

## Structure

The overall structure is ABCBA. The central division, the main body, is ABCDDCBA:

1:1-3 Address and blessing

1:4-9 Thanksgiving

1:10-15:58 Eight concerns about the unity of Anointed's body at Corinth

1:10-4:21 Divisions caused by rivalries, and the Anointed's crucifixion

1:10-16 Were you baptized in Paul's name?

1:17-2:16 Was Paul crucified for you?

3:1-4:21 Is the Anointed divided?

5:1-6:20 Maintain the integrity of the Anointed's body

5:1-13 Incest! Clean out the old leaven to celebrate our Passover

6:1-11 Do you dare go to law against a brother, and that before unbelievers?

6:12-20 How can you unite Anointed's body with a prostitute's body?

7:1-40 Responsibilities of marriage, circumcision, and slavery

7:1-16 Marriage to a believer or an unbeliever

7:17-24 Circumcision and slavery

7:25-40 Engagement to a virgin, marriage, and remarriage

8:1-13 Do not let your liberty become a stumbling block to the weak

9:1-27 Paul gives up his rights so he may be a partner of the good news to win over the more

10:1-11:34 Responsibilities of community relationships

10:1-13 Spiritual food and drink of Israel, and their unresponsiveness

10:14-22 The meaning of sharing in the Lord's supper

10:23-11:1 Eating and drinking to God's glory with neighbors

11:2-16 Relationships and authority in worship

11:17-22 Eating and drinking to God's glory in church

11:23-26 The meaning of sharing in the Lord's supper

11:27-34 Spiritual food and drink of the church, and their unresponsiveness

12:1-14:40 Making one body of many members who have different gifts

12:1-31 Many gifts from one spirit, God's; many members are one body, Anointed's

13:1-14:1a Love, the greatest gift, that enables all the other gifts

14:1b-40 Strive that you may excel in spiritual gifts for building up the church

15:1-58 The division caused by death, and the Anointed's resurrection

15:1-11 Witnesses to the Anointed's resurrection

15:12-34 Resurrection is linked with resurrection of Anointed and God's power over death

15:35-49 Resurrection is linked with new, heavenly, and spiritual life in God's creations

15:50-58 Participants in the Anointed's resurrection

16:1-18 Gift for Jerusalem, travel plans, and commendations

16:1-4 The gift for Jerusalem

16:5-9 Paul's plans to come to them

16:10-18 Commendation of letter carriers, and summary of letter

16:19-24 Greetings and blessing

The first and last primary divisions are the address and blessing, and the greetings and blessing. The second and fourth are the thanksgiving, and the gift for Jerusalem, travel plans, and commendations. The center, arranged ABCDDCBA, consists of eight concerns about the unity of Anointed's body at Corinth, 1:10-4:21, 5:1-6:20, 7:1-40, 8:1-13, 9:1-27, 10:1-11:34, 12:1-14:40, and 15:1-58, each of which is also a symmetrical parallelism. The first concern views divisions caused by rivalries in the light of the Anointed's crucifixion. It is parallel with the eighth, which views division (separation) caused by death in the light of the Anointed's resurrection. The second urges to maintain the integrity of the Anointed's body (against incest, lawsuits between brothers before the unjust, and prostitution). It is parallel with the seventh, making one body of many members who have different gifts. The third is about the responsibilities of marriage, circumcision, and slavery. It is parallel with the sixth about the responsibilities of community relationships. The central two focus on love, theirs and his, a key to unity. The fourth urges them: Do not let your liberty (to eat food offered to idols) become a stumbling block to the weak. That is parallel with the fifth about Paul giving up his rights so he may be a partner of the good news to win over the more.

### Background

Paul had first visited Corinth on his second missionary journey (within AD 39-52) and stayed about 18 months, founding a community of disciples there (Acts 18:1-18). On his third missionary journey (within 48-58), while he stayed at Ephesus (Acts 19:1-20:1), which is about 250 miles east of Corinth by sea, he wrote a letter to Corinth, which Paul mentions in 1 Cor 5:9-11. He then received a reply, which Paul mentions in 1 Cor 7:1. So 1 Corinthians is Paul's second letter to Corinth, written from Ephesus (16:8), and sent by the hands of Stephanas, Fortunatus, and Achaicus, who had come from Corinth (16:15-18). Paul had sent Timothy on ahead (4:17), probably by land because he assumed the letter would arrive before Timothy (16:10-11), implying the letter was sent by sea. It responds to comments and questions in the letter from Corinth (6:12-13,18; 7:1,25; 8:1; 10:23; 12:1; 16:1,12) and also to oral reports of problems at Corinth (1:11; 5:1; 11:18; 15:12) reported to Paul by "Chloe's people" (1:11) and probably also Stephanas, Fortunatus, and Achaicus.

This letter was written after the collection for the poor in Jerusalem was requested by the Jerusalem council and before the opposition to Paul developed in Galatia (16:1). Both 2 Cor 8:1-4; 9:1-2 and Romans 15:25-26 discuss the completion of the collection and the participating churches, but do not mention Galatia, indicating that they were written after Galatians.

Corinth was the Roman capital and chief commercial city of Achaia (southern Greece). It was one of the five leading cities of the Roman Empire, the others being Rome, Alexandria, Antioch of Syria, and Ephesus.

### Theme

This letter continues the theme begun in 1 Thessalonians: the unity of God's "holy ones" with "God our Father" and with each other in "our Lord Jesus Anointed." This is summarized in 1:9: "Faithful *is* God, by whom you have been called out into partnership with his son, Jesus Anointed, our Lord," and again in the chiasmus in 1:29-31. The eight concerns that form the body of this letter are all related to that overall theme. That unity includes both Jews and Greeks (1:24; 9:20-21; 12:13).

The role of God's spirit as a spirit shared by God, by Anointed Jesus, and by God's holy ones, as a way of expressing their unity, is summarized in 6:17,19: "one who is united with the Lord is one spirit *with him* . . . do you not know that your [plural] body is a temple of the holy spirit among you, which you [plural] have from God?" See also 12:1-13.

Text in *italics* is omitted in the Greek source

## Address and blessing<sup>1</sup>

**1** Paul, called *to be* an apostle of **Anointed Jesus** by God's will, and brother Sosthenes,  
<sup>2</sup> To the called out *assembly* of God that is in Corinth,  
 made holy  
 in **Anointed Jesus**,  
 called *to be* holy,  
 with all those who call on the name of our Lord **Jesus Anointed** in every place, theirs and ours:  
<sup>3</sup> Grace to you and peace from God our Father and *the* Lord **Jesus Anointed**.

## Thanksgiving<sup>2</sup>

<sup>4</sup> I give thanks to my God always  
 concerning you,  
 for God's grace  
 given to you  
 in **Anointed Jesus**,  
<sup>5</sup> that in every *way*, you have been enriched in him, in all speech and all knowledge,  
<sup>6</sup> as the testimony of the Anointed was confirmed among you,  
<sup>7</sup> so you are not lacking in any gift as you wait for the revealing of our Lord Jesus Anointed.  
<sup>8</sup> He also will confirm you  
 until *the* end, blameless, on the Day of our Lord Jesus.  
<sup>9</sup> Faithful *is* God,  
 by whom you have been called out into partnership  
 with his son, **Jesus Anointed**, our Lord.

## Eight concerns about the unity of Anointed's body at Corinth<sup>3</sup>

### 1. Divisions caused by rivalries, and the Anointed's crucifixion<sup>4</sup>

#### 1a. Were you baptized in Paul's name?

<sup>10</sup> I appeal to you, brothers, by the name of our Lord Jesus Anointed, that you all agree  
 and that there not be divisions among you,  
 that you be united in the same mind and in the same purpose.  
<sup>11</sup> For it was made clear to me about you, my brothers, by Chloe's people, that there are  
 rivalries among you.  
<sup>12</sup> I mean that each of you says, "I am Paul's," or "I *am* Apollos's," or "I *am* Cephas's,"  
 or "I *am* Anointed's."  
<sup>13</sup> Is the Anointed divided? Was Paul crucified for you? Or in Paul's name were you baptized?  
<sup>14</sup> I give thanks that I baptized none of you  
 except Crispus and Gaius,  
<sup>15</sup> so that no one may say that you were baptized in my name.  
<sup>16</sup> I also baptized the household of Stephanas.<sup>5</sup>  
 Beyond that I do not know whether I baptized any other.

<sup>1</sup> 1:1-3 ABCDCBA. Note symmetry of "Anointed Jesus" in 1:1-2a with "Jesus Anointed" in 1:2b-3, also in 1:4,9.

<sup>2</sup> 1:4-9 ABA. The second of five divisions of this letter. Parallel with 16:1-18.

<sup>3</sup> 1:10-15:58 ABCDDCBA. The central of five divisions of this letter.

<sup>4</sup> 1:10-4:21 ABA. The three questions in 1:13 form Paul's outline for this concern. He answers them in inverse order. The first and last deal with divisions of Anointed's body, the center with Anointed's crucifixion for them.

<sup>5</sup> 1:16 *Stephanas*, one of the delegates from Corinth, was with Paul (16:15-18) and may have reminded Paul of this while Paul was dictating. But 1:14-16 is ABCBA, so it may have been deliberate, as in Gal 2:6,10.

### 1b. Was Paul crucified for you?<sup>6</sup>

17 Anointed did not send me to baptize but to preach the good news,  
not in wisdom of speech,  
in order not to make meaningless the cross  
of the Anointed.

18 For the message of the cross  
to those being destroyed is foolishness,  
but to those being saved, to us, it is God's power.

19 For it is written: "I will destroy  
the wisdom of the wise,  
and the discernment of the discerning  
I will bring to nothing."

20 Where *is the* wise? Where *is the* scribe? Where *is the* debater of this age?  
Has not God made foolish the wisdom of the world?

21 For since in the wisdom of God,  
the world through wisdom did not know God,  
God was pleased, through the foolishness of the message, to save those who are faithful.

22 For Jews ask for signs,<sup>7</sup>  
and Greeks seek for wisdom.

23 But we preach Anointed crucified,  
to Jews a stumbling block,  
and to Gentiles foolishness,

24 but to those who are called,  
both Jews  
and Greeks,

Anointed, God's power and God's wisdom.

25 For God's foolishness is wiser than human wisdom,  
and God's weakness *is* stronger than human strength.

26 Consider your calling, brothers, that not many *were* wise according to flesh,  
not many powerful,  
not many of noble birth.

27 But the foolish of the world God chose, to shame the wise,  
and the weak of the world God chose, to shame the strong,

28 and the lowborn of the world and the disdained God chose, those that are  
nothing, to reduce to nothing those that are something,

29 that no flesh may boast before God.

30 By him,  
you are

in Anointed Jesus, who was made wisdom  
for us

by God, and justfulness and holiness and deliverance,

31 so that, as it is written: "Let the one who boasts, boast in *the* Lord."

<sup>6</sup> 1:17-2:16 ABCBA: 1:17-21, 1:22-25, 1:26-31, 2:1-8, 2:9-16. The first section is on God's wisdom (Anointed's cross) and the world's wisdom. The last is on God's spirit and the world's spirit. The second and fourth contrast men's wisdom with God's power in Anointed crucified. The center addresses the Corinthians as in Anointed Jesus, contrasting the seemingly foolish, weak, and lowborn with the seemingly wise, strong, and noble. Compare with Phlp 2:1-11.

<sup>7</sup> 1:22-25 Alternation and symmetrical parallelism: ABCABCBCBA, like 1:26-31.

**2** And I, when I came to you, brothers, I did not come with superiority of speech or wisdom, preaching to you God's mystery.

<sup>2</sup> I aimed not to know anything among you except Jesus Anointed and him crucified.

<sup>3</sup> And I in weakness and in fear and in much trembling came to you.

<sup>4</sup> And my speech and my message *were* not with persuasiveness of wisdom, but in demonstration of spirit and power,

<sup>5</sup> so your faithfulness should not depend on human wisdom, but on God's power.

<sup>6</sup> A wisdom, however, we do speak among the mature,

a wisdom not of this age nor of the rulers of this age, who are passing away.

<sup>7</sup> Rather, we speak God's wisdom,

in mystery,

the hidden,

which God predestined before the ages for our glory,

<sup>8</sup> which none of the rulers of this age knew,

for if they had known,

they would not have crucified the Lord of glory.

<sup>9</sup> But as it is written: "What eye has not seen, and ear has not heard, and into a human heart has not entered,

what God has prepared for those who love him,"

<sup>10</sup> to us God has revealed by the spirit.

For the spirit searches all *things*, even the depths of God.

<sup>11</sup> For who knows among people the *things* of a person except the person's spirit that *is* within? So also the *things* of God no one knows except God's spirit.

<sup>12</sup> We have not received the spirit of the world, but the spirit that *is* from God, so that we may know the *things* bestowed on us by God.

<sup>13</sup> And we speak of them not in words taught by human wisdom, but taught by spirit, interpreting spiritual *things* to spiritual *people*.

<sup>14</sup> A natural person does not accept the *things* of God's spirit,

for they are foolishness to him and he cannot understand *them*

because they are spiritually discerned.

<sup>15</sup> The spiritual *person* judges all *things*, and is judged by no one.

