know, not the word of those that are puffed up, but the power.
but I will come quickly unto you, if the Lord may will, and I will know not the word of those puffed up, but the power;
- 20 For the kingdom of God is not in word, but in power.
For the kingdom of God [is] not in word, but in power.
for not in word is the reign of God, but in power?
- 21 What will ye? shall I come to you with a rod, or in love, and in the spirit of meekness?
What will ye? that I come to you with a rod; or in love, and [in] a spirit of meekness?
what do ye wish? with a rod shall I come unto you, or in love, with a spirit also of meekness?
- 1 It is reported commonly that there is lewdness among you, and such lewdness as is not so much as named among the nations, that one should have his father's wife.
It is universally reported [that there is] fornication among you, and such fornication as [is] not even among the nations, so that one should have 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 And ye are puffed up, and have not rather mourned, that he who hath done this deed might be taken away from among you.
And *ye* are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of 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 For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed,
For *I*, [as] absent in body but present in spirit, have already judged as present,
for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing:
- 4 In the name of our Lord Jesus [Yashua] Christ, when ye are assembled, and my spirit, with the power of our Lord Jesus [Yashua] Christ,
[to deliver,] in the name of our Lord Jesus [Yashua] Christ (ye and my spirit being gathered together, with the power of our Lord Jesus [Yashua] Christ), him that has so wrought this:
in the name of our Lord Jesus [Yashua] Christ -- ye being gathered together, also my spirit -- with the power of our Lord Jesus [Yashua] Christ,
- 5 To deliver such one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus [Yashua].
to deliver him, [I say,] [being] such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus [Yashua].
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 [Yashua].
- 6 Your boasting is not good. Know ye not, that a little leaven leaveneth the whole lump?
Your boasting [is] not good. Do ye not know that a little leaven leavens the whole lump?
Not good [is] your glorying; have ye not known that a little leaven the whole lump doth leaven?

- 7** Cleanse out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, has been sacrificed;
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** Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.
so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and tru
so that we may keep the feast, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened food of sincerity and truth.
- 9** I have written to you in this epistle, not to associate with persons guilty of lewdness:
I have written to you in the epistle not to mix with fornicators;
I did write to you in the epistle, not to keep company with whoremongers --
- 10** Yet not altogether with lewd persons of this world, or with the covetous, or extortioners, or with idolaters: for then ye must needs go out of the world.
not altogether with the fornicators of this world, or with the avaricious and rapacious, or idolaters, since [then] ye should go out of the world.
and not certainly with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing ye ought then to go forth out of the world --
- 11** But now I have written to you not to keep company, if any man that is called a brother is a lewd person, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such person no not to eat.
But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one not even to eat.
and now, I did write to you not to keep company with [him], if any one, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner -- with such a one not even to eat together;
- 12** For what have I to do to judge them also that are without? do ye not judge them that are within?
For what have *I* [to do] with judging those outside also? *ye*, do not ye judge them that are within?
for what have I also those without to judge? those within do ye not judge?
- 13** But them that are without God judgeth. Therefore put away from among yourselves that wicked person.
But those without God judges. Remove the wicked person from amongst yourselves.
and those without God doth judge; and put ye away the evil from among yourselves.
- 1** Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
Dare any one of you, having a matter against another, prosecute his suit before the unjust, 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 Do ye not know that the saints will judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments?
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 Know ye not that we shall judge messengers? how much more, things that pertain to this life?
Do ye not know that we shall judge messengers? and not then matters of this life?
have ye not known that we shall judge messengers? why not then the things of life?
- 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the assembly.
If then ye have judgments as to things of this life, set those [to judge] who are little esteemed 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 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that will be able to judge between his brethren?
I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren!
unto your shame I speak: so there is not among you one wise man, not even one, who shall be able to discern in the midst of his brethren!
- 6 But brother goeth to law with brother, and that before unbelievers.
But brother prosecutes his suit with brother, and that before unbelievers.
but brother with brother doth go to be judged, and this before unbelievers!
- 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?
Already indeed then it is altogether a fault in you that ye have suits between yourselves. Why do ye not rather suffer wrong? why are ye not rather 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 But ye do wrong, and defraud, and that your brethren.
But *ye* do wrong, and defraud, and this [your] brethren.
but ye -- ye do injustice, and ye defraud, and these -- brethren!
- 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
Do ye not know that unrighteous [persons] shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers nor those who make women of themselves, nor who abuse themselves with men,
have ye not known that the unrighteous the reign of God shall not inherit? be not led astray; neither whoremongers, nor idolaters, nor adulterer nor effeminate, nor sodomites,
- 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God.
nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, the reign of God shall inherit.

- 11** And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus [Yashua], and by the Spirit of our God.
And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus [Yashua], and by 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 [Yashua], and in the Spirit of our God.
- 12** All things are lawful to me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
All things are lawful to me, but all things do not profit; all things are lawful to me, but *I* will not be brought under the power of any.
All things are lawful to me, but all things are not profitable; all things are lawful to me, but I -- I will not be under authority by any;
- 13** Meats for the belly, and the belly for meats: but God will destroy both it and them. Now the body is not for lewdness, but for the Lord; and the Lord for the body.
Meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body.
the meats [are] for the belly, and the belly for the meats. And God both this and these shall make useless; and the body [is] not for whoredom, but for the Lord, and the Lord for the body;
- 14** And God hath both raised up the Lord, and will also raise up us by his own power.
And God has both raised up the Lord, and will raise us up from among [the dead] by his power.
and God both the Lord did raise, and us will raise up through His power.
- 15** Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? By means.
Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot? For be the thought.
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** What? know ye not that he who is joined to a harlot is one body? for two, saith he, shall be one flesh.
Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh.
have ye not known that he who is joined to the harlot is one body? `for they shall be -- saith He -- the two for one flesh.`
- 17** But he that is joined to the Lord is one spirit.
But he that [is] joined to the Lord is one Spirit.
And he who is joined to the Lord is one spirit;
- 18** Flee lewdness. Every sin that a man doeth, is without the body; but he that committeth lewdness, sinneth against his own body.
Flee fornication. Every sin which a man may practise is without the body, but he that commits fornication 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 What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own?
Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own?
Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own,
- 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
for ye have been bought with a price: glorify now then God in your body.
for ye were bought with a price; glorify, then, God in your body and in your spirit, which are God's.
- 1 Now concerning the things of which ye wrote to me: It is good for a man not to touch a woman.
But concerning the things of which ye have written [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 Nevertheless, to avoid lewdness, let every man have his own wife, and let every woman have her own husband.
but on account of fornications, let each have his own wife, and each [woman] have her own husband.
and because of the whoredom let each man have his own wife, and let each woman have her proper husband;
- 3 Let the husband render to the wife due benevolence: and likewise also the wife to the husband.
Let the husband render her due to the wife, and in like manner 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 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
The wife has not authority over her own body, but the husband: in like manner also the husband has not authority 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 Defraud ye not one the other, except with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan may not tempt you for your incontinence.
Defraud not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer, and again be together, that Satan tempt you not because of your incontinency.
Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;
- 6 But I speak this by permission, and not as a commandment.
But this I say, as consenting [to], not as commanding [it].
and this I say by way of concurrence -- not of command,
- 7 For I would that all men were as I myself. But every man hath his proper gift from God, one after this manner, and another after that.
Now I wish all men to be even as myself: but every one has his own gift of God: one man thus, and another thus.
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** I say therefore to the unmarried and widows, It is good for them if they remain even as I.
But I say to the unmarried and to the widows, It is good for them that they remain even as I.
And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am];
- 9** But if they cannot contain, let them marry: for it is better to marry than to burn.
But if they have not control over themselves, let them marry; for it is better to marry than to burn.
and if they have not continence -- let them marry, for it is better to marry than to burn;
- 10** And to the married I command, yet not I, but the Lord, Let not the wife depart from her husband:
But to the married I enjoin, not *I*, but the Lord, Let not wife be separated from husband;
and to the married I announce -- not I, but the Lord -- let not a wife separate from a husband:
- 11** But if she shall depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.
(but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband;) and let not husband leave wife.
but and if she may separate, let her remain unmarried, or to the husband let her be reconciled, and let not a husband send away a wife.
- 12** But to the rest I speak, not the Lord, if any brother hath a wife that believeth not, and she is pleased to dwell with him, let him not put her away.
But as to the rest, *I* say, not the Lord, If any brother have an unbelieving wife, and *she* consent to dwell with him, let him not leave her.
And to the rest I speak -- not the Lord -- if any brother hath a wife unbelieving, and she is pleased to dwell with him, let him not send her away;
- 13** And the woman who hath a husband that believeth not, and if he is pleased to dwell with her, let her not leave him.
And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave [her] husband.
and a woman who hath a husband unbelieving, and he is pleased to dwell with her, let her not send him away;
- 14** For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; since [otherwise] indeed your children are unclean, but now they are 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** But if the unbelieving departeth, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace.
But if the unbeliever go away, let them go away; a brother or a sister is not bound 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** For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?
For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife?
for what, hast thou known, O wife, whether the husband thou shalt save? or what, hast thou known, O husband, whether the wife thou shalt save?

