Introduction to 1 Corinthians

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

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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.
1 Corinthians

Address and blessing¹

1 Paul, called to be an apostle of Anointed Jesus by God’s will, and brother Sosthenes,

2 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:

3 Grace to you and peace from God our Father and the Lord Jesus Anointed.

Thanksgiving²

4 I give thanks to my God always
    concerning you,
    for God’s grace
    given to you

in Anointed Jesus,

5 that in every way, you have been enriched in him, in all speech and all knowledge,

6 as the testimony of the Anointed was confirmed among you,

7 so you are not lacking in any gift as you wait for the revealing of our Lord Jesus Anointed.

8 He also will confirm you until the end, blameless, on the Day of our Lord Jesus.

9 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 Corinth³

1. Divisions caused by rivalries, and the Anointed’s crucifixion⁴

1a. Were you baptized in Paul’s name?

10 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.

11 For it was made clear to me about you, my brothers, by Chloe’s people, that there are

rivalries among you.

12 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.”

13 Is the Anointed divided? Was Paul crucified for you? Or in Paul’s name were you baptized?

14 I give thanks that I baptized none of you

except Crispus and Gaius,

15 so that no one may say that you were baptized in my name.

16 I also baptized the household of Stephanas.⁵

Beyond that I do not know whether I baptized any other.

¹ 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.
² 1:4-9 ABA. The second of five divisions of this letter. Parallel with 16:1-18.
³ 1:10-15:58 ABCDDCBA. The central of five divisions of this letter.
⁴ 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.
⁵ 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?  

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. 

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

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

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? 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. 

For Jews ask for signs, and Greeks seek for wisdom. But we preach Anointed crucified, to Jews a stumbling block, and to Gentiles foolishness, but to those who are called, both Jews and Greeks, Anointed, God’s power and God’s wisdom. 

For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength. 

Consider your calling, brothers, that not many were wise according to flesh, not many powerful, not many of noble birth. But the foolish of the world God chose, to shame the wise, and the weak of the world God chose, to shame the strong, and the lowborn of the world and the disdained God chose, those that are nothing, to reduce to nothing those that are something, that no flesh may boast before God. By him, you are in Anointed Jesus, who was made wisdom for us for us by God, and justfulness and holiness and deliverance, so that, as it is written: “Let the one who boasts, boast in the Lord.”
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.  
2 I aimed not to know anything among you except Jesus Anointed and him crucified.

3 And I in weakness and in fear and in much trembling came to you.

4 And my speech and my message were not with persuasiveness of wisdom, but in demonstration of spirit and power,

5 so your faithfulness should not depend on human wisdom, but on God’s power.

6 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.

7 Rather, we speak God’s wisdom, in mystery, the hidden, which God predestined before the ages for our glory,

8 which none of the rulers of this age knew, for if they had known, they would not have crucified the Lord of glory.

9 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,”

10 to us God has revealed by the spirit.

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

11 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.

12 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.

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

14 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.

15 The spiritual person judges all things, and is judged by no one.

16 For “Who has known the Lord’s mind? Who will advise him?”

But we have Anointed’s mind.
1c. Is the Anointed divided?

3 And I, brothers, I could not talk to you as spiritual, but as fleshly, as infants in Anointed.
2 Milk I fed you, not solid food, because you were not yet able, even now you are still not able, for you are still fleshly.

While jealousy and rivalry are among you, aren’t you fleshly and behaving humanly?
4 For when someone says, “I am Paul’s,” and another, “I am Apollos’s,” aren’t you human?

5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord assigned to each.
6 I planted, Apollos watered, but God caused the growth.
7 So neither the one who plants is anything nor the one who waters, but God who causes the growth.
8 The one who plants and the one who waters are one, and each his own pay will receive according to his own work.

9 We are God’s fellow workers; God’s field, God’s building, are you.

10 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.
11 For no one can lay another foundation than is laid, who is Jesus Anointed.

12 If someone builds on the foundation, with gold, silver, precious stones, wood, hay, straw, 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:
13 If someone’s work endures, that he has built, he will receive pay.
15 If someone’s work is burned up he will suffer loss, but he himself will be saved, yet so as by fire.

16 Don’t you know that you are God’s temple, and God’s spirit dwells among you?
17 If someone destroys God’s temple, God will destroy him, for God’s temple is holy, which you are.

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1 Corinthians

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,
   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.

   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.

10 To this hour
    we are hungry,
    and thirsty,
    and dressed in rags,
    and beaten,
    and homeless.
11 And we labor hard, working with our own hands.
    When cursed we bless.
    When persecuted we endure.
12 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**

   **2a. Incest! Clean out the old leaven to celebrate our Passover**

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.

2 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.

3 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—

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

5 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.

6 Not good is your boast.

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

7 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.

8 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.

9 I wrote you in my letter not to associate with the sexually immoral,

10 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.

11 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.

12 For what is it to me to judge those outside? Are you not to judge those inside?

13 God judges those outside.

“Put out the evil one from among yourselves.”

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10 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.

11 5:1-13 ABBA, using the Anointed’s crucifixion, our Passover, as the basis for this discussion of incest.

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Do you dare go to law against a brother, and that before unbelievers?\footnote{6:1-11 ABBA. A’s: you are capable, B’s: why have lawsuits against brothers or before the unjust?}

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?

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?

Do you not know that we will judge angels?

Then why not ordinary matters?

If then you have lawsuits for ordinary matters, do you select as judges those of no standing in the church?

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?

But brother goes to law against brother, and that before unbelievers?

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?

But you wrong and defraud, and that to brothers!

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 nor thieves nor greedy nor drunkards nor slanderers nor robbers will inherit God’s kingdom.

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

12 “Everything for me is lawful,” but not everything is beneficial. “Everything for me is lawful,” but I will not be dominated by any.

13 “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.

14 God both raised the Lord and will raise us through his power.

15 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!

16 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.”