<sup>16</sup> For "Who has known *the* Lord's mind?

Who will advise him?"

But we have Anointed's mind.

1c. Is the Anointed divided?<sup>8</sup>

**3** And I, brothers, I could not talk to you as spiritual,  
but as fleshly, as infants in Anointed.

<sup>2</sup> Milk I fed you, not solid food,  
because you were not yet able,  
even now you are still not able,

<sup>3</sup> for you are still fleshly.

While jealousy and rivalry *are* among you, aren't you fleshly and behaving humanly?

<sup>4</sup> For when someone says, "I am Paul's," and another, "I *am* Apollos's," aren't you human?

<sup>5</sup> What then is Apollos? And what is Paul?

Servants through whom you believed,  
even as the Lord assigned to each.

<sup>6</sup> I planted, Apollos watered,  
but God caused the growth.

<sup>7</sup> So neither the one who plants is anything nor the one who waters,  
but God who causes the growth.

<sup>8</sup> The one who plants and the one who waters are one,  
and each his own pay will receive according to his own work.

<sup>9</sup> We are God's fellow workers;  
God's field, God's building, are you.

<sup>10</sup> According to God's grace given to me,  
as a wise master builder I laid a foundation,  
and another is building on *it*.

Each must take care how he builds on *it*.

<sup>11</sup> For no one can lay another foundation than is laid,  
who is Jesus Anointed.

<sup>12</sup> **If someone** builds on the foundation  
*with* gold, silver, precious stones, wood, hay, straw,

<sup>13</sup> the work of each  
will become known,  
because the day will make it clear.

For it will be revealed by fire,  
and the work of each,

what sort it is,  
the fire will test:

<sup>14</sup> **If someone's** work endures, that he has built, he will receive pay.

<sup>15</sup> **If someone's** work is burned up he will suffer loss, but he himself will be saved,  
yet so as by fire.

<sup>16</sup> Don't you know that you are God's temple,<sup>9</sup>  
and God's spirit dwells among you?

<sup>17</sup> If someone destroys God's temple,  
God will destroy him,

for God's temple is holy,  
which you are.

<sup>8</sup> 3:1-4:21 ABCDCBA. In the first A he addresses them as infants and speaks of feeding them milk. In the last he addresses them as children and asks if they want to be spanked. B's: he and those who brought them the good news are servants; they are more honored. C's: God's workers will be judged by God. D: no one should boast in people.

<sup>9</sup> 3:16-17 In these verses, "you" is plural and "temple" is singular. Individuals are members of that one temple, not individually temples by themselves. See 3:9-15; 6:15-20; 10:17; 12:12-31.

18 Let no one deceive himself.

If someone among you thinks himself wise in this age,  
foolish let him become in order to become wise.

19 For the wisdom of this world is foolishness before God.

For it is written: “He catches the wise in their own craftiness,”

20 and again: “*The Lord* knows the thoughts of the wise, that they are vain.”

21 So no one should boast in people.

For all *things* are yours,

22 whether Paul or Apollos or Cephas or *the* world  
or life or death or present or future,

all *are* yours,

23 and you *are* Anointed’s, and Anointed *is* God’s.

**4** In this way should one regard us:

as assistants of Anointed and stewards of God’s mysteries.

2 Moreover, it is required of stewards that they be found faithful.

3 It matters little to me that I may be judged by you or by a human court.

I do not even judge myself.

4 I am not aware of anything against myself,

but I am not justified by that.

He who judges me is *the* Lord.

5 Therefore do not pass any judgment ahead of time, until the Lord comes,

who will bring to light the hidden *things* of darkness

and will reveal the purposes of hearts,

and then praise will come to each from God.

6 These, brothers, I have applied figuratively to myself and Apollos for you,

so that in us you may learn, “Not beyond what is written,”

so that you are not puffed up in favor of one against another.

7 For who confers distinction on you?

What do you have that you did not receive?

And if you received *it*, why do you boast as if not receiving *it*?

- 8 Already you are full.  
 Already you are rich.  
 Without us you have become kings!  
 And I wish you were kings,  
 so that we also might be kings together with you!
- 9 For I think God has exhibited us apostles as last,  
 as if sentenced to death,  
 for we have become a spectacle to the world and to angels and to people.
- 10 We *are* fools for Anointed's sake,  
 but you *are* wise in Anointed.  
 We *are* weak,  
 but you *are* strong.  
 You *are* honored,  
 but we *are* dishonored.
- 11 To this hour  
 we are hungry,  
 and thirsty,  
 and dressed in rags,  
 and beaten,  
 and homeless.
- 12 And we labor hard, working with our own hands.  
 When cursed we bless.  
 When persecuted we endure.
- 13 When slandered we speak kindly.  
 Like rubbish, of the world, we have become, of all, *the scum*, [ABCBA]  
 to this day.
- 14 Not to make you ashamed am I writing these, but as my dear children I admonish *you*.
- 15 For though you may have ten thousand guardians  
 in Anointed,  
 yet not many fathers.  
 For in Anointed Jesus  
 through the good news I fathered you.
- 16 I appeal therefore to you, be followers of me.
- 17 For this reason I have sent you Timothy,  
 who is my dear and faithful child in *the* Lord,  
 who will remind you of my ways in Anointed,  
 as I teach *them* everywhere in every church.
- 18 As though I would not come to you, some have become puffed up.
- 19 But I will come to you soon, if the Lord is willing,  
 and I will find out not the talk of those who are puffed up, but the power.
- 20 For not in talk *is* God's kingdom but in power.
- 21 What do you want? With a rod should I come to you, or with love and a spirit of gentleness?



## 2. Maintain the integrity of the Anointed's body<sup>10</sup>

### 2a. Incest! Clean out the old leaven to celebrate our Passover<sup>11</sup>

**5** Widely reported is sexual immorality among you,  
and immorality of such kind not *found* even among the Gentiles,  
that someone has his father's wife.

<sup>2</sup> And you, puffed up you are and not rather have you been sorrowful,  
so that he should be removed from your midst who has done this deed.

<sup>3</sup> I, for my part, absent in the body but present in the spirit,  
already I have passed judgment,  
as though present,

on him who has done such as this—

<sup>4</sup> in the name of the Lord Jesus:  
when you and my spirit are gathered together,  
with the power of our Lord Jesus—

<sup>5</sup> to hand over such a one to the Adversary  
for destruction  
of the flesh,  
so that *his* spirit  
may be saved  
on the Day of the Lord.

<sup>6</sup> Not good *is* your boast.

Don't you know that a little leaven leavens the whole lump?

<sup>7</sup> Clean out the old leaven, so you may be a new lump *of dough*, as you are unleavened.  
For our Passover has been sacrificed:  
Anointed.

<sup>8</sup> Therefore let us celebrate the festival,  
not with old leaven, not with leaven of malice and depravity,  
but with unleavened *bread* of sincerity and truth.

<sup>9</sup> I wrote you in *my* letter not to associate with *the* sexually immoral,

<sup>10</sup> not at all *meaning* the sexually immoral of this world,  
or the greedy and robbers, or idolaters,  
since you would then need to go out of the world.

<sup>11</sup> But now I have written you not to associate with anyone called a brother  
who is sexually immoral or greedy or an idolater or slanderer or drunkard or robber,  
with such not even to eat.

<sup>12</sup> For what *is it* to me to judge those outside?  
Are you not to judge those inside?

<sup>13</sup> God judges those outside.

“Put out the evil *one* from among yourselves.”

<sup>10</sup> 5:1-6:20 ABA. Parallel with 12:1-14:40 on making one body of many members who have different gifts. The first and last sections are about improper relationships of believers with others. The center is about adverse relationships between brothers and improper relationships with unbelievers. The center is linked with the two adjoining sections by the comments about judging in 5:12-13 and about rights in 6:12.

<sup>11</sup> 5:1-13 ABBA, using the Anointed's crucifixion, our Passover, as the basis for this discussion of incest.

2b. Do you dare go to law against a brother, and that before unbelievers?<sup>12</sup>

**6** Do any of you dare, when you have a dispute against another, to go to law before the unjust and not before the holy *ones*?

<sup>2</sup> Or do you not know that the holy *ones* will judge the world?

And if the world will be judged by you, are you incompetent of *the* smallest cases?

<sup>3</sup> Do you not know that we will judge angels?

Then why not ordinary matters?

<sup>4</sup> If then you have lawsuits for ordinary matters,

do you select as judges those of no standing in the church?

<sup>5</sup> For shame I say *this* to you.

*Is there* not one such among you, no one wise, who is capable to judge between his brothers?

<sup>6</sup> But brother goes to law against brother, and that before unbelievers?

<sup>7</sup> It is already entirely a defeat to you that you have lawsuits against one another.

Why not rather be wronged?

Why not rather be defrauded?

<sup>8</sup> But you wrong and defraud, and that to brothers!

<sup>9</sup> Or do you not know

that *the* unjust will not inherit God's kingdom?

Do not be deceived.

Neither *the* sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexuals <sup>10</sup> nor thieves nor greedy nor drunkards nor slanderers nor robbers will inherit God's kingdom.

<sup>11</sup> And such were some of you.

But you were washed, but you were made holy, but you were justified,  
in the name of the Lord Jesus Anointed  
and in the spirit of our God.

<sup>12</sup> 6:1-11 ABBA. A's: you are capable, B's: why have lawsuits against brothers or before the unjust?

**2c. How can you unite Anointed's body with a prostitute's body?**

<sup>12</sup> "Everything for me is lawful,"<sup>13</sup>

but not everything is beneficial.

"Everything for me is lawful,"

but I will not be dominated by any.

<sup>13</sup> "Food for the stomach and the stomach for food,"

and God will do away with both one and the other.

The body *is* not for sexual immorality but for the Lord, and the Lord for the body.

<sup>14</sup> God both raised the Lord and will raise us through his power.

<sup>15</sup> Do you not know that your bodies are members of Anointed?

Should I then make the members of the Anointed members of a prostitute?

Not at all!

<sup>16</sup> Do you not know that he who is united with a prostitute is one body *with her*? For it says, "The two will become one flesh."

<sup>17</sup> But one who is united with the Lord is one spirit *with him*.

<sup>18</sup> Flee sexual immorality.

"Every sin that a person does is outside the body."

But the immoral person against his own body sins.

<sup>19</sup> Or do you not know that your body is a temple<sup>14</sup> of the holy spirit among you, which you have from God,

and you are not your own?

<sup>20</sup> For you were bought at a price.

Glorify God then in your body.

<sup>13</sup> 6:12 The quotations in 6:12,13,18 are probably from their letter to Paul (see 7:1), followed by his responses.

<sup>14</sup> 6:19-20 In these verses, "you" and "your" are plural, "temple" is singular. See note on 3:16.

### 3. Responsibilities of marriage, circumcision, and slavery<sup>15</sup>

#### 3a. Marriage to a believer or an unbeliever<sup>16</sup>

**7** Now concerning what you wrote: “*It is good for a man not to touch a woman.*”

<sup>2</sup> But because of sexual immoralities, every **husband** should hold his own **wife**, and every **wife** should hold her own **husband**.

<sup>3</sup> To his **wife** the **husband** should give what is due, and likewise the **wife** to her **husband**.

<sup>4</sup> The **wife** does not have authority over her own body, but the **husband does**, and likewise the **husband** does not have authority over his own body, but the **wife does**.

<sup>5</sup> Do not deprive one another, except by mutual consent for a time, so that you may be free for prayer and that you may come together again, so that the Adversary may not tempt you because of your lack of self-control.

<sup>6</sup> I say this by way of concession, not of command.

<sup>7</sup> I wish that all were even as myself, but each has his own gift from God, one in this way and one in another way.

<sup>8</sup> I say to the unmarried and to the widows, *it is good for them if they stay as I am*.

<sup>9</sup> But if they are not self-controlled, they should marry, for it is better to marry than to burn.

<sup>10</sup> But to the married I command (not I but the Lord<sup>17</sup>): A **wife** should not separate from *her husband*,

<sup>11</sup> but if she does separate, she must remain unmarried or be reconciled to *her husband*, and a **husband** should not divorce *his wife*.

<sup>12</sup> To the rest I say, I, not the Lord:

If any **brother** has a **wife**, an unbeliever, and she is willing to live with him, he should not divorce her.

<sup>13</sup> And if any **wife** has a **husband**, an unbeliever, and he is willing to live with her, she should not divorce *her husband*.

<sup>14</sup> For the unbelieving **husband** is made holy by the **wife**, and the unbelieving **wife** is made holy by the **brother**.

Otherwise your children would be unclean, but now are holy.

<sup>15</sup> But if the unbeliever leaves, let *the partner* leave. The **brother** is not bound, or the **sister**, in such *cases*.

God has called you to peace.

<sup>16</sup> For how do you know, **wife**, whether you will save *your husband*?

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

<sup>15</sup> 7:1-40 ABA. Parallel with 10:1-11:34 on responsibilities of community relationships.

<sup>16</sup> 7:1-16 ABCCBA. A's, better to be married. B's, by mutual consent. C's, better to remain as you are. The first four assume both are believers, the last two that one is an unbeliever. In the last two, the sequences of the four categories (believing husband, unbelieving wife, believing wife, unbelieving husband) are perfectly inverted.