- 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so I ordain in all assemblies.
However, as the Lord has divided to each, as God has called each, so let him walk; and thus I ordain 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 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised.
Has any one been called circumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised:
being circumcised -- was any one called? let him not become uncircumcised; in uncircumcision was any one called? let him not be circumcised;
- 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
Circumcision is nothing, and uncircumcision is nothing; but keeping God`s commandments.
the circumcision is nothing, and the uncircumcision is nothing -- but a keeping of the commands of God.
- 20 Let every man continue in the same calling in which he was called.
Let each abide in that calling in which he has been called.
Each in the calling in which he was called -- in this let him remain;
- 21 Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather.
Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use [it] rather.
a servant -- wast thou called? be not anxious; but if also thou art able to become free -- use [it] rather;
- 22 For he that is called in the Lord, being a servant, is the Lord's free-man: likewise also he that is called, being free, is Christ's servant.
For the bondman that is called in [the] Lord is the Lord`s freedman; in like manner [also] the freeman being called is Christ`s bondman.
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 Ye are bought with a price; be not ye the servants of men.
Ye have been bought with a price; do not be the bondmen of men.
with a price ye were bought, become not servants of men;
- 24 Brethren, let every man in the state in which he is called, continue in it with God.
Let each, wherein he is called, brethren, therein abide with God.
each, in that in which he was called, brethren, in this let him remain with God.
- 25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy from the Lord to be faithful.
But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful.
And concerning the virgins, a command of the Lord I have not; and I give judgment as having obtained kindness from the Lord to be faithful:
- 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.
I think then that this is good, on account of the present necessity, that [it is] good for a man to remain so 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 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not 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 But if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such will have trouble in the flesh; but I spare you.
But if thou shouldest also marry, thou hast not sinned; and if the virgin marry, they have not sinned: but such shall have tribulation in the flesh but I spare you.
But and if thou mayest marry, thou didst not sin; and if the virgin may marry, she did not sin; and such shall have tribulation in the flesh: and I spare you.
- 29 But this I say, brethren, The time is short. It remaineth, that both they that have wives, be as though they had none;
But this I say, brethren, the time is straitened. For the rest, that they who have wives, be as not having [any]:
And this I say, brethren, the time henceforth is having been shortened -- that both those having wives may be as not having;
- 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;
and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing;
and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;
- 31 And they that use this world, as not abusing it. For the fashion of this world passeth away.
and they that use the world, as not disposing of it as their own; for the fashion of this world passes.
and those using this world, as not using [it] up; for passing away is the fashion of this world.
- 32 But I would have you without anxious care. He that is unmarried, is anxious for the things that belong to the Lord, how he may please the Lord:
But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord;
And I wish you to be without anxiety; the unmarried is anxious for the things of the Lord, how he shall please the Lord;
- 33 But he that is married, is anxious for the things that are of the world, how he may please his wife.
but he that has married cares for the things of the world, how he shall please his wife.
and the married is anxious for the things of the world, how he shall please the wife.
- 34 There is a difference also between a wife and a virgin. The unmarried woman is anxious for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, is anxious for the things of the world, how she may please her husband.
There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall 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** And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.
But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without distraction.
And this for your own profit I say: not that I may cast a noose upon you, but for the seemliness and devotedness to the Lord, undistractedly,
- 36** But if any man thinketh that he behaveth himself uncomely towards his virgin, if she hath passed the flower of her age, and need so requireth, let him do what he will, he sinneth not: let them marry.
But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not 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** Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that will keep his virgin, doeth well.
But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well.
And he who hath stood stedfast in the heart -- not having necessity -- and hath authority over his own will, and this he hath determined in his heart -- to keep his own virgin -- doth well;
- 38** So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.
So that he that marries himself does well; and he that does not marry does better.
so that both he who is giving in marriage doth well, and he who is not giving in marriage doth better.
- 39** The wife is bound by the law as long as her husband liveth; but if her husband is dead, she is at liberty to be married to whom she will; only in the Lord.
A wife is bound for whatever time her husband lives; but if the husband be fallen asleep, she is free to be married to whom she will, only in the Lord.
A wife hath been bound by law as long time as her husband may live, and if her husband may sleep, she is free to be married to whom she will -- only in the Lord;
- 40** But she is happier if she so remain, after my judgment; and I think also that I have the Spirit of God.
But she is happier if she so remain, according to my judgment; but 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** Now as concerning things offered to idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
But concerning things sacrificed to idols, we know, (for we all have knowledge: knowledge puffs up, but love edifies.
And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up;
- 2** And if any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know.
If any one think he knows anything, he knows nothing yet as he ought to know [it].
and if any one doth think to know anything, he hath not yet known anything according as it behoveth [him] to know;

- 3** But if any man loveth God, the same is known by him.
But if any one love God, *he* is known of him):
and if any one doth love God, this one hath been known by Him.
- 4** Therefore as concerning the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no other God but one.
-- concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there [is] no other God save 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** For though there are that are called gods, whether in heaven or upon earth, (as there are gods many, and lords many)
For and if indeed there are [those] called gods, whether in heaven or on earth, (as there are gods many, and lords many,)
for even if there are those called gods, whether in heaven, whether upon earth -- as there are gods many and lords many --
- 6** Yet to us there is but one God, the Father, from whom are all things, and we in him; and one Lord Jesus [Yashua] Christ, by whom are all things and we by him.
yet to us [there is] one God, the Father, of whom all things, and *we* for him; and one Lord, Jesus [Yashua] Christ, by whom [are] all things, and *we* by him.
yet to us [is] one God, the Father, of whom [are] the all things, and we to Him; and one Lord, Jesus [Yashua] Christ, through whom [are] the all things, and we through Him;
- 7** But there is not in every man that knowledge: for some with conscience of the idol to this hour eat it as a thing offered to an idol; and their conscience, being weak, is defiled.
But knowledge [is] not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled.
but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled.
- 8** But food commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse.
But meat does not commend us to God; neither if we should not eat do we come short; nor if we should eat have we an advantage.
But victuals do not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind;
- 9** But take heed lest by any means this liberty of yours should become a stumbling-block to them that are weak.
But see lest anywise this your right [to eat] itself be a stumbling-block to the weak.
but see, lest this privilege of yours may become a stumbling-block to the infirm,