17 But one who is united with the Lord is one spirit with him.

18 Flee sexual immorality. “Every sin that a person does is outside the body.” But the immoral person against his own body sins.

19 Or do you not know that your body is a temple of the holy spirit among you, which you have from God, and you are not your own?

20 For you were bought at a price. Glorify God then in your body.

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

14 6:19-20 In these verses, “you” and “your” are plural, “temple” is singular. See note on 3:16.

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3. Responsibilities of marriage, circumcision, and slavery

3a. Marriage to a believer or an unbeliever

7 Now concerning what you wrote: “It is good for a man not to touch a woman.”
2 But because of sexual immoralties, every husband should hold his own wife, and every wife should hold her own husband.
3 To his wife the husband should give what is due, and likewise the wife to her husband.
4 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.
5 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.
6 I say this by way of concession, not of command.
7 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.
8 I say to the unmarried and to the widows, it is good for them if they stay as I am.
9 But if they are not self-controlled, they should marry, for it is better to marry than to burn.
10 But to the married I command (not I but the Lord): A wife should not separate from her husband,
11 but if she does separate, she must remain unmarried or be reconciled to her husband, and a husband should not divorce his wife.

12 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.
13 And if any wife has a husband, an unbeliever, and he is willing to live with her, she should not divorce her husband.
14 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.
15 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.
16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

15 7:1-40 ABA. Parallel with 10:1-11:34 on responsibilities of community relationships.
16 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.
17 7:10 Mark 10:11-12; Mat 5:32; 19:9; Luke 16:18.
3b. Circumcision and slavery\textsuperscript{18}

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 \textit{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 \textit{the} Lord was called \textit{while} a slave, a freedman of \textit{the} Lord is.
   Likewise one who \textit{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.

\textsuperscript{18} 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

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.

Accordingly I think this is fitting because of the present necessity, that it is good for a man to remain as he is.

Are you bound to a wife? Do not seek to be free.
Are you free from a wife? Do not seek a wife.

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.

I say this, brothers, the time is shortened; from now on, those who have wives should be as though not having, and those who weep as though not weeping, and those who rejoice as though not rejoicing, and those who buy as though not owning, and those who deal with the world as though not dealing, for the manner of this world is passing away.

I want you to be free of anxiety.

The unmarried man is anxious for the Lord’s things, how he may please the Lord. But the married man is anxious for the world’s things, how he may please his wife, 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.

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.

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.

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.

So both he who marries his virgin does well, and he who does not marry will do better.

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.

But she is happier if she stays as she is, in my opinion, and I think I also have God’s spirit.
4. Do not let your liberty become a stumbling block to the weak

8 Now concerning food offered to idols, we know that “we all have knowledge.” Knowledge puffs up, but love builds up.

2 If someone thinks he knows something, he does not yet know as he should know.

3 But if someone loves God, this one is known by him.

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

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

6 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.

7 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.

8 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.

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

10 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?

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

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

13 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.

5. Paul gives up his rights so he may be a partner of the good news to win over the more

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

3 My answer to those who question me is this: 4 Do we not have a right to eat and drink?
   Do we not have a right to take along a sister, a wife, like the other apostles and the Lord’s brothers and Cephas?
   Or do only I and Barnabas not have a right not to work?
   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?

8 Is it by human authority I am saying these things? Or does not also the law command these things?
   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?
   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.”

11 If we have sown spiritual things among you, is it much if we reap your material things?
12 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.
13 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?
14 So also the Lord commanded those who preach the good news to live from the good news.

15 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!

16 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!
   If I do this willingly, I have a reward, but if unwillingly, I have been entrusted a responsibility.

18 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.

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21 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.
Being free from everyone, to everyone I have enslaved myself, that I may win over the more.

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;

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.

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.

All these I do for the sake of the good news, that I may be a partner of it.

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.

Every athlete exercises self-control over all things,
they, a perishable crown to receive,
but we, an imperishable.

So I do not run aimlessly;
I do not box as beating air.

But I beat my body and enslave it,
so that after preaching to others, I myself may not somehow be disqualified.
Responsibilities of community relationships

I do not want you to be unaware, brothers, that our fathers all were under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink, drinking from a spiritual following rock, and the rock was the Anointed.

But not with most of them was God pleased, for “they were struck down in the wilderness.”

These became examples for us: that we may not desire evil as they desired. 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.” And let us not indulge in sexual immorality as some of them did, and twenty three thousand fell in one day. And let us not test the Anointed as some of them did and were killed by snakes. And do not grumble as some of them did and were killed by the destroyer.

These as an example happened to them and were written for instruction for us, on whom the ends of the ages have come.

Therefore one who thinks he stands should beware not to fall.

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.

---

23 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.

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

Therefore, my beloved, flee from idolatry. I speak as to the sensible, judge for yourselves what I say.

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?

Because one loaf, one body are we the many, for we all share from the one loaf.

Consider Israel according to flesh. Are not those who eat the offerings sharers in the altar?

So what am I saying? That food offered to idols is anything, or that an idol is anything?

Rather, that what they sacrifice is “to demons and not to God,” and I do not want you to be sharers with demons.

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.

Or are we provoking the Lord to jealousy? Are we stronger than he?

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

“Everything is lawful,” but not everything is beneficial.

“Everything is lawful,” but not everything builds up.

Do not seek your own benefit, but that of the other.

Eat whatever is sold in the meat market, in no way questioning for the sake of conscience.

For “the Lord’s is the earth and its fullness.”

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.

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— conscience, I say, not your own, but of the other.

Why is my freedom determined by another’s conscience?

If I in gratitude partake, why am I criticized for that for which I give thanks?

Because, whether you eat, or drink, or whatever you do, you must do all to God’s glory.

Be without offense to Jews and to Greeks and to God’s church,

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.

Be followers of me as I also am of Anointed.

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6d. **Relationships and authority in worship**

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

3 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.