<sup>17</sup> 7:10 Mark 10:11-12; Mat 5:32; 19:9; Luke 16:18.

### 3b. Circumcision and slavery<sup>18</sup>

17 But as the Lord has apportioned to each, as God has called each, so let each live, and so I direct in all the churches.

18 Was someone called already circumcised?

Let him not undo his circumcision.

Was someone called in uncircumcision?

He should not be circumcised.

19 Circumcision is nothing  
and uncircumcision is nothing,  
but *the* keeping of God's commandments.

20 Let each remain in that calling in which he was called.

21 Were you called while a slave? Do not let it concern you,  
but—also if you can become free—be more useful.

22 One who in *the* Lord  
was called *while* a slave,  
a freedman  
of *the* Lord is.

Likewise one who *while* free  
was called, a slave  
is of Anointed.

23 With a price you were bought.  
Do not be slaves of people.

24 Let each, in what he was called, brothers, remain in that before God.

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<sup>18</sup> 7:17-24 ABABA. The first B is on circumcision, the second B is on slavery. An interesting pairing.

### 3c. Engagement to a virgin, marriage, and remarriage<sup>19</sup>

<sup>25</sup> Now concerning the virgins, I have no command of the Lord, but I give an opinion as one who has received the Lord's mercy to be faithful.

<sup>26</sup> Accordingly I think this is fitting because of the present necessity, that *it is* good for a man to remain as he is.

<sup>27</sup> Are you bound to a wife? Do not seek to be free.

Are you free from a wife? Do not seek a wife.

<sup>28</sup> But if you do marry, you do not sin. And if the virgin marries, she does not sin. But such will have trouble in the flesh, and I *would* spare you.

<sup>29</sup> I say this, brothers, the time is shortened; from now on, those who have wives should be as though not having,

<sup>30</sup> and those who weep as though not weeping,

and those who rejoice as though not rejoicing,

and those who buy as though not owning,

<sup>31</sup> and those who deal with the world as though not dealing, for the manner of this world is passing away.

<sup>32</sup> I want you to be free of anxiety.

The unmarried man is anxious for the Lord's things, how he may please the Lord. <sup>33</sup> But the married man is anxious for the world's things, how he may please *his* wife,

<sup>34</sup> and he is divided.

And the unmarried woman, and the virgin, is anxious for the Lord's things, in order to be holy both in the body and in the spirit. But the married woman is anxious for the world's things, how to please *her* husband.

<sup>35</sup> I say this for your own benefit, not to put a restriction on you, but for good order and devotion to the Lord without distraction.

<sup>36</sup> If someone thinks he is behaving dishonorably toward his virgin if she passes her time of marriage, and so it has to be, he should do what he desires. He does no wrong. Let them marry.

<sup>37</sup> But he who stands firm in his heart, having no necessity, and has control over his own desire, and decides in his own heart to keep his virgin, will do well.

<sup>38</sup> So both he who marries his virgin does well, and he who does not marry will do better.

<sup>39</sup> A wife is bound for as much time as her husband lives.

But if her husband dies, she is free to be married to whom she desires, only in *the* Lord.

<sup>40</sup> But she is happier if she stays as she is, in my opinion, and I think I also have God's spirit.

<sup>19</sup> 7:25-40 ABBA. A's, better not to marry. B's, reasons.

**4. Do not let your liberty become a stumbling block to the weak<sup>20</sup>**

**8** Now concerning food offered to idols, we know that “we all have knowledge.”

Knowledge puffs up,  
but love builds up.

<sup>2</sup> If someone thinks he knows something, he does not yet know as he should know.

<sup>3</sup> But if someone loves God, this one is known by him.

<sup>4</sup> Therefore, concerning eating food offered to idols, we know that “no idol in *the* world”  
and that “no God but one.”

<sup>5</sup> Though there are so-called gods,  
whether in heaven or on earth,  
even as there are many gods and many lords,

<sup>6</sup> yet for us: one God, the Father, from whom all things, and we for him,  
and one Lord, Jesus Anointed, through whom all things, and we through him.

<sup>7</sup> But not in everyone *is* this knowledge.

Some, accustomed until now to idolatry, eat *it* as an offering to an idol,  
and their conscience, being weak, is defiled.

<sup>8</sup> Food will not bring us close to God.

Neither if we do not eat are we worse off, nor if we do eat are we better off.

<sup>9</sup> Take care lest somehow this liberty of yours becomes a stumbling block to the weak.

<sup>10</sup> For if someone sees you who has this knowledge in an idol’s temple dining,  
will not the conscience of him who is weak be “built up” to eat what is offered to idols?

<sup>11</sup> Destroyed then is  
the weak  
by your knowledge,  
the brother  
for whom Anointed died.

<sup>12</sup> When like this you sin  
against the brothers,  
and wound their conscience when it is weak,  
against Anointed  
you sin.

<sup>13</sup> Therefore if food is the downfall  
of my brother,

I would not ever eat meat,  
so that not for my brother  
I may be the downfall.

<sup>20</sup> 8:1-13. ABBA. Parallel with 9:1-27. A’s, love outranks knowledge. B’s, knowledge and food do not count most.

**5. Paul gives up his rights so he may be a partner of the good news to win over the more<sup>21</sup>**

**9** Am I not free?

Am I not an apostle?

Have I not seen Jesus our Lord?

Are you not my work in *the* Lord?

<sup>2</sup> If to others I am not an apostle, at least to you I am.

For you are my seal of apostleship in *the* Lord.

<sup>3</sup> My answer to those who question me is this: <sup>4</sup> Do we not have a right to eat and drink?

<sup>5</sup> Do we not have a right to take along a sister, a wife, like the other apostles and the Lord's brothers and Cephas?

<sup>6</sup> Or do only I and Barnabas not have a right not to work?

<sup>7</sup> Who at any time serves as a soldier at his own expense?

Who plants a vineyard and does not eat of its fruit?

Or who tends a flock and does not eat from the milk of the flock?

<sup>8</sup> *Is it* by human authority I am saying these *things*? Or does not also the law command these *things*?

<sup>9</sup> In the law of Moses it is written, "You shall not muzzle an ox while it is treading out the grain."

Is God concerned for oxen?

<sup>10</sup> Or is he not surely speaking for us?

Yes, for us it was written, "in hope should the plowman plow and the thresher *thresh* in hope of having a share."

<sup>11</sup> If we have sown spiritual things among you, *is it* much if we reap your material things?

<sup>12</sup> If others share in *this* claim on you, *do* not we more?

But we have not used this right, rather we endure everything, so that we may not cause any obstacle to the Anointed's good news.

<sup>13</sup> Don't you know that those who perform the temple duties eat from the temple, *and* those who serve at the altar share in the altar *offerings*?

<sup>14</sup> So also the Lord commanded those who preach the good news to live from the good news.<sup>22</sup>

<sup>15</sup> But I have not used any of these *rights*.

Nor have I written this that such should be done for me. I would rather die.

My boast no one will take away!

<sup>16</sup> For if I preach the good news,  
there is no boast for me,  
for necessity is laid on me.

For woe to me

if I do not preach the good news!

<sup>17</sup> If I do this willingly, I have a reward,

but if unwillingly, I have been entrusted a responsibility.

<sup>18</sup> What then is my reward?

That when I preach the good news, free of charge I may make the good news in not using my right in the good news.

<sup>21</sup> 9:1-27 ABCBA. In 1-2 he affirms his apostleship, in 3-14 he states his rights as an apostle, in 15-18 his refusal to use those rights, in 19-22 his freedom and purpose in so doing, and in 23-27 his purpose to be fully an apostle.

<sup>22</sup> 9:14 Mat 10:9-10; Luke 10:7



- 19 Being free from everyone, to everyone I have enslaved myself, that I may win over the more.  
20 I became to the Jews as a Jew, that Jews I may win;  
    to those under law as under law,  
    not being myself under law,  
    that those under law I may win;  
21 to those without law as without law,  
    not being without God's law but subject to Anointed's law,  
    that I may win those without law.  
22 I became to the weak weak, that the weak I may win.  
To all I have become all *things*, that by all means I may save some.
- 23 All *these* I do for the sake of the good news, that I may be a partner of it.  
24 Don't you know that in a race the runners all run, but *only* one receives the prize?  
    Run in such a way that you may win.  
25 Every athlete exercises self-control over all *things*,  
    they, a perishable crown to receive,  
    but we, an imperishable.  
26 So I do not run aimlessly;  
    I do not box as beating air.  
27 But I beat my body and enslave *it*,  
so that after preaching to others, I myself may not somehow be disqualified.

## 6. Responsibilities of community relationships<sup>23</sup>

### 6a. Spiritual food and drink of Israel, and their unresponsiveness

- 10** I do not want you to be unaware, brothers, that our fathers  
**all** were under the cloud,  
 and **all** passed through the sea,  
<sup>2</sup> and **all** were baptized into Moses in the cloud and in the sea,  
<sup>3</sup> and **all** ate the same spiritual food,  
<sup>4</sup> and **all** drank the same spiritual drink, drinking from a spiritual following rock, and the rock  
 was the Anointed.  
<sup>5</sup> But not with most of them was God pleased, for “they were struck down in the wilderness.”  
<sup>6</sup> These became examples for us:  
 that we may **not** desire evil as they desired.  
<sup>7</sup> And do **not** become idolaters as some of them, as it is written: “The people sat down  
 to eat and drink and rose up to play.”  
<sup>8</sup> And let us **not** indulge in sexual immorality as some of them did, and twenty  
 three thousand fell in one day.  
<sup>9</sup> And let us **not** test the Anointed as some of them did and were killed by snakes.  
<sup>10</sup> And do **not** grumble as some of them did and were killed by the destroyer.  
<sup>11</sup> These as an example happened to them and were written for instruction for us, on whom the  
 ends of the ages have come.  
<sup>12</sup> Therefore one who thinks he stands should beware not to fall.  
<sup>13</sup> No trial has overtaken you except *what is* human.  
 But faithful *is* God, who will not let you be tested beyond what you are capable of,  
 but with the trial will also provide the way out,  
 so that you may be able to endure.

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<sup>23</sup> 10:1-11:34 ABCDCBA. A’s: spiritual food and drink of Israel and the church and their unresponsiveness, B’s: the meaning of sharing in the Lord’s supper, C’s: eating and drinking to God’s glory with neighbors and in church, D: relationships and authority in worship. The center of the center is 11:10, the authority of women in worship.

### 6b. The meaning of sharing in the Lord's supper

- 14 Therefore, my beloved, flee from idolatry. 15 I speak as to *the* sensible, judge for yourselves what I say.
- 16 The cup of blessing that we bless, is it not a sharing in the Anointed's blood?  
The bread that we break, is it not a sharing in the Anointed's body?
- 17 Because one loaf, one body are we the many,  
for we all share from the one loaf.
- 18 Consider Israel according to flesh. Are not those who eat the offerings sharers in the altar?
- 19 So what am I saying? That food offered to idols is anything, or that an idol is anything?
- 20 Rather, that what they sacrifice *is* "to demons and not to God,"  
and I do not want you to be sharers with demons.
- 21 You cannot drink *the* Lord's cup and *the* cup of demons,  
you cannot share in *the* Lord's table and *the* table of demons.
- 22 Or are we provoking the Lord to jealousy? Are we stronger than he?

### 6c. Eating and drinking to God's glory with neighbors

- 23 "Everything is lawful," but not everything is beneficial.  
"Everything is lawful," but not everything builds up.
- 24 Do not seek your own *benefit*, but that of the other.
- 25 Eat whatever is sold in *the* meat market, in no way questioning for the sake of conscience.
- 26 For "the Lord's *is* the earth and its fullness."
- 27 If someone invites you of the unbelievers and you want to go, eat whatever is put before you,  
in no way questioning for the sake of conscience.
- 28 But if someone should tell you, "This was offered in sacrifice," do not eat for the sake of the  
one who informed *you* and for the sake of conscience— 29 conscience, I say, not your own, but  
of the other.
- Why is my freedom determined by another's conscience?
- 30 If I in gratitude partake, why am I criticized for that for which I give thanks?
- 31 Because, whether you eat, or drink, or whatever you do, you must do all to God's glory.
- 32 Be without offense to Jews and to Greeks and to God's church,  
33 just as I myself try to please everyone in everything, not seeking my own benefit but that of  
the many, that they may be saved.
- 11** Be followers of me as I also *am* of Anointed.

### 6d. Relationships and authority in worship

<sup>2</sup> I commend you that all my *ways* you have remembered and, as I delivered *them* to you, the traditions you are keeping.

<sup>3</sup> But I want you to know that of every man the head is the Anointed,  
and *the* head of a wife *is her* husband,  
and *the* head of the Anointed *is* God.

<sup>4</sup> Every man who prays or prophesies having *something hanging* down from *his* head<sup>24</sup> disgraces his head.

<sup>5</sup> And every woman who prays or prophesies<sup>25</sup> with uncovered head disgraces her head,  
for it is one and the same as if she were shaved.

<sup>6</sup> For if a woman does not cover herself, she should also be sheared.

But if *it is* disgraceful for a woman to be sheared or shaved, she should cover herself.