- 10** For if any man shall see thee, who hast knowledge, sit eating in the idol's temple, will not the conscience of him who is weak be emboldened to eat those things which are offered to idols;
 For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol?
 for if any one may see thee that hast knowledge in an idol's temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols,
- 11** And through thy knowledge shall the weak brother perish, for whom Christ died?
 and the weak [one], the brother for whose sake Christ died, will perish through thy knowledge.
 and the brother who is infirm shall perish by thy knowledge, because of whom Christ died?
- 12** But when ye thus sin against the brethren, and wound their weak conscience, ye sin against Christ.
 Now, thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ.
 and thus sinning in regard to the brethren, and smiting their weak conscience -- in regard to Christ ye sin;
- 13** Wherefore, if food maketh my brother to fall into sin, I will eat no flesh while the world standeth, lest I make my brother to fall into sin.
 Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.
 wherefore, if victuals cause my brother to stumble, I may eat no flesh -- to the age -- that my brother I may not cause to stumble.
- 1** Am I not an apostle? am I not free? have I not seen Jesus [Yashua] Christ our Lord? are ye not my work in the Lord?
 Am I not free? am I not an apostle? have I not seen Jesus [Yashua] our Lord? are not *ye* my work in [the] Lord?
 Am not I an apostle? am not I free? Jesus [Yashua] Christ our Lord have I not seen? my work are not ye in the Lord?
- 2** If I am not an apostle to others, yet doubtless I am to you: for ye are the seal of my apostleship in the Lord.
 If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are *ye* in [the] Lord.
 if to others I am not an apostle -- yet doubtless to you I am; for the seal of my apostleship are ye in the Lord.
- 3** My answer to them that examine me is this,
 My defence to those who examine me is this:
 My defence to those who examine me in this;
- 4** Have we not power to eat and to drink?
 Have we not a right to eat and to drink?
 have we not authority to eat and to drink?
- 5** Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
 have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas?
 have we not authority a sister -- a wife -- to lead about, as also the other apostles, and the brethren of the Lord, and Cephas?

- 6 Or I only and Barnabas, have we not power to forbear working?
 Or *I* alone and Barnabas, have we not a right not to work?
 or only I and Barnabas, have we not authority -- not to work?
- 7 Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of its fruit? or who feedeth a flock, and eateth not the milk of the flock?
 Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the flock?
 who doth serve as a soldier at his own charges at any time? who doth plant a vineyard, and of its fruit doth not eat? or who doth feed a flock, and of the milk of the flock doth not eat?
- 8 Do I say these things as a man? or saith not the law the same also?
 Do I speak these things as a man, or does not the law also say these things?
 According to man do I speak these things? or doth not also the law say these things?
- 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
 For in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the oxen,
 for in the law of Moses it hath been written, `thou shalt not muzzle an ox treading out corn;` for the oxen doth God care?
- 10 Or saith he this altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
 or does he say [it] altogether for our sakes? For for our sakes it has been written, that the plougher should plough in hope, and he that treads out corn, in hope of partaking of [it].
 or because of us by all means doth He say [it]? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope.
- 11 If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?
 If we have sown to you spiritual things, [is it a] great [thing] if *we* shall reap your carnal things?
 If we to you the spiritual things did sow -- great [is it] if we your fleshly things do reap?
- 12 If others are partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the glad-tidings of Christ.
 If others partake of this right over you, should not rather *we*? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the 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 glad-tidings of the Christ.

- 13** Do ye not know that they who minister about holy things live from the things of the temple, and they who wait at the altar are partakers with the altar?
 Do ye not know that they who labour [at] sacred things eat of the [offerings offered in the] temple; they that attend at the altar partake with the altar?
 Have ye not known that those working about the things of the temple -- of the temple do eat, and those waiting at the altar -- with the altar are partakers?
- 14** Even so hath the Lord ordained that they who preach the glad-tidings should live by the glad-tidings.
 So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings.
 so also did the Lord direct to those proclaiming the glad-tidings: of the glad-tidings to live.
- 15** But I have used none of these things: neither have I written these things, that it should be so done to me: for it were better for me to die, than that any man should make my glorying void.
 But *I* have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast.
 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** For though I preach the glad-tidings, I have nothing to boast of: for necessity is laid upon me; and woe is to me, if I preach not the glad-tidings!
 For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for it is woe to me if I should not announce the glad tidings.
 for if I may proclaim glad-tidings, it is no glorying for me, for necessity is laid upon me, and woe is to me if I may not proclaim glad-tidings;
- 17** For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the glad-tidings is committed to me.
 For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration.
 for if willing I do this, I have a reward; and if unwillingly -- with a stewardship I have been entrusted!
- 18** What is my reward then? Verily that, when I preach the glad-tidings, I may make the glad-tidings of Christ without charge, that I may not abuse my power in the glad-tidings.
 What is the reward then that I have? That in announcing the glad tidings I make the glad tidings costless [to others], so as not to have made use as belonging to me, of my right in [announcing] the glad tidings.
 What, then, is my reward? -- that proclaiming glad-tidings, without charge I shall make the glad-tidings of the Christ, not to abuse my authority the glad-tidings;
- 19** For though I am free from all men, yet I have made myself servant to all, that I might gain the more.
 For being free from all, I have made myself bondman to all, that I might gain the most [possible].
 for being free from all men, to all men I made myself servant, that the more I might gain;

- 20** And to the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
 And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law, in order that I might gain those under law:
 and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, that those under law I might gain;
- 21** To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
 to those without law, as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain [those] 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** To the weak I became as weak, that I might gain the weak: I have become all things to all men, that I might by all means save some.
 I became to the weak, [as] weak, in order that I might gain the weak. To all I have become all things, in order that at all events I might 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** And this I do for the glad-tidings sake, that I may be partaker of it with you.
 And I do all things for the sake of the glad tidings, that I may be fellow-partaker with them.
 And this I do because of the glad-tidings, that a fellow-partaker of it I may become;
- 24** Know ye not, that they who run in a race, all run, but one receiveth the prize? So run, that ye may obtain.
 Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in order that ye may obtain.
 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** And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
 But every one that contends [for a prize] is temperate in all things: *they* then indeed that they may receive a corruptible crown, but *we* an incorruptible.
 and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible;
- 26** I therefore so run, not as uncertainly; so I fight, not as one that beateth the air:
 I therefore thus run, as not uncertainly; so I combat, as not beating the air.
 I, therefore, thus run, not as uncertainly, thus I fight, as not beating air;
- 27** But I keep under my body, and bring it into subjection: lest by any means when I have preached to others, I myself should be a cast-away.
 But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself 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** Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea;
 For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea;
 And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,

- 2 And were all immersed to Moses in the cloud and in the sea;
and all were immersed unto Moses in the cloud and in the sea;
and all to Moses were immersed in the cloud, and in the sea;
- 3 And all ate the same spiritual food;
and all ate the same spiritual food,
and all the same spiritual food did eat,
- 4 And all drank the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.)
and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: (now the rock was the 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 But with many of them God was not well pleased: for they were overthrown in the wilderness.
yet God was not pleased with the most of them, for they were strewed in the desert.
but in the most of them God was not well pleased, for they were strewn in the wilderness,
- 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
But these things happened [as] types of us, that we should not be lusters after evil things, as they also lusted.
and those things became types of us, for our not passionately desiring evil things, as also these did desire.
- 7 Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play.
Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play.
Neither become ye idolaters, as certain of them, as it hath been written, `The people sat down to eat and to drink, and stood up to play;`
- 8 Neither let us commit lewdness, as some of them committed, and fell in one day three and twenty thousand.
Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.
neither may we commit whoredom, as certain of them did commit whoredom, and there fell in one day twenty-three thousand;
- 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents.
Neither let us tempt the Christ, as some of them tempted, and perished by serpents.
neither may we tempt the Christ, as also certain of them did tempt, and by the serpents did perish;
- 10 Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer.
Neither murmur ye, as some of them murmured, and perished by the destroyer.
neither murmur ye, as also some of them did murmur, and did perish by the destroyer.
- 11 Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come.
Now all these things happened to them [as] types, and have been written for our admonition, upon whom the ends of the ages are come.
And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come,