4 Every man who prays or prophesies having something hanging down from his head disgraces his head. For it is one and the same as if she were shaved.

5 And every woman who prays or prophesies with uncovered head disgraces her head. 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.

6 For a man is not obligated to cover his head, being God’s image and glory.

7 For man is not from woman but woman from man, nor was man created for the woman but woman for the man.

8 For this reason the woman is obligated to have a sign of authority on her head for the sake of the angels.

9 However neither is woman independent of man nor man independent of woman in the Lord.

10 For as the woman is from the man, so also is the man born through the woman, but all things are from God.

11 Judge for yourselves, is it fitting for a woman uncovered to pray to God? Does not nature itself teach you that if a man wears long hair it is a dishonor to him? But if a woman wears long hair it is her glory? For her long hair has been given for a covering.

12 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**

17 In this instruction I do not commend you, because not for the better but for the worse you come together.

18 First of all, when you come together in church, I hear there are divisions among you and in some part I believe it. For there must be dissensions among you so the genuine may be known among you.

19 When you come together, therefore, it is not to eat the Lord’s supper. For each has his own supper first in the eating, and one is hungry and another drunk.

20 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.

---

24 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.

25 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

30 eats and drinks without discerning the body.

31 Because of this many among you are weak and sick and some are falling asleep.
32 If we discerned ourselves we would not be judged,
33 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.
Making one body of many members who have different gifts

Now concerning the spiritual gifts, brothers,
I do not want you to be uninformed.
2 You know when you were Gentiles, to mute idols how you were led, being led astray.
3 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.
4 Varieties of gifts there are, but the same spirit.
5 And varieties of services there are, but the same Lord.
6 And varieties of works there are, but the same God who works all things in everyone.

7 To each is given the manifestation of the spirit for the common good:
8 to one through the spirit is given a word of wisdom,
to another a word of knowledge according to the same spirit,
9 to someone else faithfulness in the same spirit,
to another gifts of healing in the one spirit,
10 to another workings of miracles,
to another prophecy,
to another discernment of spirits,
to someone else kinds of tongues,
to another interpretation of tongues.
11 All these produces the one and the same spirit, distributing to each his own as it wishes.

12 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.
13 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.
And the body
is not one member
but many.

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.

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.

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

If the whole were hearing, where would be the smelling?

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

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

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

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.”

But much more the members of the body thought to be weaker are necessary,

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, which our presentable members do not need.

But God has put together the body,
to the inferior members giving greater honor,

that there may be no division in the body,

but that the members may have the same care for one another.

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

You are Anointed’s body,
and members individually.

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.

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

Strive for the greater gifts. But a still more excellent way I will show you—

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29 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**

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.  
2 And if I have **the gift of prophecy** and understand mysteries all and all knowledge, and if I  
  **but I do not have love,**  
  I am nothing.  
3 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.

4 **Love**  
is patient,  
kind is  

**Love.**  
It is not jealous,  
is not pompous,  
is not puffed up,  
5 does not behave disgracefully,  
seeks not its own,  
is not provoked to anger,  
keeps no record of wrong,  
6 does not rejoice over injustice,  
but rejoices with the truth.  
7 It bears all things,  
believes all things,  
hopes all things,  
endures all things.

8 **Love** never fails.  
  If **prophecies**, they will pass away; if **tongues**, they will cease; if knowledge, it will pass away.  
9 For we know in part and prophesy in part, 10 but when the perfect comes, the partial will  
pass away.  
11 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.  
12 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.  
13 Now lasting is faith, hope, **love**; these three; and greatest of these is **love**.  

14 Pursue **love**.

---

30 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

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

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

3 But one who prophesies speaks to people for upbuilding and encouragement and comfort.

4 One who speaks in a tongue builds up himself, but one who prophesies builds up the church.

5 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.

6 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?

7 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?

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

9 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.

10 Ever so many kinds of languages are in the world, and none without meaning.

11 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.

12 So also you, since you are zealous for spirits, for building up the church strive that you may excel.
Therefore, one who speaks in a tongue should pray that he may interpret.

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

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.

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?

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

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

Brothers, do not be children
in thinking,
but in evil be infants
and in thinking
be adults.

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.”

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.

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?

But if all prophesy,
and an unbeliever or uninstructed comes in,
he is convicted by all,
he is called to account by all,
the secrets of his heart are opened,
and so falling down on his face he will worship God, saying,
“Surely, God is among you.”
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.)

If in a tongue someone speaks, let it be only by two, or at the most three, and in turn,
and let one interpret. (But if there is no interpreter,
he must keep silent in church and speak to himself and to God.)

Let two prophets or three speak,
and let the others weigh what is said.
If to another something is revealed who is sitting by, the first should be silent.
For you can one by one all prophesy, so all may learn and all may be encouraged.
(Indeed, spirits of prophets to prophets are subject,
for not of disorder is God, but of peace.)

As in all the churches of the holy ones 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.

If they want to learn anything, let them ask their husbands at home.
For it is shameful for a woman to speak in church.

Did God’s word go forth from you? Or did it come only to you?
If anyone thinks he is a prophet or spiritual,
he should recognize what I write to you
that it is the Lord’s command.
If anyone does not acknowledge this, he is not acknowledged.)

So, brothers, be zealous to prophesy
and do not forbid speaking in tongues.
(All things should be done properly and orderly.)

8. The division caused by death, and the Anointed’s resurrection

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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.

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.

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

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. 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.
15 For if the dead are not raised, neither has Anointed been raised.
16 If Anointed has not been raised, useless is your faith, you are still in your sins.
17 Then also those who have fallen asleep in Anointed are lost.
18 If in this life, in Anointed we are hoping only, most pitiable of all are we.

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34 15:5-8 Note the symmetrical pattern of appearances that pairs Paul with Peter.
35 15:12-34 ABCCBA. A’s, whether Anointed has been raised. B’s, if he has not. C’s, God’s power over death.