<sup>7</sup> For a man is not obligated to cover *his* head,  
being God's image and glory.

But the wife is *her* husband's glory.

<sup>8</sup> For man is not from woman but woman from man,

<sup>9</sup> nor was man created for the woman but woman for the man.

<sup>10</sup> For this reason the woman is obligated to have *a sign of* authority on *her* head for the sake of the angels.

<sup>11</sup> However neither *is* woman independent of man nor man independent of woman in *the* Lord.

<sup>12</sup> For as the woman *is* from the man, so also *is* the man *born* through the woman, but all things *are* from God.

<sup>13</sup> Judge for yourselves, is it fitting for a woman uncovered to pray to God?

<sup>14</sup> Does not nature itself teach you that if a man wears long hair it is a dishonor to him?

<sup>15</sup> But if a woman wears long hair it is her glory?

For *her* long hair has been given for a covering.

<sup>16</sup> But if anyone is disposed to be argumentative, we have no such custom, nor God's churches.

### 6e. Eating and drinking to God's glory in church

<sup>17</sup> In this instruction I do not commend *you*, because not for the better but for the worse you come together.

<sup>18</sup> First of all, when you come together in church,  
I hear there are divisions among you  
and in some part I believe it.

<sup>19</sup> For there must be dissensions among you  
so the genuine may be known among you.

<sup>20</sup> When you come together, therefore, it is not to eat the Lord's supper.

<sup>21</sup> For each has his own supper first in the eating,  
and one is hungry and another drunk.

<sup>22</sup> Don't you have houses in which to eat and drink?

Or do you despise God's church and humiliate those who have nothing?

What should I say to you? Should I commend you? In this I do not commend *you*.

<sup>24</sup> 11:4 This could be either long hair or a veil. Verses 14-15 identify long hair as the "covering." It is extraordinary for Paul to suggest that God had given a woman long hair as her acknowledgment of her husband's authority while she prays to God or preaches, while at that time women were kept separate and silent in synagogue, as is confirmed by the traditionalist insertion at 1 Cor 14:33b-35.

<sup>25</sup> 11:4,5 *Prophesies*. Inspired preaching for upbuilding, encouragement and comfort. See 14:3.

**6f. The meaning of sharing in the Lord's supper**

23 For I received from the Lord  
 what I also handed over to you:  
 that the Lord Jesus,  
 on the night he was handed over,  
 he took bread,

24 and when he had given thanks, he broke *it* and said,  
 "This is my body that *is* for you.  
 This do in remembrance of me."

25 In the same way also the cup, after supper, saying,  
 "This cup is the new covenant in my blood.  
 This do, as often as you drink *it*, in remembrance of me."

26 For as often as you eat this bread and drink the cup,  
 the death of the Lord you proclaim,  
 until he comes.

**6g. Spiritual food and drink of the church, and their unresponsiveness**

27 Therefore whoever eats the bread or drinks the cup of the Lord unworthily  
 will be answerable for the body and the blood of the Lord.

28 A person should examine himself and so eat of the bread and drink from the cup.

29 For the one eating and drinking judgment on himself  
 eats and drinks without discerning the body.

30 Because of this many among you *are* weak and sick and some are falling asleep.

31 If we discerned ourselves we would not be judged,

32 but when we are judged by *the* Lord,  
 we are disciplined so that we may not be condemned with the world.

33 Therefore, my brothers,  
 when you come together  
 in order to eat,  
 wait on one another.

34 If anyone is hungry,  
 he should eat at home,  
 so that not into condemnation  
 do you come together.

And the rest I will set in order when I come.

## 7. Making one body of many members who have different gifts<sup>26</sup>

7a. Many gifts from one spirit, God's; many members are one body, Anointed's<sup>27</sup>

**12** Now concerning the spiritual *gifts*, brothers,

I do not want you to be uninformed.

<sup>2</sup> You know when you were Gentiles, to mute idols how you were led, being led astray.

<sup>3</sup> Therefore I make known to you

that no one speaking in God's spirit

says "Cursed Jesus,"

and no one can say "Lord Jesus"

except in holy spirit.

<sup>4</sup> Varieties of gifts there are, but the same spirit.

<sup>5</sup> And varieties of services there are, but the same Lord.

<sup>6</sup> And varieties of works there are, but the same God who works all *things* in everyone.

<sup>7</sup> To each

is given the manifestation of the spirit

for the common good:

<sup>8</sup> to one through the spirit is given a word of **wisdom**,

to another a word of **knowledge** according to the same spirit,

<sup>9</sup> to someone else **faithfulness** in the same spirit,

to another gifts of **healing** in the one spirit,

<sup>10</sup> to another workings of **miracles**,

to another **prophecy**,<sup>28</sup>

to another **discernment** of spirits,

to someone else kinds of **tongues**,

to another **interpretation of tongues**.

<sup>11</sup> All these

produces the one and the same spirit,

distributing to each his own as it wishes.

<sup>12</sup> For as the body

is one

and has many members,

and all the members

of the body,

being many,

are one body,

so also the Anointed.

<sup>13</sup> For in one spirit

we all

into one body were baptized,

whether Jews or Greeks, whether slaves or free,

and all

one spirit

we were given to drink.

<sup>26</sup> 12:1-14:40 ABA. The first section discusses the variety of "spiritual" gifts. The last discusses the differences among the gifts. The center addresses another gift, love, necessary to make one body out of many members:.

<sup>27</sup> 12:1-31 ABCBA. The A's: lists of the spiritual gifts for the common good. The B's: there are many members but one body, Anointed's. The center: each individual member is essential to the body.

<sup>28</sup> 12:10 *Prophecy*. Inspired preaching for upbuilding, encouragement and comfort. See 14:3.

14 And the body  
is not one member  
but many.

15 If the foot should say, “Because I am not a hand, I am not *part* of the body,” not because of that is it not *a part* of the body.

16 And if the ear should say, “Because I am not an eye, I am not *part* of the body,” not because of that is it not *a part* of the body.

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

18 But as it is, God placed the members,  
each one  
of them,  
in the body  
as he wished.

19 But if they were all  
one member,  
where *would be* the body?

20 But as it is, *there are* many members,  
but one body.

21 The eye cannot say to the hand, “I have no need of you,”  
nor again, the head to the feet, “I have no need of you.”

22 But much more the members of the body thought to be weaker are necessary,  
23 and the *members* of the body we think to be less honorable these with greater honor we clothe,

and our unpresentable *members* receive greater modesty, 24 *which* our presentable *members* do not need.

But God has put together the body,  
to the inferior *members* giving greater honor,  
25 that there may be no division in the body,  
but *that* the members may have the same care for one another.

26 And if one member suffers, all the members suffer together;  
if a member is glorified, all the members rejoice together.

27 You are Anointed’s body,  
and members individually.

28 And those God has placed in the church:

first apostles, second prophets, third teachers, then miracle workers, then gifts of healing, helpers, leaders, kinds of tongues.

29 *Are* all apostles? *Are* all prophets? *Are* all teachers? *Are* all miracle workers? 30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?

31 **Strive for the greater gifts.**<sup>29</sup> But a still more excellent way I *will* show you—

<sup>29</sup> 12:31 This highlighted phrase and its partner in 14:1b are known as an “inclusion,” or “framing.” It is a literary device that marks the beginning and end of a unit of thought. It is a form of oral punctuation.

7b. **Love, the greatest gift, that enables all the other gifts**<sup>30</sup>

**13** If in the **tongues** of mortals I speak and of angels,

**but I do not have love,**

a noisy gong I am or a clanging cymbal.

<sup>2</sup> And if I have *the gift of prophecy* and understand mysteries all and all knowledge, and if I have all faith so as to remove mountains,

**but I do not have love,**

I am nothing.

<sup>3</sup> And if I give away all my possessions, and if I hand over my body so that I may boast,

**but I do not have love,**

I gain nothing.

<sup>4</sup> **Love**

is patient,

kind is

**Love.**

It is not jealous,

is not pompous,

is not puffed up,

<sup>5</sup> does not behave disgracefully,

seeks not its own,

is not provoked to anger,

keeps no record of wrong,

<sup>6</sup> does not rejoice over injustice,

but rejoices with the truth.

<sup>7</sup> It bears all things,

believes all things,

hopes all things,

endures all things.

<sup>8</sup> **Love** never fails.

If **prophecies**, they will pass away; if **tongues**, they will cease; if knowledge, it will pass away.

<sup>9</sup> For we know in part and prophesy in part, <sup>10</sup> but when the perfect comes, the partial will pass away.

<sup>11</sup> When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; when I became a man I put away the *ways* of a child.

<sup>12</sup> For now we see in a mirror, indistinctly, but then face to face.

Now I know in part, but then I will understand as I am understood.

<sup>13</sup> Now lasting is faith, hope, **love**; these three; and greatest of these *is love*.

**14** Pursue **love**.

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<sup>30</sup> 13:1-14:1a ABA. The first section: the gifts are ineffective without love; the center: the qualities of love; the last: love is lasting while the gifts are temporary. It is closely connected to the adjoining chapters. Chapter 12 ends with references to prophets and tongues and a recommendation to strive for the “greater” gifts. The first section begins with tongues and prophecy, and the third section refers to prophecies and tongues, both putting prophecy closer to love, which is at the center. 14:1b resumes with prophecy and tongues and prefers prophecy. Together, they indicate that prophecy is a greater gift than tongues, but both are empty without love, and both are temporary, while “love never fails.” The Corinthians probably asked how to control prophecy and tongues in church. Paul answers those specifics in 14:26-40, but first he gives them chapters 12 and 13.



**7c. Strive that you may excel in spiritual gifts for building up the church<sup>31</sup>**

**Strive for the spiritual *gifts***, and even more that you may prophesy.

<sup>2</sup> For one who speaks in a tongue speaks not to people but to God,  
for no one understands, but in spirit he speaks mysteries.

<sup>3</sup> But one who prophesies speaks to people for upbuilding and encouragement and comfort.

<sup>4</sup> One who speaks in a tongue builds up himself,  
but one who prophesies builds up *the* church.

<sup>5</sup> I want you all to speak in tongues, and even more that you may prophesy.

Greater *is* one who prophesies than one who speaks in tongues unless he interprets so the church may be built up.

<sup>6</sup> Now, brothers, if I come to you speaking in tongues,  
what good will I do you

unless I speak to you either in revelation or in knowledge or in prophecy or teaching?

<sup>7</sup> Likewise, lifeless things that give a sound, whether flute or harp,  
if they do not give a difference in the sounds,  
how will it be known what is played on the flute or the harp?

<sup>8</sup> And if a trumpet gives an indistinct sound,  
who will get ready for battle?

<sup>9</sup> So also you, unless you give by the tongue a clear word,  
how will it be known what is spoken?

For you will be talking into air.

<sup>10</sup> Ever so many kinds of languages are in *the* world, and none without meaning.

<sup>11</sup> If then I do not know the meaning of the language,

I will be a foreigner to the speaker, and the speaker a foreigner to me.

<sup>12</sup> So also you, since you are zealous for spirits,  
for building up the church

strive that you may excel.

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<sup>31</sup> 14:1b-40 ABCBA. 1b-5, 6-12, 13-19, 20-25, 26-40. The A's prefer prophecy and permit tongues with interpretation. The B's give reasons and explanations why prophecy is more useful than tongues. C: if one speaks in tongues he should pray he may interpret. The first A can be viewed as the proposition, the next three sections as reasons, and the last section as the resume.

13 Therefore, one who speaks in a tongue should pray that he may interpret.

14 If I pray in a tongue, my spirit prays but my mind is unfruitful.

15 What then?

I will pray with the spirit, but I will pray also with the mind.

I will sing with the spirit, but I will sing also with the mind.

16 Otherwise, when you bless with *the* spirit,  
one who is in the place of the uninstructed,  
how will he say the “Amen” to your thanksgiving,  
since he does not know what you are saying?

17 For you may give thanks well, but the other is not built up.

18 I give thanks to God *that* I speak in tongues more than all of you,

19 but in church

I would rather say five words with my mind,  
so I may instruct others also,  
than ten thousand words in a tongue.

20 Brothers, do not be children

in thinking,

but in evil be infants

and in thinking

be adults.

21 In the law it is written:

“With other tongues and with lips of others will I speak to this people,  
and not even then will they listen to me,  
says *the* Lord.”

22 So the tongues are for a sign not to the believers  
but to the unbelievers,  
and prophecy  
not to the unbelievers  
but to the believers.

23 If then the whole church meets together and all speak in tongues,  
and *the* uninstructed or unbelievers come in,  
will they not say you are out of your minds?

24 But if all prophesy,

and an unbeliever or uninstructed comes in,

he is convicted by all,

he is called to account by all,

25 the secrets of his heart are opened,

and so falling down on *his* face he will worship God, saying,  
“Surely, God is among you.”

<sup>26</sup> What then, brothers? When you come together,  
each has a psalm, a teaching, a revelation, a tongue, *or* an interpretation.  
(Let all *things* be done for building up.)

<sup>27</sup> If in a tongue someone speaks, *let it be only* by two, or at the most three, and in turn,  
and let one interpret.