- 12** Wherefore let him that thinketh he standeth, take heed lest he fall.
So that let him that thinks that he stands take heed lest he fall.
so that he who is thinking to stand -- let him observe, lest he fall.
- 13** There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
No temptation has taken you but such as is according to man`s nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye] should be able to bear [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** Wherefore, my dearly beloved, flee from idolatry.
Wherefore, my beloved, flee from idolatry.
Wherefore, my beloved, flee from the idolatry;
- 15** I speak as to wise men; judge ye what I say.
I speak as to intelligent [persons]: do *ye* judge what I say.
as to wise men I speak -- judge ye what I say:
- 16** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the 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** For we being many are one bread, and one body: for we are all partakers of that one bread.
Because we, [being] many, are one loaf, one body; for we all partake of that one loaf.
because one bread, one body, are we the many -- for we all of the one bread do partake.
- 18** Behold Israel after the flesh: are not they who eat of the sacrifices, partakers of the altar?
See Israel according to flesh: are not they who eat the sacrifices in communion with the altar?
See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar?
- 19** What then do I say? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?
what then do I say? that an idol is anything? or that a sacrifice offered to an idol is anything? --

- 20** But I say, that the things which the nations sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have fellowship with demons.
But that what [the nations] sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in 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** Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons.
Ye cannot drink [the] Lord`s cup, and [the] cup of demons: ye cannot partake of [the] Lord`s table, 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 demon
- 22** Do we provoke the Lord to jealousy? are we stronger than he?
Do we provoke the Lord to jealousy? are we stronger than he?
do we arouse the Lord to jealousy? are we stronger than He?
- 23** All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
All things are lawful, but all are not profitable; all things are lawful, but all do not edify.
All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up;
- 24** Let no man seek his own, but every man another's wealth.
Let no one seek his own [advantage], but that of the other.
let no one seek his own -- but each another`s.
- 25** Whatever is sold in the provision market, that eat, asking no question for conscience' sake:
Everything sold in the shambles eat, making no inquiry for conscience sake.
Whatever in the meat-market is sold eat ye, not inquiring, because of the conscience,
- 26** For the earth is the Lord's, and its fullness.
For the earth [is] the Lord`s and its fulness.
for the Lord`s [is] the earth, and its fulness;
- 27** If any of them that believe not invites you to a feast, and ye are disposed to go; whatever is set before you, eat, asking no question on account of conscience.
But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake.
and if any one of the unbelieving do call you, and ye wish to go, all that is set before you eat, nothing inquiring, because of the conscience;
- 28** But if any man shall say to you, This is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience' sake: for the earth is the Lord's, and its fullness:
But if any one say to you, This is offered to holy purposes, do not eat, for his sake that pointed it out, and conscience sake;
and if any one may say to you, `This is a thing sacrificed to an idol,` -- do not eat, because of that one who shewed [it], and of the conscience, for the Lord`s [is] the earth and its fulness:

- 29 Conscience, I say, not thy own, but of the other: for why is my liberty judged by another man's conscience?
but conscience, I mean, not thine own, but that of the other: 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 For if I by favor am a partaker, why am I evil spoken of for that for which I give thanks?
If *I* partake with thanksgiving, why am I spoken evil of for what *I* give thanks for?
and if I thankfully do partake, why am I evil spoken of, for that for which I give thanks?
- 31 Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.
Whether therefore ye eat, or drink, or whatever ye do, do all things to God`s glory.
Whether, then, ye eat, or drink, or do anything, do all to the glory of God;
- 32 Give no offense, neither to the Jews, nor to the nations, nor to the assembly of God:
Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God.
become offenceless, both to Jews and Greeks, and to the assembly of God;
- 33 Even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.
Even as *I* also please all in all things; not seeking my own profit, but that of the many, that they may be saved.
as I also in all things do please all, not seeking my own profit, but that of many -- that they may be saved.
- 1 Be ye followers of me, even as I also am of Christ.
Be my imitators, even as *I* also [am] of Christ.
Followers of me become ye, as I also [am] of Christ.
- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.
Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions.
And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep,
- 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
But I wish you to know that the Christ is the head of every man, but woman`s head [is] the man, and the Christ`s head 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 Every man praying or prophesying, having his head covered, dishonoreth his head.
Every man praying or prophesying, having [anything] on his head, puts his head to shame.
Every man praying or prophesying, having the head covered, doth dishonour his head,
- 5 But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: for that is even all one as if she were shaved.
But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman]
and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven,

- 6** For if the woman is not covered, let her also be shorn: but if it is a shame for a woman to be shorn or shaved, let her be covered.
For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be 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** For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
For man indeed ought not to have his head covered, being God's image and glory; but woman is man's glory.
for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man,
- 8** For the man is not from the woman, but the woman from the man.
For man is not of woman, but woman of man.
for a man is not of a woman, but a woman [is] of a man,
- 9** Neither was the man created for the woman, but the woman for the man.
For also man was not created for the sake of the woman, but woman for the sake of the man.
for a man also was not created because of the woman, but a woman because of the man;
- 10** For this cause ought the woman to have power on her head, because of the messengers.
Therefore ought the woman to have authority on her head, on account of the messengers.
because of this the woman ought to have [a token of] authority upon the head, because of the messengers;
- 11** Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.
However, neither [is] woman without man, nor man without woman, in [the] Lord.
but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord,
- 12** For as the woman is from the man, even so is the man also by the woman; but all things from God.
For as the woman [is] of the man, so also [is] the man by the woman, but all things of God.
for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God.
- 13** Judge in yourselves: Is it comely that a woman should pray to God uncovered?
Judge in yourselves: is it comely that a woman should pray to God uncovered?
In your own selves judge ye; is it seemly for a woman uncovered to pray to God?
- 14** Doth not even nature itself teach you, that if a man hath long hair, it is a shame to him?
Does not even nature itself teach you, that man, if he have long hair, it is a dishonour to him?
doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him?
- 15** But if a woman hath long hair, it is a glory to her: for her hair is given her for a covering.
But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her] in lieu of a veil.
and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her;

- 16 But if any man seemeth to be contentious, we have no such custom, neither the assemblies of God.
But if any one think to be contentious, *we* have no such custom, nor the assemblies of God.
and if any one doth think to be contentious, we have no such custom, neither the assemblies of God.
- 17 Now in this that I declare to you, I praise you not, that ye come together not for the better, but for the worse.
But [in] prescribing [to you on] this [which I now enter on], I do not praise, [namely,] that ye come together, not for the better, but for the worse.
And this declaring, I give no praise, because not for the better, but for the worse ye come together;
- 18 For first of all, when ye come together in the assembly, I hear that there are divisions among you; and I partly believe it.
For first, when ye come together in assembly, I hear there exist divisions among you, and I partly give credit [to it].
for first, indeed, ye coming together in an assembly, I hear of divisions being among you, and partly I believe [it],
- 19 For there must be also heresies among you, that they who are approved may be made manifest among you.
For there must also be sects among you, that the approved may become manifest among you.
for it behoveth sects also to be among you, that those approved may become manifest among you;
- 20 When therefore ye come together in one place, this is not to eat the Lord's supper.
When ye come therefore together into one place, it is not to eat [the] Lord's supper.
ye, then, coming together at the same place -- it is not to eat the Lord's supper;
- 21 For in eating every one taketh before another his own supper: and one is hungry, and another is drunken.
For each one in eating takes his *own* supper before [others], and one is hungry and another drinks to excess.
for each his own supper doth take before in the eating, and one is hungry, and another is drunk;
- 22 What? have ye not houses to eat and to drink in? or despise ye the assembly of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.
Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this [point] I do not praise.
why, have ye not houses to eat and to drink in? or the assembly of God do ye despise, and shame those not having? what may I say to you? shall I praise you in this? I do not praise!
- 23 For I have received from the Lord, that which also I delivered to you, That the Lord Jesus [Yashua], the same night in which he was betrayed, took bread:
For *I* received from the Lord, that which I also delivered to you, that the Lord Jesus [Yashua], in the night in which he was delivered up, took bread,
For I -- I received from the Lord that which also I did deliver to you, that the Lord Jesus [Yashua] in the night in which he was delivered up, took bread,