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

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

For as in Adam all die, so also in the Anointed all will be made alive,

but each in his own turn, first Anointed, next those who are the Anointed’s, at his coming.

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.

For he must reign until “he has put all his enemies under his feet.”

The last enemy to be destroyed is death,

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.

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.

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?

And why are we in danger every hour?

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

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.”

Do not be led astray:

“Bad company corrupts good morals.”

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

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

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

And what you sow, not the body that will be
do you sow,
but naked grain, perhaps of wheat or of some other.

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

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

There are both heavenly bodies and earthly bodies.

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

One glory is of the sun, and another glory of the moon, and another glory of stars.

Indeed, star differs from star in glory.

So also the resurrection of the dead:

It is sown in corruption, it is raised in incorruption.

It is sown in dishonor, it is raised in glory.

It is sown in weakness, it is raised in strength.

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

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

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

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

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

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

And as we have borne the image of the one of dust, let usš also bear the image of the one of heaven.

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36 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

50 This I say, brothers:
flesh and blood cannot inherit God’s kingdom,
nor does corruption inherit incorruption.
51 Listen! I tell you a mystery.
We will not all fall asleep,
but we will all be changed,
52 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.
53 For this corruptible must put on incorruption,
and this mortal must put on immortality.
54 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.
55 Where, Death, is your victory?
Where, Death, is your sting?”
56 The sting of Death is sin,
and the power of sin is the law.
57 But to God be thanks who gives us the victory through our Lord Jesus Anointed!

58 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

The gift for Jerusalem

16 Now concerning the collection for the holy ones, as I directed the churches of Galatia, so you also should do.
2 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.
3 And when I am there
whoever you approve, with letters I will send them to take your gift to Jerusalem.
4 And if it is fitting for me also to go, they will go with me.
Paul’s plans to come to them³⁹

5 I will come to you when I have passed through Macedonia, for I do pass through Macedonia,
6 and perhaps I will remain with you
   or even spend the winter,
   so that you may send me on wherever I go.
7 For I do not want to see you now in passing,
   for I hope to stay some time with you if the Lord permits.
8 I will stay in Ephesus until Pentecost, for a door has opened to me great and fruitful, and there are many adversaries.

Commendation of letter carriers, and summary of letter

10 When Timothy comes,
    see that he is without fear in your company,
    for he is doing the Lord’s work as I also am.
11 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.
12 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.
13 Watch.
    Stand firm in the faith.
    Be men.
    Be strong.
14 Let all you do be done in love.

15 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—
16 that you respect such and everyone who helps and labors.

17 I am glad for the coming of Stephanas and Fortunatus and Achaicus,
    because they have made up for your absence,
18 for they refreshed my spirit and yours.
So give recognition to such as them.

⁳⁹ 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

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.

THE GREETING BY MY OWN HAND PAUL

21 If anyone does not love the Lord, let him be cursed.
   Our Lord, come!
   The grace of the Lord Jesus be with you.
24 My love be with all of you in Anointed Jesus.

40 16:19-24 The last of five divisions of this letter. Parallel with 1:1-3.
41 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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Παύλος κλητός ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθενῆς ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσίᾳ ἐν Κορινθίῳ, ήγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοίς ἁγίοις, σὺν πάσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν.  

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

4 Ἐυχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείᾳ ὑμῖν ἐν Χριστῷ Ἰησοῦ, ὅτι ἐν παντὶ ἐπλουτίσθη ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, ὥστε ὑμᾶς μὴ υστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

8 ὡς καὶ βεβαιώσεις ὑμᾶς ἠως τέλους ἀνεγκλήτους ἐν τῇ ἕμερᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ].

πιστὸς ὁ θεός, διὸ οὖν ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὄνοματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγῃ πάντες καὶ μὴ ἤ ἐν ὑμῖν σχίσματα, ἢτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῤῥ καὶ ἐν τῇ αὐτῇ γνώμῃ.

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

12 λέγω δὲ τούτο ὅτι ἐκαστὸς ὑμῶν λέγει· ἐγώ μέν εἰμι Παύλος, ἐγώ δὲ Ἄπολλών, ἐγώ δὲ Κηφᾶ, ἐγώ δὲ Χριστὸς.

13 μεμέρισται ὁ Χριστός· μὴ Παύλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἦ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε·

14 Ἐυχαριστῶ τῷ θεῷ ὅτι οὐδενά ὑμῶν ἐβαπτίσα εἰ μὴ Κριστὸν καὶ Γάϊον,  

15 ὅτι μὴ τής εἰπή ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.  

16 ἐβαπτίσα δὲ καὶ τὸν Στεφανᾶ οἶκον, λοιπὸν οὐκ οἶδα ἐμ ἀλλὸν ἐβαπτίσα.
17 οὐ γὰρ ἀπεστείλεν με Χριστός βαπτίζειν ἄλλα εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
δι’ ἐμὴν κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.
18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστιν.
19 γέγραπται γὰρ· ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.
20 ποὺ σοφὸς; ποὺ γραμματεὺς; ποὺ συζητητὴς τοῦ αἰῶνος τοῦτοῦ; οὐχὶ ἐμώρασεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεὸν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σώσαι τοὺς πιστεύοντας·
22 ἐπειδὴ καὶ Ἰουδαῖοι σημεία αἰτοῦσιν καὶ Ἑλληνες σοφίαν ζητοῦσιν,
23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἔσταυρωμένου, Ἰουδαῖοις μὲν σκάνδαλον,
ἐθνεῖσιν δὲ μωρίαν,
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαῖοις τε καὶ Ἑλληνες,
Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·
25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφότερον τῶν ἀνθρώπων ἐστιν καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἵσχυρότερον τῶν ἀνθρώπων.
26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς·
27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς, ἦνα κατασκυλίσα τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἦνα κατασκυλίσα τὰ ἱσχυρά, καὶ τὰ ἀγνῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὅρια, ἦνα τὰ ὅρια καταργήσῃ.
29 ὅπως μὴ καυχήσηται πᾶσα σάρξ ἐνώπιον τοῦ θεοῦ.
30 εἰς αὐτοῦ δὲ υμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὡς ἐγενήθησα σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,
31 ὡς καθὼς γέγραπται· ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.
2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἤλθον οὐ καθ’ ὑπεροχὴν λόγον ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.