(<sup>28</sup> But if there is no interpreter,  
he must keep silent in church and speak to himself and to God.)

<sup>29</sup> Let two prophets or three speak,  
and let the others weigh *what is said*.

<sup>30</sup> If to another *something* is revealed who is sitting by, the first should be silent.

<sup>31</sup> For you can one by one all prophesy, so all may learn and all may be encouraged.

(<sup>32</sup> Indeed, spirits of prophets to prophets are subject,

<sup>33</sup> for not of disorder is God, but of peace.)

{As in all the churches of the holy *ones* <sup>34</sup> the women in the churches must keep silent.

For it is not permitted for them to speak. Rather, they must be subordinate,  
as also the law says.

<sup>35</sup> If they want to learn anything, let them ask their husbands at home.

For it is shameful for a woman to speak in church.

(<sup>36</sup> Did God's word go forth from you? Or did it come only to you?

<sup>37</sup> If anyone thinks he is a prophet or spiritual,  
he should recognize what I write to you  
that it is *the* Lord's command.

<sup>38</sup> If anyone does not acknowledge *this*, he is not acknowledged.))<sup>32</sup>

<sup>39</sup> So, brothers, be zealous to prophesy  
and do not forbid speaking in tongues.

(<sup>40</sup> All *things* should be done properly and orderly.)

## 8. The division caused by death, and the Anointed's resurrection<sup>33</sup>

<sup>32</sup> 14:33b-38 This does not relate to the exposition or control of spiritual gifts, the subject of chapters 12-14, and does not discuss the use of tongues and prophecy, the subject of 14:1b-40, and especially of 14:26-40 and its parallel, 14:1b-5. And 14:33b-35 is more restrictive and inconsistent with 11:5,13. So 14:33b-38 is an interruption. The author of 14:33b-38 appears to have tried, by location and content, to fit this into the ABBA structure for 14:26-40, making it ABCBA. All five sections conclude with a parenthetical comment on constructiveness or orderliness (14:36-38 in the new fourth section). The three central sections each contain a command about keeping silent in church (14:28,30,34). And the word "prophet" in 14:37 matches the word "prophets" in 14:29 and "prophesy" in 14:39. Some manuscripts place 14:34-35 after 14:40, probably because it was recognized to be an interruption. The table-pounding in 14:36-38 is more fitting for 14:33b-35 than for 14:26-33a. See notes on 1 Th 2:13-16; 1 Cor 11:4; 2 Cor 6:14-7:1; 1 Tim 2:11-12.

<sup>33</sup> 15:1-58 ABBA. The first section lists the witnesses to the resurrection of Anointed, the last tells of God's final victory over death when all his own will become participants in that resurrection. The resurrection of Anointed's followers is linked in the second with the resurrection of Anointed and God's power over death; in the third with new life, heavenly life, and spiritual life in God's creations.

8a. **Witnesses to the Anointed's resurrection**

**15** I declare to you, brothers, the good news that I preached to you, which also you received, in which also you continue,

2 through which also you are saved on the word I preached to you if you hold fast, unless in vain you believed.

3 For I handed on to you as of first importance, which also I received:

that Anointed **died** for our sins  
in accordance with the scriptures,  
4 and that he was **buried**,

and that he was **raised** the third day  
in accordance with the scriptures,  
5 and that he **appeared** to Cephas,<sup>34</sup>

**then** to the twelve.

6 **After that he appeared** to over five hundred brothers at once, most of whom are still alive, but some have fallen asleep.

7 **After that he appeared** to James,

**then** to all the apostles,

8 and last of all, as though to one born abnormally, he **appeared** also to me.

9 For I am the least of the apostles, not worthy to be called an apostle because I persecuted God's church.

10 But by God's grace

I am what I am,

and his grace to me has not been empty.

On the contrary, I have worked harder than all of them,

yet not I,

but God's grace with me.

11 Therefore, whether I or they, so we preach, and so you believed.

8b. **Resurrection linked with resurrection of Anointed and God's power over death**<sup>35</sup>

12 If Anointed is proclaimed that from *the* dead he has been raised, how do some among you say that there is no resurrection of *the* dead?

13 If there is no resurrection of *the* dead, neither has Anointed been raised.

14 If Anointed has not been raised, empty then *is* our message, empty also *is* your faith.

15 And we are found even *to be* false witnesses of God, because we testified against God that he raised the Anointed, whom he did not raise

if in fact *the* dead are not raised.

16 For if *the* dead are not raised, neither has Anointed been raised.

17 If Anointed has not been raised, useless *is* your faith, you are still in your sins.

18 Then also those who have fallen asleep in Anointed are lost.

19 If in this life, in Anointed we are hoping only, most pitiable of all are we.

<sup>34</sup> 15:5-8 Note the symmetrical pattern of appearances that pairs Paul with Peter.

<sup>35</sup> 15:12-34 ABCCBA. A's, whether Anointed has been raised. B's, if he has not. C's, God's power over death.

20 But now Anointed has been raised from *the* dead,  
*the* first of those who have fallen asleep.

21 For since through a man *came* death, also through a man *came* resurrection of  
*the* dead.

22 For as in Adam all die, so also in the Anointed all will be made alive,  
 23 but each in his own turn, first Anointed,  
 next those *who are* the Anointed's, at his coming.

24 Then the end,

when he hands over the kingdom to *his* God and Father,  
 when he has deposed every ruler and every authority and power.

25 For he must reign until "he has put all *his* enemies under his feet."

26 *The* last enemy to be destroyed *is* death,

27 for "he subjected all things under his feet."

When it says that "all things have been subjected,"

*it is* clear that it excepts the one

who subjected all things under him.

28 When all things are subjected under him,  
 then the son himself will be subjected under the one  
 who subjected all things under him,

so that God may be all in all.

29 Otherwise, what will they bring about who are baptized for the dead?

If *the* dead are not raised at all,

why are they baptized for them?

30 And why are we in danger every hour?

31 I die daily, by the pride in you that I have in Anointed Jesus our Lord!

32 If in a human way I fought wild beasts in Ephesus,

what good *is it* to me?

If *the* dead are not raised,

"Let us eat and drink, for tomorrow we die."

33 Do not be led astray:

"Bad company corrupts good morals."

34 Come to your senses justly and sin not,

for some are ignorant of God.

To your shame I say *this*.

**8c. Resurrection is linked with new, heavenly, and spiritual life in God's creations**

35 But someone will say, "How are the dead raised? In what kind of body do they appear?"

36 You fool, what you sow does not come to life unless it dies.

37 And what you sow,  
not the body that will be  
do you sow,

but naked grain, perhaps of wheat or of some other.

38 But God gives it a body as he has willed, and to each of the seeds its own body.

39 Not every flesh *is* the same flesh,  
but one of people, another flesh of cattle, another flesh of birds, another of fish.

40 *There are* both heavenly bodies and earthly bodies.

But the glory of the heavenly *is* one, and that of the earthly *is* another.

41 One glory *is* of *the* sun, and another glory of *the* moon, and another glory of stars.  
Indeed, star differs from star in glory.

42 So also the resurrection 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 strength.

44 It is sown a natural body, it is raised a spiritual body.

If there is a natural body, there is also a spiritual *one*.

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

46 But not first *was* the spiritual, but the natural, then the spiritual.

47 The first man *was* from earth, of dust; the second man, from heaven.

48 As the *one* of dust, so also those of dust, and as the *one* of heaven, so also those of heaven.

49 And as we have borne the image of the *one* of dust, let us<sup>36</sup> also bear the image of the *one* of heaven.

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<sup>36</sup> 15:49 "Let us bear" has much stronger textual support than the reading preferred by the NA27 Greek text, "we will bear." And it is consistent with 15:2,58. See Metzger's *A Textual Commentary on the Greek New Testament*, 1994.

### 8d. Participants in the Anointed's resurrection

<sup>50</sup> This I say, brothers:

flesh and blood cannot inherit God's kingdom,  
nor does corruption inherit incorruption.

<sup>51</sup> Listen! I tell you a mystery.

We will not all fall asleep,

but we will all be changed,

<sup>52</sup> in a moment, in a blink of an eye,  
at the last trumpet.

For *the* trumpet will sound,

and the dead will be raised incorruptible,

and we will be changed.

<sup>53</sup> For this corruptible must put on incorruption,  
and this mortal *must* put on immortality.

<sup>54</sup> And when this corruptible puts on incorruption,  
and this mortal puts on immortality,

then will take place the word that has been written:

“Swallowed has been Death by victory.

<sup>55</sup> Where, Death, *is* your victory?

Where, Death, *is* your sting?”

<sup>56</sup> The sting of Death *is* sin,

and the power of sin *is* the law.

<sup>57</sup> But to God *be* thanks who gives us the victory through our Lord Jesus Anointed!

<sup>58</sup> Therefore, brothers, my beloved, be steadfast, immovable,

overflowing in the Lord's work always,

knowing that your labor is not in vain in *the* Lord.

### Gift for Jerusalem, travel plans, and commendations<sup>37</sup>

#### The gift for Jerusalem<sup>38</sup>

**16** Now concerning the collection for the holy *ones*, as I directed the churches of Galatia, so you also should do.

<sup>2</sup> On the first day of the week each of you should put aside and save as each has prospered,  
lest when I come

at that time there need be collections.

<sup>3</sup> And when I am there

whoever you approve, with letters I will send them to take your gift to Jerusalem.

<sup>4</sup> And if it is fitting for me also to go, they will go with me.

<sup>37</sup> 16:1-18 ABA. Parallel with 1:4-9. The first and last sections are both forms of thanksgiving.

<sup>38</sup> 16:1-4 See Gal 2:10; 2 Cor 8:1-6; 9:1-2; and Rom 15:25-31.

**Paul's plans to come to them<sup>39</sup>**

<sup>5</sup> I will come to you when I have passed through Macedonia, for I do pass through Macedonia,  
<sup>6</sup> and perhaps I will remain with you  
 or even spend the winter,

so that you may send me on wherever I go.

<sup>7</sup> For I do not want to see you now in passing,

for I hope to stay some time with you if the Lord permits.

<sup>8</sup> I will stay in Ephesus until Pentecost, <sup>9</sup> for a door has opened to me great and fruitful, and *there are* many adversaries.

**Commendation of letter carriers, and summary of letter**

<sup>10</sup> When Timothy comes,  
 see that he is without fear in your company,  
 for he is doing the Lord's work as I also *am*.

<sup>11</sup> No one, then, should look down on him,  
 but send him on in peace that he may return to me,  
 for I am expecting him with the brothers.

<sup>12</sup> Now concerning brother Apollos,  
 I urged him strongly that he should come to you with the brothers,  
 but it was not at all *his* will that he come now.  
 He will come when he has opportunity.

<sup>13</sup> Watch.  
 Stand firm in the faith.  
 Be men.  
 Be strong.

<sup>14</sup> Let all you *do* be done in **love**.

<sup>15</sup> I appeal to you, brothers—you know the household of Stephanas,  
 that it is *the* first fruit of Achaia  
 and to *the* service of the holy *ones* they have devoted themselves—

<sup>16</sup> that you respect such and everyone who helps and labors.

<sup>17</sup> I am glad for the coming of Stephanas and Fortunatus and Achaicus,  
 because they have made up for your absence,

<sup>18</sup> for they refreshed my spirit and yours.

So give recognition to such as them.

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<sup>39</sup> 16:5-9 Paul evidently changed his mind about this when Timothy returned from delivering this letter, and made an unexpected trip by sea (250 miles) directly to Corinth. That turned out to be a "painful visit" (2 Cor 2:1; 12:14; 13:1-2), and he returned to Ephesus before taking the trip he describes here.



**Greetings and blessing<sup>40</sup>**

19 Greeting you are the churches of Asia.

Greeting you in *the* Lord greatly is Aquila and Prisca, with the church at their house.

20 Greeting you are all the brothers.

Greet one another with a holy kiss.

21 **THEGREETINGBMYOWNHANDPAUL** <sup>41</sup>

22 If anyone does not love the Lord, let him be cursed.

Our Lord, come!

23 The grace of the Lord Jesus *be* with you.

24 My love *be* with all of you in Anointed Jesus.

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<sup>40</sup> 16:19-24 The last of five divisions of this letter. Parallel with 1:1-3.

<sup>41</sup> 16:21 When Paul wrote, all letters were capitals, there was no punctuation as we know it, no chapter or verse markings, no spacing between words, sentences, or paragraphs.

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Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς  
<sup>2</sup> τῆ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὔσῃ ἐν Κορίνθῳ,  
 ἡγιασμένοις  
 ἐν Χριστῷ Ἰησοῦ,  
 κλητοῖς ἁγίοις,  
 σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ  
 τόπῳ, αὐτῶν καὶ ἡμῶν·  
<sup>3</sup> Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>4</sup> Εὐχαριστῶ τῷ θεῷ μου πάντοτε  
 περὶ ὑμῶν  
 ἐπὶ τῇ χάριτι τοῦ θεοῦ  
 τῆ δοθείσῃ ὑμῖν  
 ἐν Χριστῷ Ἰησοῦ,

<sup>5</sup> ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,  
<sup>6</sup> καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,  
<sup>7</sup> ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους τὴν  
 ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·  
<sup>8</sup> ὃς καὶ βεβαιώσει ὑμᾶς  
 ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ].