- 24 And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
and having given thanks broke [it], and said, This is my body, which [is] for you: this do in remembrance of me.
and having given thanks, he brake, and said, `Take ye, eat ye, this is my body, that for you is being broken; this do ye -- to the remembrance of me.`
- 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me.
In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me.
In like manner also the cup after the supping, saying, `This cup is the new covenant in my blood; this do ye, as often as ye may drink [it] -- to the remembrance of me;`
- 26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he shall come.
For as often as ye shall eat this bread, and drink the cup, ye announce the death of the Lord, until he come.
for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye do shew forth -- till he may come;
- 27 Wherefore, whoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.
So that whosoever shall eat the bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord.
so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord:
- 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.
But let a man prove himself, and thus eat of the bread, and drink of the cup.
and let a man be proving himself, and so of the bread let him eat, and of the cup let him drink;
- 29 For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.
For [the] eater and drinker eats and drinks judgment to himself, not distinguishing the body.
for he who is eating and drinking unworthily, judgment to himself he doth eat and drink -- not discerning the body of the Lord.
- 30 For this cause many are weak and sickly among you, and many sleep.
On this account many among you [are] weak and infirm, and a good many are fallen asleep.
Because of this, among you many [are] weak and sickly, and sleep do many;
- 31 For if we would judge ourselves, we should not be judged.
But if we judged ourselves, so were we not judged.
for if ourselves we were discerning, we would not be being judged,
- 32 But when we are judged, we are chastened by the Lord, that we should not be condemned with the world.
But being judged, we are disciplined of [the] Lord, that we may not be condemned with the world.
and being judged by the Lord, we are chastened, that with the world we may not be condemned;

- 33** Wherefore, my brethren, when ye come together to eat, tarry one for another.
So that, my brethren, when ye come together to eat, wait for one another.
so then, my brethren, coming together to eat, for one another wait ye;
- 34** And if any man hungereth, let him eat at home; that ye come not together to condemnation. And the rest will I set in order when I come.
If any one be hungry, let him eat at home, that ye may not come together for judgment. But the other things, whenever I come, I will set in order
and if any one is hungry, at home let him eat, that to judgment ye may not come together; and the rest, whenever I may come, I shall arrange.
- 1** Now concerning spiritual gifts, brethren, I would not have you ignorant.
But concerning spiritual [manifestations], brethren, I do not wish you to be ignorant.
And concerning the spiritual things, brethren, I do not wish you to be ignorant;
- 2** Ye know that ye were nations, carried away to these dumb idols, even as ye were led.
Ye know that when ye were [of the] nations [ye were] led away to dumb idols, in whatever way ye might be led.
ye have known that ye were nations, unto the dumb idols -- as ye were led -- being carried away;
- 3** Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus [Yashua] accursed: and that no man can say that
Jesus [Yashua] is the Lord, but by the Holy Spirit.
I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus [Yashua]; and no one can say, Lord
Jesus [Yashua], unless in [the power of the] Holy Spirit.
wherefore, I give you to understand that no one, in the Spirit of God speaking, saith Jesus [Yashua] [is] anathema, and no one is able to say Jesus
[Yashua] [is] Lord, except in the Holy Spirit.
- 4** Now there are diversities of gifts, but the same Spirit.
But there are distinctions of gifts, but the same Spirit;
And there are diversities of gifts, and the same Spirit;
- 5** And there are differences of administrations, but the same Lord.
and there are distinctions of services, and the same Lord;
and there are diversities of ministrations, and the same Lord;
- 6** And there are diversities of operations, but it is the same God who worketh all in all.
and there are distinctions of operations, but the same God who operates all things in all.
and there are diversities of workings, and it is the same God -- who is working the all in all.
- 7** But the manifestation of the Spirit is given to every man for profit.
But to each the manifestation of the Spirit is given for profit.
And to each hath been given the manifestation of the Spirit for profit;

- 8** For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit;
For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit;
for to one through the Spirit hath been given a word of wisdom, and to another a word of knowledge, according to the same Spirit;
- 9** To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;
and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit;
and to another faith in the same Spirit, and to another gifts of healings in the same Spirit;
- 10** To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of languages; to another, the interpretation of languages:
and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues.
and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [divers] kinds of tongues; and to another interpretation of tongues:
- 11** But all these worketh that one and the same Spirit, dividing to every man severally as he will.
But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases.
and all these doth work the one and the same Spirit, dividing to each severally as he intendeth.
- 12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
For even as the body is one and has many members, but all the members of the body, being many, are one body, so also [is] the 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** For by one Spirit are we all immersed into one body, whether Jews or nations, whether bond or free; and have been all made to drink into one Spirit.
For also in [the power of] one Spirit *we* have all been immersed into one body, whether Jews or Greeks, whether bondmen or free, and have been given to drink of one Spirit.
for also in one Spirit we all to one body were immersed, whether Jews or Greeks, whether servants or freemen, and all into one Spirit were made to drink,
- 14** For the body is not one member, but many.
For also the body is not one member but many.
for also the body is not one member, but many;
- 15** If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
If the foot say, Because I am not a hand I am not of the body, is it on account of this not indeed 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** And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?
and if the ear may say, `Because I am not an eye, I am not of the body;` it is not, because of this, not of the body?

- 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
If the whole body [were] an eye, where the hearing? if all hearing, where the smelling?
If the whole body [were] an eye, where the hearing? if the whole hearing, where the smelling?
- 18 But now hath God set the members every one of them in the body, as it hath pleased him.
But now God has set the members, each one of them in the body, according as it has pleased [him].
and now, God did set the members each one of them in the body, according as He willed,
- 19 And if they were all one member, where were the body?
But if all were one member, where the body?
and if all were one member, where the body?
- 20 But now are they many members, yet but one body.
But now the members [are] many, and the body one.
and now, indeed, [are] many members, and one body;
- 21 And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
The eye cannot say to the hand, I have not need of thee; or again, the head to the feet, I have not need of you.
and an eye is not able to say to the hand, `I have no need of thee;` nor again the head to the feet, `I have no need of you.`
- 22 Nay, much more those members of the body, which seem to be more feeble, are necessary:
But much rather, the 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 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.
and those [parts] of the body which we esteem to be the more void of honour, these we clothe with more abundant honour; and our uncomely [parts] have more abundant comeliness;
and those that we think to be less honourable of the body, around these we put more abundant honour, and our unseemly things have seemliness more abundant,
- 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked:
but our comely [parts] have not need. But God has tempered the body together, having given more abundant honour to [the part] that lacked;
and our seemly things have no need; but God did temper the body together, to the lacking part having given more abundant honour,
- 25 That there should be no schism in the body; but that the members should have the same care one for another.
that there might be no division in the body, but that the members might have the same concern one for another.
that there may be no division in the body, but that the members may have the same anxiety for one another,