2 οὐ γὰρ ἐκρινάτα εἰδέναι ἐν ὑμῖν εἰ μὴ Πολύγονον καὶ τούτον ἐσταυρώμενον.

3 κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, καὶ ὁ λόγος μου καὶ τὸ κήρυγμα μου οὐκ ἐν πειθοὶ[ς] σοφίας [λόγοις] ἀλλ’ ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ἤνας τῆς ὑμῶν τευχῆς ἢ ἐν σοφίᾳ ἀνθρώπων ἀλλ’ ἐν δυνάμει θεοῦ.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰώνος τοῦτούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰώνος τοῦτοῦ τῶν καταγγειομένων.

7 ἄλλα λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἂν προέρχηται ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ἢν οὐδεὶς τῶν ἀρχόντων τοῦ αἰώνος τοῦτοῦ ἐγνωκεν· εἰ γὰρ ἐγνώκαν, οὐκ ἄν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

9 ἄλλα καθὼς γέγραπται· ἄ νοφαλμὸς οὐκ εἰδεν καὶ οὐς οὐκ ἠκουσεν καὶ ἔπι καρδιῶν ἀνθρώποι οὐκ ἀνέβη, ἂ ἠτισμάσεν ὁ θεὸς τοῖς ἀναπώσιν αὐτῶν.

10 ὡμίν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἔραυνα, καὶ τὰ βάθη τοῦ θεοῦ.

11 τίς γὰρ οὐδὲν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδές ἐγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

12 ἵμας δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἄλλα τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδόμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἤμισ.”

13 ἂν καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύμασι, πνευματικοῖς πνευματικά συγκρίνετες.

14 πνευμικὸς δὲ ἀνθρώπως οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστιν καὶ οὐ δύναται γνώναι, ὅτι πνευματικὸς ἀνακρίνεται.

15 ὁ δὲ πνευματικὸς ἀνακρίνει [tà] πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται.

16 τίς γὰρ ἐγνώκ οὐν κυρίου· ὡς ξυμβιβάσει αὐτῶν· ἤμισ δὲ οὐν Χριστοῦ ἐχομεν.
3 Κάγω, ἀδελφοί, οὐκ ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικὸς ἀλλ’ ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.

2 γάλα ὑμᾶς ἐπότισα, οὗ βρῶμα·
ουπὼ γὰρ ἐδύνασθε.

3 ἀλλ’ οὖδὲ ἦτι νῦν δύνασθε,
ἐτί γὰρ σαρκικοί ἐστε.

ὁπον γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρης, οὐχὶ σαρκικοὶ ἐστε καὶ κατὰ ἀνθρωπον περιπατεῖτε;

4 ὅταν γὰρ λέγη τις: ἐγώ μὲν εἰμὶ Παύλου, ἔτερος δὲ: ἐγώ Ἅπολλὼ, οὐκ ἀνθρωποί ἐστε;

5 Τί οὖν ἔστιν Ἅπολλὼς; τί δὲ ἔστιν Παύλος;
διάκονοι δὲ ἦν ἐπιστεύσατε,
καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

6 ἐγώ ἐφύτευσα, Ἅπολλὼς ἐπότισεν,
ἀλλὰ ὁ θεὸς ἑξανευ.

7 ὅτε οὖν ὁ φυτεύων ἐστίν τι οὖν οἱ ποτίζων ἐκαστὸς τὸν ἵδιον μισθὸν λήμψεται κατὰ τὸν ἵδιον κόπον·

9 θεοὺς γὰρ ἐσμὲν συνεργοί,
θεοῦ γεωργοί, θεοῦ οἰκοδομῆ ἐστε.

10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσαν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα,

8 ἕκαστος δὲ βλεπότως πᾶς ἐποικοδομεῖ.

11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θείναι παρὰ τὸν κείμενον,

διὰ καὶ ἔστιν Ἰησοῦς Χριστός.

12 εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον
χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,

13 ἐκάστου τὸ ἐργον

14 εἰ τινος τὸ ἐργον μενεῖ ὁ ἐποικοδόμησεν, μισθὸν λήμψεται.

15 εἰ τινος τὸ ἐργον κατακαθήσεται, ζημιωθήσεται, αὐτός δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

16 Οὐκ οἶδατε ὃτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οίκει ἐν ὑμῖν;

17 εἰ τις τὸν ναὸν τοῦ θεοῦ φθείρει,

φθείρει τοῦτον ὁ θεὸς·

ὁ γὰρ ναὸς τοῦ θεοῦ ἁγιὸς ἐστιν

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18 Μηδεὶς έαυτὸν ἐξαπατάτω·
   εἰ τίς δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ,
   μωρὸς γενέσθω, ἵνα γένηται σοφὸς.
19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστιν.
   γέγραπται γάρ· ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·
20 καὶ πάλιν· κύριος γινώσκει τοὺς διαλογισμούς τῶν σοφῶν ὅτι
   εἰσὶν μάταιοι.
21 ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις·
   πάντα γὰρ ὑμῶν ἐστιν,
22 εἰτε Παύλος εἰτε Ἀπολλώς εἰτε Κηφᾶς, εἰτε κόσμος
   εἰτε ζωή εἰτε θάνατος, εἰτε ἐνεστῶτα εἰτε μέλλοντα·
   πάντα ὑμῶν,
23 ὡμείς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