<sup>9</sup> πιστὸς ὁ θεός,  
 δι' οὗ ἐκλήθητε εἰς κοινωνίαῦ  
 τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

<sup>10</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα  
 τὸ αὐτὸ λέγητε πάντες  
 καὶ μὴ ἦ ἐν ὑμῖν σχίσματα,  
 ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

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

<sup>12</sup> λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει· ἐγὼ μὲν εἶμι Παύλου, ἐγὼ δὲ  
 Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

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

<sup>14</sup> εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα ὑμῶν ἐβάπτισα  
 εἰ μὴ Κρίσπον καὶ Γάϊον,  
<sup>15</sup> ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.  
<sup>16</sup> ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον,  
 λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

<sup>17</sup> οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι,  
οὐκ ἐν σοφίᾳ λόγου,  
ἵνα μὴ κενωθῇ ὁ σταυρὸς  
τοῦ Χριστοῦ.

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

<sup>19</sup> γέγραπται γάρ· ἀπολω  
τὴν σοφίαν τῶν σοφῶν  
καὶ τὴν σύνεσιν τῶν συνετῶν  
ἀθετήσω.

<sup>20</sup> ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου;  
οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

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

<sup>22</sup> ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν  
καὶ Ἕλληνες σοφίαν ζητοῦσιν,

<sup>23</sup> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,  
Ἰουδαίους μὲν σκάνδαλον,  
ἔθνεσιν δὲ μωρίαν,  
<sup>24</sup> αὐτοῖς δὲ τοῖς κλητοῖς,

Ἰουδαίοις τε  
καὶ Ἕλλησιν,  
Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·

<sup>25</sup> ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν  
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

<sup>26</sup> Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα,  
οὐ πολλοὶ δυνατοί,  
οὐ πολλοὶ εὐγενεῖς·

<sup>27</sup> ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τοὺς σοφούς,  
καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τὰ ἰσχυρά,

<sup>28</sup> καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ  
ὄντα, ἵνα τὰ ὄντα καταργήσῃ,

<sup>29</sup> ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

<sup>30</sup> ἐξ αὐτοῦ δὲ  
ὑμεῖς ἐστε  
ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία  
ἡμῖν

ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,

<sup>31</sup> ἵνα καθὼς γέγραπται· ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

- 2 Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.
- 2 οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον.
- 3 καὶ γὰρ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην πρὸς ὑμᾶς,
- 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖ[ς] σοφίας [λόγοις] ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,
- 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.
- 6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·
- 7 ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,
- 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.
- 9 ἀλλὰ καθὼς γέγραπται· ἃ ὀφθαλμοὶ οὐκ εἶδον καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.
- 10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.
- 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.
- 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·
- 13 ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.
- 14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστὶν καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.
- 15 ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.
- 16 τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

- 3** Καὶ γὰρ ἄδελφοί, οὐκ ἠδυνήθητε λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.  
<sup>2</sup> γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὕτω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,  
<sup>3</sup> ἔτι γὰρ σαρκικοί ἐστε.  
 ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;  
<sup>4</sup> ὅταν γὰρ λέγῃ τις· ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ· ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;  
<sup>5</sup> Τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστὶν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.  
<sup>6</sup> ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἠΐξανεν.  
<sup>7</sup> ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων ἀλλ' ὁ ἀυξάνων θεός.  
<sup>8</sup> ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον.  
<sup>9</sup> θεοῦ γὰρ ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἐστε.  
<sup>10</sup> Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.  
<sup>11</sup> θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός.  
<sup>12</sup> εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,  
<sup>13</sup> ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἢ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει.  
<sup>14</sup> εἴ τις τινος τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται.  
<sup>15</sup> εἴ τις τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.  
<sup>16</sup> Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;  
<sup>17</sup> εἴ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

- <sup>18</sup> Μηδεὶς ἑαυτὸν ἐξαπατάτω·  
εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ,  
μωρὸς γενέσθω, ἵνα γένηται σοφός.
- <sup>19</sup> ἢ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν.  
γέγραπται γάρ· ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·  
<sup>20</sup> καὶ πάλιν· κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι  
εἰσὶν μάταιοι.
- <sup>21</sup> ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις·  
πάντα γὰρ ὑμῶν ἐστίν,  
<sup>22</sup> εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος  
εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα·  
πάντα ὑμῶν,  
<sup>23</sup> ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

- 4** οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος  
ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.
- <sup>2</sup> ὥδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.  
<sup>3</sup> ἔμοι δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης  
ἡμέρας·  
ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω.  
<sup>4</sup> οὐδὲν γὰρ ἑμαυτῷ σύνοιδα,  
ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι,  
ὁ δὲ ἀνακρίνων με κύριός ἐστιν.
- <sup>5</sup> ὥστε μὴ πρὸ καιροῦ τι κρίνετε ἕως ἂν ἔλθῃ ὁ κύριος,  
ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτίους  
καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν·  
καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.
- <sup>6</sup> Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς,  
ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται,  
ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.  
<sup>7</sup> τίς γάρ σε διακρίνει;  
τί δὲ ἔχεις ὃ οὐκ ἔλαβες;  
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

<sup>8</sup> ἤδη κεκορεσμένοι ἐστέ,  
 ἤδη ἐπλουτήσατε,  
 χωρὶς ἡμῶν ἐβασιλεύσατε·  
 καὶ ὄφελόν γε ἐβασιλεύσατε,  
 ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.  
<sup>9</sup> δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν  
 ὡς ἐπιθανατίους,  
 ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

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

<sup>11</sup> ἄχρι τῆς ἄρτι ὥρας  
 καὶ πεινώμεν  
 καὶ διψῶμεν  
 καὶ γυμνιτεύομεν  
 καὶ κολαφιζόμεθα  
 καὶ ἀστατοῦμεν

<sup>12</sup> καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν·  
 λοιδορούμενοι εὐλογοῦμεν,  
 διωκόμενοι ἀνεχόμεθα,

<sup>13</sup> δυσφημούμενοι παρακαλοῦμεν·

ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα  
 ἕως ἄρτι.

<sup>14</sup> Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ[ν].

<sup>15</sup> εἰάν γὰρ μυρίους παιδαγωγοὺς ἔχητε  
 ἐν Χριστῷ  
 ἀλλ' οὐ πολλοὺς πατέρας·

ἐν γὰρ Χριστῷ Ἰησοῦ  
 διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

<sup>16</sup> Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

<sup>17</sup> Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον,  
 ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ,  
 ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ],  
 καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

<sup>18</sup> Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·

<sup>19</sup> ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς εἰάν ὁ κύριος θελήσῃ,  
 καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν·

<sup>20</sup> οὐ γὰρ ἐν λόγῳ ἢ βασιλείᾳ τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

<sup>21</sup> τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε πραύτητος;

**5** Ὅλως ἀκούεται ἐν ὑμῖν πορνεία,  
καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν,  
ὥστε γυναῖκά τινὰ τοῦ πατρὸς ἔχειν.

<sup>2</sup> καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον ἐπειθήσατε,  
ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;  
<sup>3</sup> ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρῶν δὲ τῷ πνεύματι,  
ἤδη κέκρικα  
ὡς παρῶν  
τὸν οὕτως τοῦτο κατεργασάμενον·

<sup>4</sup> ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ  
συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος  
σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,

<sup>5</sup> παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ  
εἰς ὄλεθρον  
τῆς σαρκός,  
ἵνα τὸ πνεῦμα

σωθῇ  
ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

<sup>6</sup> Οὐ καλὸν τὸ καύχημα ὑμῶν.

οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

<sup>7</sup> ἔκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι·  
καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη  
Χριστός.

<sup>8</sup> ὥστε ἐορτάζωμεν  
μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας  
ἀλλ' ἐν ἄζυμοῖς ἐιλικρινείας καὶ ἀληθείας.

<sup>9</sup> Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

<sup>10</sup> οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου  
ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις,  
ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεθεῖν.

<sup>11</sup> νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι εἰάν τις ἀδελφὸς ὀνομαζόμενος  
ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἄρπαξ,  
τῷ τοιούτῳ μηδὲ συνεσθίειν.

<sup>12</sup> τί γάρ μοι τοὺς ἕξω κρίνειν;  
οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

<sup>13</sup> τοὺς δὲ ἕξω ὁ θεὸς κρίνει.

ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.



6 Τολμᾶ τις ὑμῶν πράγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

<sup>2</sup> ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν;

καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

<sup>3</sup> οὐκ οἴδατε ὅτι ἀγγέλους κρινόμεν,

μήτι γε βιωτικά;

<sup>4</sup> βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε,

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

<sup>5</sup> πρὸς ἐντροπὴν ὑμῖν λέγω.

οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

<sup>6</sup> ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ ἀπίστων;

<sup>7</sup> Ἦδη μὲν [οὖν] ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν.

διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε;

διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

<sup>8</sup> ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

<sup>9</sup> Ἦ οὐκ οἴδατε

ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;

μὴ πλανᾶσθε·

οὔτε πόρνοι οὔτε εἰδωλόατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται <sup>10</sup>

οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες βασιλείαν

θεοῦ κληρονομήσουσιν.

<sup>11</sup> καὶ ταῦτά τινες ἦτε·

ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε

ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ

καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

<sup>12</sup> Πάντα μοι ἔξεστιν  
ἀλλ' οὐ πάντα συμφέρει·

πάντα μοι ἔξεστιν  
ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

<sup>13</sup> τὰ βρώματα τῆ κοιλίας καὶ ἡ κοιλία τοῖς βρώμασιν,  
ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει.

τὸ δὲ σῶμα οὐ τῆ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

<sup>14</sup> ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

<sup>15</sup> οὐκ οἴδατε ὅτι τὰ σῶματα ὑμῶν μέλη Χριστοῦ ἐστίν;  
ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;  
μὴ γένοιτο.

<sup>16</sup> [ἢ] οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἐν σώμα ἐστίν; ἔσονται γάρ,  
φησὶν, οἱ δύο εἰς σάρκα μίαν.

<sup>17</sup> ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμᾷ ἐστίν.

<sup>18</sup> Φεύγετε τὴν πορνείαν.

πᾶν ἀμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστίν·

ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει.

<sup>19</sup> ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστίν  
οὗ ἔχετε ἀπὸ θεοῦ,

καὶ οὐκ ἐστὲ ἑαυτῶν;

<sup>20</sup> ἠγοράσθητε γὰρ τιμῆς·

δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

7 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·

<sup>2</sup> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω  
καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχέτω.

<sup>3</sup> τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω,  
ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ.

<sup>4</sup> ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ,  
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή.

<sup>5</sup> μὴ ἀποστερεῖτε ἀλλήλους,  
εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν,  
ἵνα σχολάσητε τῇ προσευχῇ  
καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε,  
ἵνα μὴ πειράζη ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

<sup>6</sup> τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ' ἐπιταγὴν.

<sup>7</sup> θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν·  
ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ,  
ὁ μὲν οὕτως, ὁ δὲ οὕτως.

<sup>8</sup> Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔαν μείνωσιν ὡς  
καγώ·

<sup>9</sup> εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμῆσαι ἢ  
πυροῦσθαι.

<sup>10</sup> Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ  
ἀνδρὸς μὴ χωρισθῆναι,

<sup>11</sup> -ἔαν δὲ καὶ χωρισθῇ,  
μενέτω ἄγαμος  
ἢ τῷ ἀνδρὶ καταλλαγῆτω,-  
καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

<sup>12</sup> Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος·  
εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ  
ἀφιέτω αὐτήν·

<sup>13</sup> καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς,  
μὴ ἀφιέτω τὸν ἄνδρα.

<sup>14</sup> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ  
καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ·  
ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστιν.

<sup>15</sup> εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς  
ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις·

ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

<sup>16</sup> τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις;  
ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

<sup>17</sup> Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

<sup>18</sup> περιτετμημένος τις ἐκλήθη,  
μὴ ἐπισπάσθω·  
ἐν ἀκροβυστία κέκληταί τις,  
μὴ περιτεμνέσθω.

<sup>19</sup> ἡ περιτομή οὐδέν ἐστιν  
καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,  
ἀλλὰ τήρησις ἐντολῶν θεοῦ.

<sup>20</sup> ἕκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω.

<sup>21</sup> δοῦλος ἐκλήθη, μὴ σοι μελέτω·  
ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρήσαι.

<sup>22</sup> ὁ γὰρ ἐν κυρίῳ  
κληθεὶς δοῦλος  
ἀπελεύθερος  
κυρίου ἐστίν,  
ὁμοίως ὁ ἐλεύθερος  
κληθεὶς δοῦλός  
ἐστιν Χριστοῦ.

<sup>23</sup> τιμῆς ἡγοράσθητε·  
μὴ γίνεσθε δοῦλοι ἀνθρώπων.

<sup>24</sup> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

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

<sup>26</sup> Νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

<sup>27</sup> δέδεσαι γυναικί, μὴ ζῆτει λύσιν·

λέλυσαι ἀπὸ γυναικός, μὴ ζῆτει γυναῖκα.