- 26 And thus if one member suffers all the members suffer with it; or, if one member is honored, all the members rejoice with it.
 And if one member suffer, all the members suffer with [it]; and if one member be glorified, all the members rejoice with [it].
 and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members;
- 27 Now ye are the body of Christ, and members in particular.
 Now *ye* are Christ's body, and members in particular.
 and ye are the body of Christ, and members in particular.
- 28 And God hath set some in the assembly, first apostles, secondly prophets, thirdly teachers, next miracles, then gifts of healings, helps, governments, diversities of languages.
 And God has set certain in the assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues.
 And some, indeed, did God set in the assembly, first apostles, secondly prophets, thirdly teachers, afterwards powers, afterwards gifts of healing helpings, governings, divers kinds of tongues;
- 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?
 [Are] all apostles? [are] all prophets? [are] all teachers? [are] all [in possession of] miraculous powers?
 [are] all apostles? [are] all prophets? [are] all teachers? [are] all powers?
- 30 Have all the gifts of healing? do all speak in languages? do all interpret?
 have all gifts of healings? do all speak with tongues? do all interpret?
 have all gifts of healings? do all speak with tongues? do all interpret?
- 31 But covet earnestly the best gifts. And yet I show to you a more excellent way.
 But desire earnestly the greater gifts, and yet shew I unto you a way of more surpassing excellence.
 and desire earnestly the better gifts; and yet a far excelling way do I shew to you:
- 1 Though I speak with the tongues of men and of messengers, and have not charity, I am become as sounding brass, or a tinkling cymbal.
 If I speak with the tongues of men and of messengers, but have not love, I am become sounding brass or a clanging cymbal.
 If with the tongues of men and of messengers I speak, and have not love, I have become brass sounding, or a cymbal tinkling;
- 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
 And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.
 and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so as to remove mountains, and have not love, am nothing;
- 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
 And if I shall dole out all my goods in food, and if I deliver up my body that I may be burned, but have not love, I profit 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 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
Love has long patience, is kind; love is not emulous [of others]; love is not insolent and rash, is not puffed up,
The love is long-suffering, it is kind, the love doth not envy, the love doth not vaunt itself, is not puffed up,
- 5 Doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil;
does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not impute evil,
doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil,
- 6 Rejoiceth not in iniquity, but rejoiceth in the truth;
does not rejoice at iniquity but rejoices with the truth,
rejoiceth not over the unrighteousness, and rejoiceth with the truth;
- 7 Beareth all things, believeth all things, hopeth all things, endureth all things.
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 Charity never faileth: but whether there are prophecies, they shall fail; whether there are languages, they shall cease; whether there is knowledg
it shall vanish away.
Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away.
The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it
shall become useless;
- 9 For we know in part, and we prophesy in part.
For we know in part, and we prophesy in part:
for in part we know, and in part we prophecy;
- 10 But when that which is perfect is come, then that which is in part shall be done away.
but when that which is perfect has come, that which is in part shall be done away.
and when that which is perfect may come, then that which [is] in part shall become useless.
- 11 When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
When I was a child, I spoke as a child, I felt as a child, I reasoned as a child; when I became a man, I had done with what belonged to the child.
When I was a babe, as a babe I was speaking, as a babe I was thinking, as a babe I was reasoning, and when I have become a man, I have made
useless the things of the babe;
- 12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
For we see now through a dim window obscurely, but then face to face; now I know partially, but then I shall know according as I also have been
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** And now abideth faith, hope, charity, these three; but the greatest of these is charity.
And now abide faith, hope, love; these three things; and the greater of these [is] love.
and now there doth remain faith, hope, love -- these three; and the greatest of these [is] love.
- 1** Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy.
Pursue the love, and seek earnestly the spiritual things, and rather that ye may prophecy,
- 2** For he that speaketh in an unknown language, speaketh not to men, but to God: for no man understandeth him; yet in the spirit he speaketh mysteries.
For he that speaks with a tongue does not speak to men but to God: for no one hears; but in 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** But he that prophesieth, speaketh to men to edification, and exhortation, and comfort.
But he that prophesies speaks to men [in] edification, and encouragement, and consolation.
and he who is prophesying to men doth speak edification, and exhortation, and comfort;
- 4** He that speaketh in an unknown language edifieth himself; but he that prophesieth edifieth the assembly.
He that speaks with a tongue edifies himself; but he that 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** I would that ye all spoke in languages, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh in languages, except he interpret, that the assembly may receive edifying.
Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification.
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** Now, brethren, if I come to you speaking in languages, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in 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** And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
Even lifeless things giving a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped?
yet the things without life giving sound -- whether pipe or harp -- if a difference in the sounds they may not give, how shall be known that which piped or that which is harped?

- 8** For if the trumpet shall give an uncertain sound, who will prepare himself for battle?
For also, if the trumpet give an uncertain sound, who shall prepare himself for war?
for if also an uncertain sound a trumpet may give, who shall prepare himself for battle?
- 9** So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye will speak into the air.
Thus also *ye* with the tongue, unless ye give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air.
so also ye, if through the tongue, speech easily understood ye may not give -- how shall that which is spoken be known? for ye shall be speaking to air.
- 10** There are, it may be, so many kinds of voices in the world, and none of them is without signification.
There are, it may be, so many kinds of voices in the world, and none of undistinguishable sound.
There are, it may be, so many kinds of voices in the world, and none of them is unmeaning,
- 11** Therefore, if I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian to me.
If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for 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** Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the assembly.
Thus *ye* also, since ye are desirous of spirits, seek that ye may abound for the edification 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** Wherefore, let him that speaketh in an unknown language, pray that he may interpret.
Wherefore let him that speaks with a tongue pray that he may interpret.
wherefore he who is speaking in an [unknown] tongue -- let him pray that he may interpret;
- 14** For if I pray in an unknown language, my spirit prayeth, but my understanding is unfruitful.
For if I pray with a tongue, 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** What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but I will sing also with the understanding.
What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding;

- 16** Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
Since otherwise, if thou blessest with [the] spirit, how shall he who fills the place of the simple [Christian] say Amen, at thy giving of thanks, since he does not know what thou sayest?
since, if thou mayest bless with the spirit, he who is filling the place of the unlearned, how shall he say the Amen at thy giving of thanks, since what thou dost say he hath not known?
- 17** For thou verily givest thanks well, but the other is not edified.
For *thou* indeed givest thanks well, but the other is not edified.
for thou, indeed, dost give thanks well, but the other is not built up!
- 18** I thank my God, I speak in languages more than ye all:
I thank God I speak in a tongue more than all of you:
I give thanks to my God -- more than you all with tongues speaking --
- 19** Yet in the assembly I had rather speak five words with my understanding, that by my voice I may teach others also, than ten thousand words in an unknown language.
but in [the] assembly I desire to speak five words with my understanding, that I may instruct others also, [rather] than ten thousand words in a tongue.
but in an assembly I wish to speak five words through my understanding, that others also I may instruct, rather than myriads of words in an [unknown] tongue.
- 20** Brethren, be not children in understanding: yet in malice be ye children, but in understanding be men.
Brethren, be not children in [your] minds, but in malice be babes; but in [your] minds be grown [men].
Brethren, become not children in the understanding, but in the evil be ye babes, and in the understanding become ye perfect;
- 21** In the law it is written, With men of other tongues and other lips will I speak to this people; and yet for all that will they not hear me, saith the Lord.
It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord.
in the law it hath been written, that, `With other tongues and with other lips I will speak to this people, and not even so will they hear Me, saith the Lord;`
- 22** Wherefore languages are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them who believe.
So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe.
so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophecy [is] not for the unbelieving, but for the believing,

- 23** If therefore the whole assembly is assembled in one place, and all speak in languages, and there come in those that are unlearned, or unbelievers, will they not say that ye are insane?
If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are mad?
If, therefore, the whole assembly may come together, to the same place, and all may speak with tongues, and there may come in unlearned or unbelievers, will they not say that ye are mad?
- 24** But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced by all, he is judged by all:
But if all prophesy, and some unbeliever or simple [person] come in, he is convicted of all, he is judged of all;
and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discerned by all,
- 25** And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you in truth.
the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.
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** How is it then, brethren? when ye are assembled, every one of you hath a psalm, hath a doctrine, hath a language, hath a revelation, hath an interpretation. Let all things be done to edification.
What is it then, brethren? whenever ye come together, each [of you] has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification.
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** If any man speaketh in an unknown language, let it be by two, or at the most by three, and that by course; and let one interpret.
If any one speak with a tongue, [let it be] two, or at the most three, and separately, and let one interpret;
if an [unknown] tongue any one do speak, by two, or at the most, by three, and in turn, and let one interpret;
- 28** But if there is no interpreter, let him keep silence in the assembly; and let him speak to himself, and to God.
but if there be no interpreter, let him be silent 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** Let the prophets speak two or three, and let the others judge.
And let two or three prophets speak, and let the others judge.
And prophets -- let two or three speak, and let the others discern,
- 30** If any thing is revealed to another that sitteth by, let the first hold his peace.
But if there be a revelation to another sitting [there], let the first be silent.
and if to another sitting [anything] may be revealed, let the first be silent;

- 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
For ye can all prophesy one by one, that all may learn and all be encouraged.
for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted,
- 32 And the spirits of the prophets are subject to the prophets.
And spirits of prophets are subject to prophets.
and the spiritual gift of prophets to prophets are subject,
- 33 For God is not the author of confusion, but of peace, as in all assemblies of the saints.
For God is not [a God] of disorder 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 Let your women keep silence in the assemblies; for it is not permitted to them to speak: but they are commanded to be under obedience, as also saith the law.
Let [your] women be silent in the assemblies, for it is not permitted to them to speak; but to 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 And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the assembly.
But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in 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 What? came the word of God out from you? or came it to you only?
Did the word of God go out from you, or did it come to you only?
From you did the word of God come forth? or to you alone did it come?
- 37 If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord.
If any one thinks himself to be a prophet or spiritual, let him recognise the things that I write to you, that it is [the] Lord's commandment.
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 But if any man is ignorant, let him be ignorant.
But if any be ignorant, let him be ignorant.
and if any one is ignorant -- let him be ignorant;
- 39 Wherefore, brethren, covet to prophesy, and forbid not to speak in languages.
So that, brethren, desire to prophesy, and do not forbid the speaking with tongues.
so that, brethren, earnestly desire to prophesy, and to speak with tongues do not forbid;
- 40 Let all things be done decently, and in order.
But let all things be done comelily and with order.
let all things be done decently and in order.