4 οὕτως ἡμᾶς λογιζόμεθα ἀνθρώπως
   ως υπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.
2 ὡδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὑρεθῇ.
3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ψή ὑμῶν ἀνακριθῶ ἢ ύπὸ ἀνθρωπίνης
   ἡμέρας·
   ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.
4 οὐδὲν γὰρ ἐμαυτῷ σύνοιδα,
   ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι,
   ὁ δὲ ἀνακρίνων με κύριός ἐστιν.
5 ὡστε μὴ πρὸ καίρου τι κρίνετε ἐως ἂν ἔλθῃ ὁ κύριος,
   δός καὶ φωτίσῃ τὰ κρυπτὰ τοῦ σκότους
   καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν·
   καὶ τότε ὁ ἐπαινός γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.
6 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς,
   ἵνα ἐν ὑμῖν μάθητε τὸ μὴ ὑπὲρ ἀ γέγραπται,
   ἵνα μὴ εἰς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου.
7 τὶς γὰρ σε διακρίνει;
   τί δὲ ἔχεις οὐκ ἔλαβες;
   εἰ δὲ καὶ ἔλαβες, τί καυχάσαι ως μὴ λαβών;
1 Corinthians

8 ἥδε κεκορεσμένοι ἐστέ,
  ἥδε ἐπλουτήσατε,
  χωρίς ἡμῶν ἐβασιλεύσατε,
  καὶ ὦφελόν γε ἐβασιλεύσατε,
  ὀνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

9 δόκιμο γὰρ, ὁ θεός ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν
  ὡς ἐπιθανατίους,
  ὃτι θεάτρων ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

10 ἡμεῖς μωροὶ διὰ Χριστὸν,
  ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ·
  ἡμεῖς ἁθενεῖς,
  ὑμεῖς δὲ ἁγνοὶ.
  ὑμεῖς ἐννοοῖ,
  ἡμεῖς δὲ ἁμώμοι.

11 ἄχρι τῆς ἁρτί ὠρας
  καὶ πεινώμεν
  καὶ διψώμεν
  καὶ γυμνιτεύομεν
  καὶ κολαφίζομεθα
  καὶ ἀστατοῦμεν

12 καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἱδίαις χερσίν·
  λοιπονάμενοι εὐλογοῦμεν,
  διωκόμενοι ἀνεχόμεθα,
  δυσφημοῦμεν παρακαλοῦμεν·
  ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα
  ἐως ἁρτί.

13 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα ἄλλῳ ὡς τέκνα μου ἀγαπητὰ νοουθετῶν.
14 έάν γὰρ μυρίους παιδαγωγοὺς ἔχητε
  ἐν Χριστῷ·
  ὄνομα πολλοὺς πατέρας·
  ἐν γὰρ Χριστῷ Ἰησοῦ
  διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

16 Παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου γίνεσθε.

17 Διὰ τούτου ἐπεμψα ὑμῖν Τιμόθεον,
  ὃς ἐστὶν μου τέκνον ἀγαπητόν καὶ πιστὸν ἐν κυρίῳ,
  δς ὑμᾶς ἀναμνήσει τὰς ὄσος μου τὰς ἐν Χριστῷ [Ἰησοῦ],
  καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησία ὑμῶν.

18 ὡς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς ἐφυσιοφθονοῖς τινές·
19 ἐλευθέρω δὲ ταχέως πρὸς ὑμᾶς ἐάν ὁ κύριος θελήσῃ,
  καὶ γνώσομαι ὡς τοῦ λόγου τῶν πεφυσιομένων ἀλλὰ τὴν πνεύματος·
20 οὗ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ’ ἐν δυνάμει.

21 τί θέλετε; ἐν ράβδῳ ἔλθω πρὸς ὑμᾶς ἐν ἀγάπῃ πνευματί τε πραύτητος;
5 Ὁλως ἀκούεται ἐν ύμιν πορνεία,
καὶ τοιαύτῃ πορνείᾳ ἦτις οὐδὲ ἐν τοῖς ἔθνεσιν,
ὡςτε γυναίκα τινα τοῦ πατρὸς ἐχειν.

2 καὶ ύμεις πεφυσιωμένοι ἔστε καὶ οὐχὶ μάλλον ἐπενθήσατε,
 ἣνα ἄρθη ἐκ μέσου ύμων ὁ τὸ ἔργον τοῦτο πράξας;
3 ἐγὼ μὲν γάρ, ἀπὸ τῶν σώματι παρών δὲ τῷ πνεύματι,
 ἡδὴ κέκρικα
 ὡς παρὼν
tὸν οὕτως τοῦτο κατεργασάμενον·

4 ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ
 συναχθέντων ύμων καὶ τοῦ ἐμοῦ πνεύματος
 σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,
5 παραδούναι τὸν τοιοῦτον τῷ σατανᾷ
eἰς ὀλέθρον
tῆς σαρκὸς,
 ὥν τὸ πνεῦμα
 σωθῆ
ev τῇ ἡμέρᾳ τοῦ κυρίου.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν.