<sup>28</sup> ἔὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες, καὶ ἔὰν γήμη ἢ παρθένος, οὐχ ἥμαρτεν· θλιψὶν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

<sup>29</sup> Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ᾧσιν <sup>30</sup>

καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες

καὶ οἱ χαίροντες ὡς μὴ χαίροντες

καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, <sup>31</sup>

καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι·

παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

<sup>32</sup> Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι.

ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· <sup>33</sup> ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί,

<sup>34</sup> καὶ μεμέρισται.

καὶ ἡ γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἀγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.

<sup>35</sup> τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

<sup>36</sup> Εἰ δὲ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἔὰν ἢ ὑπέρακμος καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἀμαρτάνει, γαμείτωσαν.

<sup>37</sup> ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

<sup>38</sup> ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ

καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.

<sup>39</sup> Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς·

ἔὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

<sup>40</sup> μακαριωτέρα δὲ ἐστὶν ἔὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν.

**8** Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκουσιν ἔχομεν.

ἢ γινώσκουσιν φυσιοῦ,

ἢ δὲ ἀγάπη οἰκοδομεῖ·

<sup>2</sup> εἴ τις δοκεῖ ἐγνωκέναι τι, οὕτω ἔγνω καθὼς δεῖ γινώσκειν·

<sup>3</sup> εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπὲρ αὐτοῦ.

<sup>4</sup> Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ  
καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.

<sup>5</sup> καὶ γὰρ εἶπερ εἰσὶν λεγόμενοι θεοὶ

εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς,

ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,

<sup>6</sup> ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν,  
καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

<sup>7</sup> Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινώσκουσι·

τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν,  
καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὐσα μολύνεται.

<sup>8</sup> βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ·

οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.

<sup>9</sup> βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

<sup>10</sup> ἐὰν γὰρ τις ἴδῃ σὲ τὸν ἔχοντα γινώσκουσιν ἐν εἰδωλείῳ κατακείμενον,  
οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν;

<sup>11</sup> ἀπόλλυται γὰρ

ὁ ἀσθενῶν

ἐν τῇ σῆ γνώσει,

ὁ ἀδελφὸς

δι' ὃν Χριστὸς ἀπέθανεν.

<sup>12</sup> οὕτως δὲ ἀμαρτάνοντες

εἰς τοὺς ἀδελφοὺς

καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν

εἰς Χριστὸν

ἀμαρτάνετε.

<sup>13</sup> διόπερ εἰ βρῶμα σκανδαλίζει

τὸν ἀδελφόν μου,

οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα,

ἵνα μὴ τὸν ἀδελφόν μου

σκανδαλίσω.

9 Οὐκ εἰμι ἐλεύθερος;

οὐκ εἰμι ἀπόστολος;

οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἐόρακα;

οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

<sup>2</sup> εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι·

ἢ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

<sup>3</sup> Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη. <sup>4</sup> μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;

<sup>5</sup> μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

<sup>6</sup> ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;

<sup>7</sup> Τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ;

τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει;

ἢ τίς ποιμαίνει ποιμνὴν καὶ ἐκ τοῦ γάλακτος τῆς ποιμνῆς οὐκ ἐσθίει;

<sup>8</sup> Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

<sup>9</sup> ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· οὐ κημώσεις βοῦν ἀλοῶντα.

μὴ τῶν βοῶν μέλει τῷ θεῷ

<sup>10</sup> ἢ δι' ἡμᾶς πάντως λέγει;

δι' ἡμᾶς γὰρ ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

<sup>11</sup> εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

<sup>12</sup> Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;

ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ τινα ἐγκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

<sup>13</sup> Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;

<sup>14</sup> οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

<sup>15</sup> Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων.

Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ-

τὸ καύχημά μου οὐδεὶς κενώσει.

<sup>16</sup> ἐὰν γὰρ εὐαγγελίζωμαι,

οὐκ ἔστιν μοι καύχημα·

ἀνάγκη γάρ μοι ἐπίκειται·

οὐαὶ γάρ μοι ἐστὶν

ἐὰν μὴ εὐαγγελίσωμαι.

<sup>17</sup> εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω·

εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι·

<sup>18</sup> τίς οὖν μού ἐστὶν ὁ μισθός;

ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον

εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

<sup>19</sup> Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

<sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·

τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον,

μὴ ὢν αὐτὸς ὑπὸ νόμον,

ἵνα τοὺς ὑπὸ νόμον κερδήσω·

<sup>21</sup> τοῖς ἀνόμοις ὡς ἄνομος,

μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ,

ἵνα κερδάνω τοὺς ἀνόμους·

<sup>22</sup> ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω·

τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

<sup>23</sup> πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

<sup>24</sup> Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον;

οὕτως τρέχετε ἵνα καταλάβητε.

<sup>25</sup> πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται,

ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν,

ἡμεῖς δὲ ἄφθαρτον.

<sup>26</sup> ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως,

οὕτως πυκτεύω ὡς οὐκ ἄερα δέρων·

<sup>27</sup> ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ,

μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.



- 10** Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν  
καὶ πάντες διὰ τῆς θαλάσσης διῆλθον  
<sup>2</sup> καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ  
<sup>3</sup> καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον  
<sup>4</sup> καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.  
<sup>5</sup> Ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.  
<sup>6</sup> Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,  
εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν.  
<sup>7</sup> μηδὲ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν, ὥσπερ γέγραπται· ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.  
<sup>8</sup> μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.  
<sup>9</sup> μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄψεων ἀπώλλυντο.  
<sup>10</sup> μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.  
<sup>11</sup> ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.  
<sup>12</sup> Ὡστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέση.  
<sup>13</sup> πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

<sup>14</sup> Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. <sup>15</sup> ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι.

<sup>16</sup> Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ;

τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν;

<sup>17</sup> ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμεν,

οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

<sup>18</sup> βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίουτες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

<sup>19</sup> Τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστὶν ἢ ὅτι εἰδωλόν τί ἐστὶν;

<sup>20</sup> ἀλλ' ὅτι ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν].

οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

<sup>21</sup> οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

<sup>22</sup> ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

<sup>23</sup> Πάντα ἕξεστιν ἀλλ' οὐ πάντα συμφέρει·

πάντα ἕξεστιν ἀλλ' οὐ πάντα οἰκοδομεῖ.

<sup>24</sup> μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου.

<sup>25</sup> Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

<sup>26</sup> τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

<sup>27</sup> εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

<sup>28</sup> ἐὰν δέ τις ὑμῖν εἴπῃ· τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· <sup>29</sup> συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου.

ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

<sup>30</sup> εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

<sup>31</sup> Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

<sup>32</sup> ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

<sup>33</sup> καθὼς καὶ ἐγὼ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.

**11** μιμηταί μου γίνεσθε καθὼς καὶ ἐγὼ Χριστοῦ.

<sup>2</sup> Ἐπαινώ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καί, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.

<sup>3</sup> Θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

<sup>4</sup> πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ.

<sup>5</sup> πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς·

ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

<sup>6</sup> εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω·

εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

<sup>7</sup> Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν εἰκῶν καὶ δόξα θεοῦ ὑπάρχων·

ἡ γυνὴ δὲ δόξα ἀνδρός ἐστὶν.

<sup>8</sup> οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς ἀλλὰ γυνὴ ἐξ ἀνδρός·

<sup>9</sup> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

<sup>10</sup> διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

<sup>11</sup> πλὴν οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

<sup>12</sup> ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

<sup>13</sup> Ἐν ὑμῖν αὐτοῖς κρίνατε· πρόπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

<sup>14</sup> οὐδὲ ἡ φύσις αὐτῆ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστὶν,

<sup>15</sup> γυνὴ δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστὶν;

ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὐτῇ].

<sup>16</sup> Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

<sup>17</sup> Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινώ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἦσσαν συνέρχεσθε.

<sup>18</sup> πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω.

<sup>19</sup> δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

<sup>20</sup> Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν·

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

<sup>22</sup> μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας;

τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινώ.

<sup>23</sup> Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,  
ὃ καὶ παρέδωκα ὑμῖν,  
ὅτι ὁ κύριος Ἰησοῦς  
ἐν τῇ νυκτὶ ἣ παρεδίδετο  
ἔλαβεν ἄρτον

<sup>24</sup> καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν·  
τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·  
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

<sup>25</sup> ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων·  
τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·  
τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

<sup>26</sup> ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε,  
τὸν θάνατον τοῦ κυρίου καταγγέλλετε  
ἄχρι οὗ ἔλθῃ.

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

<sup>28</sup> δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ  
ποτηρίου πινέτω·

<sup>29</sup> ὃ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ  
ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

<sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί.

<sup>31</sup> εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

<sup>32</sup> κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου  
παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

<sup>33</sup> Ὡστε, ἀδελφοί μου,  
συνερχόμενοι  
εἰς τὸ φαγεῖν  
ἀλλήλους ἐκδέχεσθε.

<sup>34</sup> εἴ τις πεινᾷ,

ἐν οἴκῳ ἐσθιέτω,

ἵνα μὴ εἰς κρίμα

συνέρχησθε.

τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

**12** Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,  
οὐ θέλω ὑμᾶς ἀγνοεῖν.

<sup>2</sup> Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.

<sup>3</sup> διὸ γνωρίζω ὑμῖν

ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν

λέγει· Ἀνάθεμα Ἰησοῦς,

καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς,

εἰ μὴ ἐν πνεύματι ἀγίῳ.

<sup>4</sup> Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα·

<sup>5</sup> καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος·

<sup>6</sup> καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν  
πᾶσιν.

<sup>7</sup> ἑκάστῳ δὲ

δίδοται ἢ φανέρωσις τοῦ πνεύματος

πρὸς τὸ συμφέρον.

<sup>8</sup> ὧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας,

ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

<sup>9</sup> ἑτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι,

ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,

<sup>10</sup> ἄλλῳ δὲ ἐνεργήματα δυνάμεων,

ἄλλῳ [δὲ] προφητεία,

ἄλλῳ [δὲ] διακρίσεις πνευμάτων,

ἑτέρῳ γένη γλωσσῶν,

ἄλλῳ δὲ ἐρμηνεῖα γλωσσῶν·

<sup>11</sup> πάντα δὲ ταῦτα

ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα

διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

<sup>12</sup> Καθάπερ γὰρ τὸ σῶμα

ἐν ἐστίν

καὶ μέλη πολλὰ ἔχει,

πάντα δὲ τὰ μέλη

τοῦ σώματος

πολλὰ ὄντα

ἐν ἐστίν σῶμα,

οὕτως καὶ ὁ Χριστός·

<sup>13</sup> καὶ γὰρ ἐν ἐνὶ πνεύματι

ἡμεῖς πάντες

εἰς ἐν σῶμα ἐβαπτίσθημεν,

εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δοῦλοι εἴτε ἐλεύθεροι,

καὶ πάντες

ἐν πνεῦμα

ἐποτίσθημεν.

<sup>14</sup> Καὶ γὰρ τὸ σῶμα  
οὐκ ἔστιν ἓν μέλος  
ἀλλὰ πολλά.

<sup>15</sup> ἂν εἶπη ὁ πούς· ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ σώματος, οὐ  
παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

<sup>16</sup> καὶ ἂν εἶπη τὸ οὖς· ὅτι οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι ἐκ τοῦ  
σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

<sup>17</sup> εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή;  
εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;

<sup>18</sup> νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη,  
ἓν ἕκαστον  
αὐτῶν  
ἐν τῷ σώματι  
καθὼς ἠθέλησεν.

<sup>19</sup> εἰ δὲ ἦν τὰ πάντα  
ἓν μέλος,  
ποῦ τὸ σῶμα;

<sup>20</sup> νῦν δὲ πολλὰ μὲν μέλη,  
ἓν δὲ σῶμα.

<sup>21</sup> οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· χρεῖαν σου οὐκ ἔχω,  
ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν· χρεῖαν ὑμῶν οὐκ ἔχω·

<sup>22</sup> ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα  
ὑπάρχειν ἀναγκαῖά ἐστιν,

<sup>23</sup> καὶ ἂν δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος τούτοις τιμὴν  
περισσότεραν περιτίθεμεν,

καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσότεραν ἔχει, <sup>24</sup> τὰ δὲ  
εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει.

ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα

τῷ ὑστερουμένῳ περισσότεραν δοῦς τιμὴν,

<sup>25</sup> ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι

ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.

<sup>26</sup> καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη·  
εἴτε δοξάζεται [ἓν] μέλος, συγχαίρει πάντα τὰ μέλη.

<sup>27</sup> ὑμεῖς δέ ἐστε σῶμα Χριστοῦ

καὶ μέλη ἐκ μέρους.

<sup>28</sup> Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ

πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα  
χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

<sup>29</sup> μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες  
δυνάμεις; <sup>30</sup> μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ  
πάντες διερμηνεύουσιν;

<sup>31</sup> ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

**13** Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,  
ἀγάπην δὲ μὴ ἔχω,  
γέγονα χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον.