- 1 Moreover, brethren, I declare to you the glad-tidings which I preached to you, which also ye have received, and in which ye stand;
But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand,
And I make known to you, brethren, the glad-tidings that I proclaimed to you, which also ye did receive, in which also ye have stood,
- 2 By which also ye are saved, if ye keep in memory what I preached to you, unless ye have believed in vain.
by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless indeed ye have believed in vain.
through which also ye are being saved, in what words I proclaimed glad-tidings to you, if ye hold fast, except ye did believe in vain,
- 3 For I delivered to you first of all, that which I also received, that Christ died for our sins, according to the scriptures;
For I delivered to you, in the first place, what also I had 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 And that he was buried, and that he rose again the third day according to the scriptures:
and that he was buried; and that he was raised the third day, according to the scriptures;
and that he was buried, and that he hath risen on the third day, according to the Writings,
- 5 And that he was seen by Cephas, then by the twelve:
and that he appeared to Cephas, then to the twelve.
and that he appeared to Cephas, then to the twelve,
- 6 After that he was seen by above five hundred brethren at once; of whom the greater part remain to this present, but some have fallen asleep.
Then he appeared to above five hundred brethren at once, of whom the most remain until now, but some also have 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 After that he was seen by James; then by all the apostles.
Then he appeared to James; then to all the apostles;
afterwards he appeared to James, then to all the apostles.
- 8 And last of all he was seen by me also, as by one born out of due time.
and last of all, as to an abortion, he appeared to *me* also.
And last of all -- as to the untimely birth -- he appeared also to me,
- 9 For I am the least of the apostles, who am 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 fit to be called apostle, because I have 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** But by the favor of God I am what I am: and his favor which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the favor of God which was with me.
But by God`s favor I am what I am; and his favor, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not *I*, but the favor of God which [was] with me.
and by the favor of God I am what I am, and His favor that [is] towards me came not in vain, but more abundantly than they all did I labour, ye not I, but the favor of God that [is] with me;
- 11** Therefore whether it was I or they, so we preach, and so ye believed.
Whether, therefore, I or they, thus we preach, and thus ye have believed.
whether, then, I or they, so we preach, and so ye did believe.
- 12** Now if Christ is preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead?
And if Christ is preached, that out of the dead he hath risen, how say certain among you, that there is no rising again of dead persons?
- 13** But if there is no resurrection of the dead, then is Christ not raised.
But if there is not a resurrection of [those that are] dead, neither is Christ raised:
and if there be no rising again of dead persons, neither hath Christ risen;
- 14** And if Christ is not raised, then is our preaching vain, and your faith is also vain.
but if Christ is not raised, then, indeed, vain also [is] our preaching, and vain also your faith.
and if Christ hath not risen, then void [is] our preaching, and void also your faith,
- 15** And indeed we are found false witnesses of God; because we have testified concerning God that he raised up Christ: whom he raised not, if in truth the dead rise not.
And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are not raised.
and we also are found false witnesses of God, because we did testify of God that He raised up the Christ, whom He did not raise if then dead persons do not rise;
- 16** For if the dead rise not, then is not Christ raised:
For if [those that are] dead are not raised, neither is Christ raised;
for if dead persons do not rise, neither hath Christ risen,
- 17** And if Christ is not raised, your faith is vain; ye are yet in your sins.
but if Christ be not raised, your faith [is] vain; ye are yet in your sins.
and if Christ hath not risen, vain is your faith, ye are yet in your sins;

- 18 Then they also who have fallen asleep in Christ have perished.
Then indeed also those who have fallen asleep in Christ have perished.
then, also, those having fallen asleep in Christ did perish;
- 19 If in this life only we have hope in Christ, we are of all men most miserable.
If in this life only we have hope in Christ, we are [the] most miserable of all men.
if in this life we have hope in Christ only, of all men we are most to be pitied.
- 20 But now is Christ raised from the dead, and become the first-fruits of them that slept.
(But now Christ is raised from among [the] dead, first-fruits of those fallen asleep.
And now, Christ hath risen out of the dead -- the first-fruits of those sleeping he became,
- 21 For since by man came death, by man came also the resurrection of the dead.
For since by man [came] death, by man also resurrection of [those that are] dead.
for since through man [is] the death, also through man [is] a rising again of the dead,
- 22 For as in Adam all die, even so in Christ shall all be made alive.
For as in the Adam all die, thus also in the Christ all shall be made alive.
for even as in Adam all die, so also in the Christ all shall be made alive,
- 23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.
But each in his own rank: [the] first-fruits, Christ; then those that are the Christ's at his coming.
and each in his proper order, a first-fruit Christ, afterwards those who are the Christ's, in his presence,
- 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.
Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annulled all rule and all authority and power.
then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power .
- 25 For he must reign, till he hath put all enemies under his feet.
For he must reign until he put all enemies under his feet.
for it behoveth him to reign till he may have put all the enemies under his feet --
- 26 The last enemy that shall be destroyed is death.
[The] last enemy [that] is annulled [is] death.
the last enemy is done away -- death;

- 27** For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him.
For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection 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** And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that God may be all all.
But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection 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** Else what will they do, who are immersed for the dead, if the dead rise not at all? why are they then immersed for the dead?
Since what shall the immersed for the dead do if [those that are] dead rise not at all? why also are they immersed for them?
Seeing what shall they do who are immersed for the dead, if the dead do not rise at all? Why also are they immersed for the dead?
- 30** And why stand we in jeopardy every hour?
Why do *we* also endanger ourselves every hour?
why also do we stand in peril every hour?
- 31** I protest by your rejoicing which I have in Christ Jesus [Yashua] our Lord, I die daily.
Daily I die, by your boasting which I have in Christ Jesus [Yashua] our Lord.
Every day do I die, by the glorying of you that I have in Christ Jesus [Yashua] our Lord:
- 32** If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead rise not? let us eat and drink; for to-morrow we die.
If, [to speak] after the manner of man, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise? let us eat and drink; for to-morrow we die.
if after the manner of a man with wild beasts I fought in Ephesus, what the advantage to me if the dead do not rise? let us eat and drink, for to-morrow we die!
- 33** Be not deceived: Evil communications corrupt good manners.
Be not deceived: evil communications corrupt good manners.
Be not led astray; evil communications corrupt good manners;
- 34** Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.
Awake up righteously, and sin not; for some are ignorant of God: I speak to you as a matter of shame.
awake up, as is right, and sin not; for certain have an ignorance of God; for shame to you I say [it].