οὐκ οἴδατε ὅτι μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ;
7 ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ξυμοῖ.
 καὶ γάρ τὸ πάσχα ἡμῶν ἐτύθη
 Χριστὸς.
8 ὥστε οἰρτάζωμεν
 μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ ποιηρίας
 ἀλλ’ ἐν αἰζύμωι εἰλικρινείᾳ καὶ ἀληθείᾳ.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,
10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τοῦτον
 ἢ τοῖς πλεονέκταις καὶ ἀρταξίν ἢ εἰδωλολάτραις,
 ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.
11 νῦν δὲ ἐγραψα ὑμῖν μὴ συναναμίγνυσθαι οὐκ ἔτι τὸς ἀδελφὸς ὄνομαζόμενος
 ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδὸρος ἢ μέθυσος ἢ ἀρταξὶ,
 τῷ τοιοῦτῳ μηδὲ συνεσθέειν.
12 τί γάρ μοι τοὺς ἔξω κρίνειν;
 συναχθέντων τοὺς ἔσω ὑμεῖς κρίνετε;
13 τοὺς δὲ ἔξω τὸ θεὸς κρίνει.
 ἐξάρατε τὸν ποιηρὸν ἐξ ὑμῶν αὐτῶν.
6 Τολμᾶ τις ύμων πράγμα ἐχων πρὸς τὸν ἐτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

2 ἢ οὐκ οἴδατε ὃτι οἱ ἁγιοὶ τὸν κόσμον κρίνουσιν;
καὶ εἰ ἐν ύμιν κρίνεται ὁ κόσμος, ἀνάξιοι ἐστε κριτηρίων ἐλαχίστων;

3 οὐκ οἴδατε ὃτι ἀγγέλους κρινοῦμεν,
μὴ γε βιωτικά;

4 βιωτικὰ μὲν ὦν κριτήρια ἐὰν ἔχητε,
τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

5 πρὸς ἐντροπὴν ύμιν λέγω.
οὕτως οὐκ ἔνι ἐν ύμιν οὐδεὶς σοφός, ὡς δυσνῆσται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

6 ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τούτο ἐπὶ ἄπιστων;

7 Ἡδὴ μὲν [οὖν] ὅλως ἠττημα ύμῖν ἐστιν ὃτι κρίματα ἔχετε μεθ’ ἐαυτῶν.
διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε;
διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

8 ἀλλὰ υμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τούτο ἀδελφοὺς.

9 Ἡ οὐκ οἴδατε
ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;
μὴ πλανᾶσθε·
οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοίδοροι, οὐχ ἀρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.

10 καὶ ταύτα τινὲς ἦτε·

11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε
ἐν τῷ ὄνομα τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
12 Πάντα μοι ἔξεστιν
       ἀλλ’ οὐ πάντα συμφέρει·
πάντα μοι ἔξεστιν
       ἀλλ’ οὐκ ἐγὼ ἔξουσιασθήσομαι ὑπὸ τινός.

13 τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν,
       ὁ δὲ θεὸς καὶ ταύτῃ καὶ ταύτα καταργῆσει.
τὸ δὲ σῶμα ὅπε τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι.
14 ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἔξεγερεν διὰ τῆς δυνάμεως αὐτοῦ.

15 οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν;
       ἢρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πάρνης μέλη;
       μὴ γένοιτο.
16 ἢ οὐκ οἴδατε ὅτι οἱ κολλώμενοι τῇ πόρνῃ ἕν σῶμα ἐστίν; ἔσονται γὰρ,
       φησίν, οἱ δύο εἰς σάρκα μίαν.
17 ὁ δὲ κολλώμενος τῷ κυρίῳ ἕν πνεῦμα ἐστιν.

18 Φεύγετε τὴν πορνείαν.
       πᾶν ἀμαρτήμα τὸ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν.
       ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει.

19 ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἀγίου πνεύματός ἐστιν
       οὕτε ἔχετε ἀπὸ θεοῦ,
       καὶ οὐκ ἔστε ἑαυτῶν;
20 ἠγοράσθητε γὰρ τιμῆς·
       δοξάσατε ὅτι τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
7 Περὶ δὲ ὅν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἀπτεσθαι.
2 διὰ δὲ τὰς πορνείας ἐκαστὸς τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἱδίον ἄνδρα ἐχέτω.
3 τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδίδοτον, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἄνδρι.
4 ἡ γυνὴ τοῦ ἱδίου σῶματος οὐκ ἐξουσιαζέει ἀλλὰ ὁ ἀνὴρ, ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἱδίου σῶματος οὐκ ἐξουσιαζεῖ ἀλλὰ ἡ γυνὴ.
5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τί ἐν ἔκ συμφώνῳ πρὸς καίρον, ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὡμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.
6 τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ’ ἐπιταγήν.
7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑαυτοῦ ἀλλὰ ἐκαστὸς ἱδίον ἔχει χάρισμα ἕκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.
8 Λέγω δὲ τοῖς ἁγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ.
9 εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γὰρ ἐστὶν γαμῆσαι ὁ πυροῦσθαι.
10 Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἄνδρός μη χωρισθήσῃ,
11 -ἑὰν δὲ καὶ χωρισθῇ, μενέτω ἁγάμος ἥ τῷ ἄνδρι καταλαγήτω,- καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

12 Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος: εἰ τις ἀδελφὸς γυναῖκα ἔχει ἀπίστουν καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ’ αὐτοῦ, μὴ ἀφιέτω αὐτήν.
13 καὶ γυνὴ εἰ τις ἔχει ἄνδρα ἀπίστου καὶ οὕτως συνευδοκεῖ οἰκεῖν μετ’ αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.
14 ἡγίασται γὰρ ὁ ἄνὴρ ὁ ἀπίστος ἐν τῇ γυναικὶ καὶ ἡγίασται ἡ γυνὴ ἡ ἀπίστος ἐν τῷ ἀδελφῷ: ἐπεὶ ᾧ ὁ πάντα ὑμῶν ἀκάθαρτα ἐστίν, νῦν δὲ ἀγιά ἐστίν.

15 εἰ δὲ ὁ ἀπίστος χωρίζεται, χωρίζεσθω οὐ δεδουλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις: ἐν δὲ εἰρήνῃ κέκληκεν ὡμᾶς ὁ θεὸς.
16 τί γὰρ οἶδας, γυναῖκα, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναίκα σώσεις;

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17 Εἰ μὴ ἐκάστῳ ὃς ἐμέρισεν ὁ κύριος, ἐκαστὸν ὃς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

18 περιτετμημένος τις ἐκλήθη, μή ἐπιστάσω· ἐν ἀκροβυστίᾳ κέκληται τις, μὴ περιτεμνέσθω.
19 ἢ περιτομή οὐδέν ἐστιν καὶ ἢ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντὸς ὅθου.