<sup>2</sup> καὶ ἐὰν ἔχω προφητεῖαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ  
ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι,  
ἀγάπην δὲ μὴ ἔχω,  
οὐθέν εἰμι.

<sup>3</sup> κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχῆσωμαι,  
ἀγάπην δὲ μὴ ἔχω,  
οὐδὲν ὠφελοῦμαι.

<sup>4</sup> Ἡ ἀγάπη  
μακροθυμεῖ,  
χρηστεύεται  
ἢ ἀγάπη,  
οὐ ζηλοῖ, [ἡ ἀγάπη]  
οὐ περπερεύεται,  
οὐ φυσιοῦται,  
<sup>5</sup> οὐκ ἀσχημονεῖ,  
οὐ ζητεῖ τὰ ἑαυτῆς,  
οὐ παροξύνεται,  
οὐ λογίζεται τὸ κακόν,  
<sup>6</sup> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ,  
συγχαίρει δὲ τῇ ἀληθείᾳ·

<sup>7</sup> πάντα στέγει,  
πάντα πιστεύει,  
πάντα ἐλπίζει,  
πάντα ὑπομένει.

<sup>8</sup> Ἡ ἀγάπη οὐδέποτε πίπτει·  
εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις,  
καταργηθήσεται.

<sup>9</sup> ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· <sup>10</sup> ὅταν δὲ ἔλθῃ τὸ  
τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

<sup>11</sup> ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς  
νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.

<sup>12</sup> βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς  
πρόσωπον·

ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

<sup>13</sup> Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

**14** Διώκετε τὴν ἀγάπην,

ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

<sup>2</sup> ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ·  
οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

<sup>3</sup> ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

<sup>4</sup> ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ·

ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

<sup>5</sup> θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε·

μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

<sup>6</sup> Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν,

τί ὑμᾶς ὠφελήσω

ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ [ἐν] διδαχῇ;

<sup>7</sup> ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα,

ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ,

πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

<sup>8</sup> καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ,

τίς παρασκευάζεται εἰς πόλεμον;

<sup>9</sup> οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε,

πῶς γνωσθήσεται τὸ λαλούμενον;

ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

<sup>10</sup> τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν ἄφωνον·

<sup>11</sup> ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς,

ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

<sup>12</sup> οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων,

πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας

ζητεῖτε ἵνα περισσεύητε.



- <sup>13</sup> Διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ.  
<sup>14</sup> ἔὰν [γὰρ] προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.  
<sup>15</sup> τί οὖν ἐστιν;  
 προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί·  
 ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοί.  
<sup>16</sup> ἐπεὶ ἔὰν εὐλογῆς [ἐν] πνεύματι,  
 ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου  
 πῶς ἐρεῖ τὸ ἀμήν ἐπὶ τῇ σῆ εὐχαριστίᾳ;  
 ἐπειδὴ τί λέγεις οὐκ οἶδεν·  
<sup>17</sup> σὺ μὲν γὰρ καλῶς εὐχαριστεῖς ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.  
<sup>18</sup> Εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·  
<sup>19</sup> ἀλλὰ ἐν ἐκκλησίᾳ  
 θέλω πέντε λόγους τῷ νοί μου λαλῆσαι,  
 ἵνα καὶ ἄλλους κατηγήσω,  
 ἢ μυρίους λόγους ἐν γλώσση.
- <sup>20</sup> Ἀδελφοί, μὴ παιδία γίνεσθε  
 ταῖς φρεσὶν  
 ἀλλὰ τῇ κακίᾳ νηπιάζετε,  
 ταῖς δὲ φρεσὶν  
 τέλειοι γίνεσθε.
- <sup>21</sup> ἐν τῷ νόμῳ γέγραπται  
 ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἐτέρων λαλήσω τῷ λαῷ τούτῳ  
 καὶ οὐδ' οὕτως εἰσακούσονται μου,  
 λέγει κύριος.
- <sup>22</sup> ὥστε αἱ γλώσσαι εἰς σημείον εἰσιν οὐ τοῖς πιστεύουσιν  
 ἀλλὰ τοῖς ἀπίστοις,  
 ἢ δὲ προφητεία  
 οὐ τοῖς ἀπίστοις  
 ἀλλὰ τοῖς πιστεύουσιν.
- <sup>23</sup> Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις,  
 εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι,  
 οὐκ ἐροῦσιν ὅτι μαίνεσθε;
- <sup>24</sup> ἔὰν δὲ πάντες προφητεύωσιν,  
 εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης,  
 ἐλέγχεται ὑπὸ πάντων,  
 ἀνακρίνεται ὑπὸ πάντων,  
<sup>25</sup> τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται,  
 καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ ἀπαγγέλλων  
 ὅτι ὄντως ὁ θεὸς ἐν ὑμῖν ἐστιν.

- <sup>26</sup> Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε,  
ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν ἔχει·  
πάντα πρὸς οἰκοδομὴν γινέσθω.
- <sup>27</sup> εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος,  
καὶ εἰς διερμηνευέτω·  
<sup>28</sup> ἐὰν δὲ μὴ ἦ διερμηνευτής,  
σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.
- <sup>29</sup> προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν  
καὶ οἱ ἄλλοι διακρινέτωσαν·  
<sup>30</sup> ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθήμενῳ, ὁ πρῶτος σιγάτω.  
<sup>31</sup> δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ  
πάντες παρακαλῶνται.  
<sup>32</sup> καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,  
<sup>33</sup> οὐ γὰρ ἐστίν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
- Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων <sup>34</sup> αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν·  
οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασέσθωσαν,  
καθὼς καὶ ὁ νόμος λέγει.  
<sup>35</sup> εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν·  
αἰσχρὸν γὰρ ἐστίν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.
- <sup>36</sup> ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;  
<sup>37</sup> εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός,  
ἐπιγινωσκέτω ἃ γράφω ὑμῖν  
ὅτι κυρίου ἐστὶν ἐντολή·  
<sup>38</sup> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.
- <sup>39</sup> Ὡστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν  
καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·  
<sup>40</sup> πάντα δὲ εὐσημόνως καὶ κατὰ τάξιν γινέσθω.

**15** Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,

<sup>2</sup> δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν

εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.

<sup>3</sup> παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον,

ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν

κατὰ τὰς γραφὰς

<sup>4</sup> καὶ ὅτι ἐτάφη

καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ

κατὰ τὰς γραφὰς

<sup>5</sup> καὶ ὅτι ὤφθη Κηφᾶ

εἶτα τοῖς δώδεκα·

<sup>6</sup> ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·

<sup>7</sup> ἔπειτα ὤφθη Ἰακώβῳ

εἶτα τοῖς ἀποστόλοις πᾶσιν·

<sup>8</sup> ἔσχατον δὲ πάντων ὡσπερὶ τῷ ἐκτρώματι ὤφθη κἀμοί.

<sup>9</sup> Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·

<sup>10</sup> χάριτι δὲ θεοῦ

εἰμι ὃ εἰμι,

καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη,

ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα,

οὐκ ἐγὼ δὲ

ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί.

<sup>11</sup> εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

<sup>12</sup> Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται,

πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

<sup>13</sup> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν,

οὐδὲ Χριστὸς ἐγήγερται·

<sup>14</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν·

<sup>15</sup> εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν,

ὃν οὐκ ἤγειρεν

εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

<sup>16</sup> εἰ γὰρ νεκροὶ οὐκ ἐγείρονται,

οὐδὲ Χριστὸς ἐγήγερται·

<sup>17</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν,

<sup>18</sup> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.

<sup>19</sup> εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

<sup>20</sup> Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν  
ἀπαρχὴ τῶν κεκοιμημένων.

<sup>21</sup> ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις  
νεκρῶν.

<sup>22</sup> ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ  
Χριστῷ πάντες ζωοποιηθήσονται.

<sup>23</sup> Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός,  
ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ,

<sup>24</sup> εἶτα τὸ τέλος,

ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί,

ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.

<sup>25</sup> δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῆ πάντας τοὺς ἐχθροὺς  
ὑπὸ τοὺς πόδας αὐτοῦ.

<sup>26</sup> Ἐσχατος ἐχθρὸς καταργεῖται ὁ θάνατος·

<sup>27</sup> πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

ὅταν δὲ εἶπῃ ὅτι πάντα ὑποτέτακται,

δηλὸν ὅτι ἐκτὸς τοῦ

ὑποτάξαντος αὐτῷ τὰ πάντα.

<sup>28</sup> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα,

τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ

ὑποτάξαντι αὐτῷ τὰ πάντα,

ἵνα ἡ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν.

<sup>29</sup> Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;

εἰ ὅλως νεκροὶ οὐκ ἐγείρονται,

τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

<sup>30</sup> Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

<sup>31</sup> καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, [ἀδελφοί,] ἦν  
ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

<sup>32</sup> εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ,

τί μοι τὸ ὄφελος;

εἰ νεκροὶ οὐκ ἐγείρονται,

φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.

<sup>33</sup> μὴ πλανᾶσθε·

φθείρουσιν ἡθῆ χρηστὰ ὁμιλίας κακαί.

<sup>34</sup> ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε,

ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν,

πρὸς ἐντροπὴν ὑμῶν λαλῶ.

<sup>35</sup> Ἀλλὰ ἐρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

<sup>36</sup> ἄφρων, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ·

<sup>37</sup> καὶ ὃ σπείρεις,

οὐ τὸ σῶμα τὸ γενησόμενον

σπείρεις

ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν·

<sup>38</sup> ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.

<sup>39</sup> Οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ

ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.

<sup>40</sup> καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια·

ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.

<sup>41</sup> ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων·

ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

<sup>42</sup> οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν.

σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

<sup>43</sup> σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·

σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

<sup>44</sup> σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.

Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

<sup>45</sup> οὕτως καὶ γέγραπται· ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν.

<sup>46</sup> ἀλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

<sup>47</sup> ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

<sup>48</sup> οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

<sup>49</sup> καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ.

<sup>50</sup> Τοῦτο δέ φημι, ἀδελφοί,  
ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται  
οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

<sup>51</sup> Ἴδου μυστήριον ὑμῖν λέγω·

πάντες οὐ κοιμηθησόμεθα,

πάντες δὲ ἀλλαγησόμεθα,

<sup>52</sup> ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ,

ἐν τῇ ἐσχάτῃ σάλπιγγι·

σαλπίζει γὰρ

καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι

καὶ ἡμεῖς ἀλλαγησόμεθα.

<sup>53</sup> Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν

καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

<sup>54</sup> ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν

καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν,

τότε γενήσεται ὁ λόγος ὁ γεγραμμένος·

κατεπόθη ὁ θάνατος εἰς νίκος.

<sup>55</sup> ποῦ σου, θάνατε, τὸ νίκος;

ποῦ σου, θάνατε, τὸ κέντρον;

<sup>56</sup> τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία,

ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

<sup>57</sup> τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

<sup>58</sup> Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι,

περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,

εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

**16** Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἀγίους ὡσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας,  
οὕτως καὶ ὑμεῖς ποιήσατε.

<sup>2</sup> κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐδοῶται,  
ἵνα μὴ ὅταν ἔλθω

τότε λογεῖται γίνωνται.

<sup>3</sup> ὅταν δὲ παραγένωμαι,

οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς  
Ἱερουσαλήμ·

<sup>4</sup> ἐὰν δὲ ἄξιον ᾖ τοῦ κάμει πορεύεσθαι, σὺν ἐμοὶ πορεύονται.

<sup>5</sup> Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι,  
<sup>6</sup> πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ  
 ἢ καὶ παραχειμάσω,  
 ἵνα ὑμεῖς με προπέμψητε οὐ ἂν πορεύωμαι.  
<sup>7</sup> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν,  
 ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς ἂν ὁ κύριος ἐπιτρέψῃ.  
<sup>8</sup> ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· <sup>9</sup> θύρα γὰρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής,  
 καὶ ἀντικείμενοι πολλοί.

<sup>10</sup> Ἐὰν δὲ ἔλθῃ Τιμόθεος,  
 βλέπετε, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς·  
 τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς κἀγώ·  
<sup>11</sup> μή τις οὖν αὐτὸν ἐξουθενήσῃ.  
 προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με·  
 ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

<sup>12</sup> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ,  
 πολλὰ παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·  
 καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ·  
 ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

<sup>13</sup> Γρηγορεῖτε,  
 στήκετε ἐν τῇ πίστει,  
 ἀνδρίζεσθε,  
 κραταιοῦσθε.

<sup>14</sup> πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

<sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ,  
 ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας  
 καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·

<sup>16</sup> ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

<sup>17</sup> χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ,  
 ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν·

<sup>18</sup> ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.

ἐπιγινώσκετε οὖν τοὺς τοιούτους.

<sup>19</sup> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.

ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

<sup>20</sup> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

<sup>21</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

<sup>22</sup> εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.

μαράνα θά.

<sup>23</sup> ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

<sup>24</sup> ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.