- 35 But some man will say, How are the dead raised? and with what body do they come?
But some one will say, How are the dead raised? and with what body do they come?
But some one will say, `How do the dead rise?
- 36 Thou fool, that which thou sowest is not vivified except it die:
Fool; what *thou* sowest is not quickened unless it die.
unwise! thou -- what thou dost sow is not quickened except it may die;
- 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may be of wheat, or of some other grain:
And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest:
and that which thou dost sow, not the body that shall be dost thou sow, but bare grain, it may be of wheat, or of some one of the others,
- 38 But God giveth it a body as it hath pleased him, and to every seed its own body.
and God gives to it a body as he has pleased, and to each of the seeds its own body.
and God doth give to it a body according as He willed, and to each of the seeds its proper body.
- 39 All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of fowls.
Every flesh [is] not the same flesh, but one [is] of men, and another flesh of beasts, and another [flesh] of birds, and another of fishes.
All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds;
- 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
And [there are] heavenly bodies, and earthly bodies: but different is the glory of the heavenly, different that of the earthly:
and [there are] heavenly bodies, and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly;
- 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.
one [the] sun`s glory, and another [the] moon`s glory, and another [the] stars` glory; for star differs from 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 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:
Thus also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruptibility.
So also [is] the rising again of the dead: it is sown in corruption, it is raised in incorruption;
- 43 It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:
It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power.
it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;
- 44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
It is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual [one].
it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;

- 45 And so it is written, The first man Adam was made a living soul, the last Adam was made a vivifying spirit.
Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit.
so also it hath been written, `The first man Adam became a living creature,` the last Adam [is] for a life-giving spirit,
- 46 However, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
But that which is spiritual [was] not 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 The first man is from the earth, earthy: the second man is the Lord from heaven.
the first man out of [the] earth, made of dust; the second man, out of heaven.
The first man [is] out of the earth, earthy; the second man [is] the Lord out of heaven;
- 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [ones].
as [is] the earthy, such [are] also the earthy; and as [is] the heavenly, such [are] also the heavenly;
- 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one].
and, according as we did bear the image of the earthy, we shall bear also the image of the heavenly.
- 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.
And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption;
- 51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,
Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed,
lo, I tell you a secret; we indeed shall not all sleep, and we all shall be changed;
- 52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall changed.
in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and *we* shall be changed.
in a moment, in the twinkling of an eye, in the last trumpet, for it shall sound, and the dead shall be raised incorruptible, and we -- we shall be changed:
- 53 For this corruptible must put on incorruption, and this mortal must put on immortality.
For this corruptible must needs put on incorruptibility, and this mortal put on immortality.
for it behoveth this corruptible to put on incorruption, and this mortal to put on immortality;

- 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
 But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has been 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 O death, where is thy sting? O grave, where is thy victory?
 Where, O death, [is] thy sting? where, O death, thy victory?
 where, O Death, thy sting? where, O Hades, thy victory?`
- 56 The sting of death is sin; and the strength of sin is the law.
 Now the sting of death [is] sin, and the power of sin the law;
 and the sting of the death [is] the sin, and the power of the sin the law;
- 57 But thanks be to God, who giveth us the victory, through our Lord Jesus [Yashua] Christ.
 but thanks to God, who gives us the victory by our Lord Jesus [Yashua] Christ.
 and to God -- thanks, to Him who is giving us the victory through our Lord Jesus [Yashua] Christ;
- 58 Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.
 So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in [the] Lord; so that, my brethren beloved, become ye steadfast, unmovable, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord.
- 1 Now concerning the collection for the saints, as I have given order to the assemblies of Galatia, even so do ye.
 Now concerning the collection for the saints, as I directed the assemblies of Galatia, so do *ye* do also.
 And concerning the collection that [is] for the saints, as I directed to the assemblies of Galatia, so also ye -- do ye;
- 2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no collections when I come.
 On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may be no collections 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 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem.
 And when I am arrived, whomsoever ye shall approve, these I will send with letters to carry your bounty to Jerusalem:
 and whenever I may come, whomsoever ye may approve, through letters, these I will send to carry your favour to Jerusalem;

- 4 And if it be proper that I should go also, they shall go with me.
and if it be suitable that *I* also should go, they shall go with me.
and if it be meet for me also to go, with me they shall go.
- 5 Now I will come to you, when I shall pass through Macedonia: for I am to pass through Macedonia.
But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia.
And I will come unto you, when I pass through Macedonia -- for Macedonia I do pass through --
- 6 And it may be that I shall abide, and even winter with you, that ye may bring me on my journey whithersoever I go.
But perhaps I will stay with you, or even winter with you, that *ye* may set me forward wheresoever I may go.
and with you, it may be, I will abide, or even winter, that ye may send me forward whithersoever I go,
- 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
For I will not see you now in passing, for I hope to remain a certain time with you, if the Lord permit.
for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the Lord may permit;
- 8 But I shall tarry at Ephesus until Pentecost.
But I remain in Ephesus until Pentecost.
and I will remain in Ephesus till the Pentecost,
- 9 For a great door and effectual is opened to me, and there are many adversaries.
For a great door is opened to me and an effectual [one], and [the] adversaries many.
for a door to me hath been opened -- great and effectual -- and withstanders [are] many.
- 10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.
Now if Timotheus come, see that he may be with you without fear; for he works the work of the Lord, even as I.
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 Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the brethren.
Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren.
no one, then, may despise him; and send ye him forward in peace, that he may come to me, for I expect him with the brethren;
- 12 As concerning our brother Apollos, I greatly desired him to come to you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
Now concerning the brother Apollos, I begged him much that he would go to you with the brethren; but it was not at all [his] will to go now; but he will come when he shall have good opportunity.
and concerning Apollos our brother, much I did entreat him that he may come unto you with the brethren, and it was not at all [his] will that he may come now, and he will come when he may find convenient.

- 13** Watch ye, stand fast in the faith, acquit yourselves like men, be strong.
Be vigilant; stand fast in the faith; quit yourselves like men; be strong.
Watch ye, stand in the faith; be men, be strong;
- 14** Let all your things be done with charity.
Let all things ye do be done in love.
let all your things be done in love.
- 15** I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the minis-
of the saints,)
But I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and they have devoted themselves to the saints
for service,)
And I entreat you, brethren, ye have known the household of Stephanas, that it is the first-fruit of Achaia, and to the ministration to the saints th
did set themselves --
- 16** That ye submit yourselves to such, and to every one that helpeth with us, and laboreth.
that *ye* should also be subject to such, and to every one joined in the work and labouring.
that ye also be subject to such, and to every one who is working with [us] and labouring;
- 17** I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.
But I rejoice in the coming of Stephanas and Fortunatus and Achaicus; because *they* have supplied what was lacking on your part.
and I rejoice over the presence of Stephanas, and Fortunatus, and Achaicus, because the lack of you did these fill up;
- 18** For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.
For they have refreshed my spirit and yours: own therefore such.
for they did refresh my spirit and yours; acknowledge ye, therefore, those who [are] such.
- 19** The assemblies of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the assembly that is in their house.
The assemblies of Asia salute you. Aquila and Priscilla, with the assembly in their house, salute you much in [the] Lord.
Salute you do the assemblies of Asia; salute you much in the Lord do Aquilas and Priscilla, with the assembly in their house;
- 20** All the brethren greet you. Greet ye one another with a holy kiss.
All the brethren salute you. Salute one another with a holy kiss.
salute you do all the brethren; salute ye one another in an holy kiss.
- 21** The salutation of me Paul with my own hand.
The salutation of [me] Paul with my own hand.
The salutation of [me] Paul with my hand;

- 22** If any man loveth not the Lord Jesus [Yashua] Christ, let him be Anathema, Maran-atha.
If any one love not the Lord [Jesus [Yashua] Christ] let him be Anathema Maranatha.
if any one doth not love the Lord Jesus [Yashua] Christ -- let him be anathema! The Lord hath come!
- 23** The favor of our Lord Jesus [Yashua] Christ be with you.
The favor of the Lord Jesus [Yashua] Christ [be] with you.
The favor of the Lord Jesus [Yashua] Christ [is] with you;
- 24** My love be with you all in Christ Jesus [Yashua]. Amen.
My love [be] with you all in Christ Jesus [Yashua]. Amen.
my love [is] with you all in Christ Jesus [Yashua]. Amen.