20 ἐκαστὸς ἐν τῇ κλῆσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω.

21 δοῦλος ἐκλήθης, μὴ σοι μελέτω· ἀλλ’ εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.
22 ὁ γὰρ ἐν κυρίῳ κληθεῖς δοῦλος ἀπελεύθερος κυρίου ἐστίν, ὁμοίως ὁ ἐλεύθερος κληθεῖς δοῦλος ἐστιν Χριστοῦ.
23 τιμής ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

24 ἐκαστὸς ἐν ὃ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.
1 Corinthians

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

26 Ἡμιών ὅπου, τούτου καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπω τὸ οὕτως εἶναι.

27 δέδεσα γυναικὶ, μὴ ἵπτει λύσιν.

28 λέλυσαί ἀπὸ γυναικὸς, μὴ ἵπτει γυναῖκα.

29 ἔαν δὲ καὶ γαμήσῃς, οὐχ ἡμαρτες, καὶ ἔαν γήμη ἡ παρθένος, οὐχ ἡμαρτεν.

30 θλίψιν δὲ τῇ σαρκί ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ύμῶν φείδομαι.

31 Τούτο δὲ φησί, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἑστίν· τὸ λοιπὸν,

32 ἦνα καὶ οἱ ἐχοντες γυναικαὶ ὡς μὴ ἐχοντες ὅσιν καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες

33 καὶ οἱ χαϊροντες ὡς μὴ χαϊροντες

34 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, καὶ οἱ χρυσωμοί τοῦ κόσμου ὡς μὴ καταχρώμενοι·

35 παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

36 Θέλω δὲ ύμᾶς ἀμερίμνους εἶναι.

37 ο ἁγαμος μεριμνᾷ τά τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·

38 καὶ μεμέρισται.

39 καὶ ἡ γυνὴ ἤ ἁγαμος καὶ η παρθένους μεριμνᾷ τά τοῦ κυρίου, ἑνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι·

40 ὁ δε γαμήσασα μεριμνᾷ τά τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἄνδρι.

41 τούτο δὲ πρὸς τὸ ύμῶν αὐτῶν σύμφωνον λέγω, οὐχ ἑνα βρόχου ύμεῖς ἐπιβάλω ἀλλὰ πρὸς τὸ εὐσχήμον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπεριστάτως.

42 Εἰ δὲ τίς ἂσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἑαν ἡ ὑπέρακμος καὶ οὕτως ὀφείλει γίνεσθαι, ὁ θέλει ποιεῖται, οὐχ ἀμαρτάνει, γαμεῖταισαν.

43 ος δὲ ἐστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑορταίος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ὁδίᾳ καρδίας, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

44 ὡστε καὶ ο γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ

45 καὶ ὁ μη γαμίζων κρείσσον ποιησει.

46 Γυνὴ δέδεσται ἐφ᾽ ὦσον χρόνοιν ζῇ ὁ ἀνήρ αὐτῆς.

47 ἔαν δὲ κοιμηθῇ ὁ ἀνήρ, ἔλευθερα ἐστίν ὁ θέλει γαμήσῃ, μόνων ἐν κυρίῳ.

48 μακαριωτέρα δὲ ἐστὶν ἕαν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν.
8 Περὶ δὲ τῶν εἰδωλοθυτῶν, οἴδαμεν ὅτι πάντες γνώσιν ἔχομεν.

ἡ γνώσις φυσικαῖς,
ἡ δὲ ἀγάπη οἰκοδομεῖ.
2 εἰ τις δοκεῖ ἐγνωκέναι τι, οὐπώ ἐγνω καθὼς δεῖ γνώναι.
3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὕτως ἐγνώσται ὑπ᾽ αὐτοῦ.

4 Περὶ τῆς βρώσεως οὐν τῶν εἰδωλοθυτῶν, οἴδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ
καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἰς.
5 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ
ἐὰν εἰς ὀφθαλμὸν εἴπερ ἐπὶ γῆς,
ὡς εἰςν θεοὶ πολλοὶ καὶ κύριοι πολλοί,
6 ἄλλ᾽ ἡμῖν εἰς θεὸς ὁ πατὴρ ἐς οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτὸν,
καὶ εἰς κύριος Ἡσυχὸς Χριστὸς δι᾽ οὗ τὰ πάντα καὶ ἡμεῖς δι᾽ αὐτοῦ.

7 Ἀλλ᾽ οὐκ ἐν πάσῃ ἡ γνώσις·
τινὲς δὲ τῇ συνθεσίᾳ ἔως ἅρτι τοῦ εἰδωλοῦ ὥς εἰδωλόθυτον ἐσθίουσιν,
καὶ ἡ συνείδησις αὐτῶν ἁθενής οὐδαμῶς μολύνεται.
8 βρῶμα δὲ ἡμᾶς οὐ παραστήσῃ τῷ θεῷ·
οὕτε ἐὰν μὴ φάγωμεν ύπερτούμεθα, οὕτε ἐὰν φάγωμεν περισσεύομεν.

9 βλέπετε δὲ μὴ πως ἡ ἐξουσία ἤμοιν αὕτη πρόσκομμα γένηται τοῖς ἁθενεῖσιν.
10 ἐὰν γὰρ τις ίδῃ σὲ τὸν έχοντα γνώσιν ἐν εἰδωλείῳ κατακείμενον,
οὐχὶ ἡ συνείδησις αὐτοῦ ἁθενειώς ὁντος οἰκοδομηθῆσαι εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;
11 ἀπόλυται γὰρ
ὁ ἁθενεῖς
ἐν τῇ σῇ γνώσει,
ὁ ἀδελφὸς
δι᾽ ὅν Χριστός ἀπέθανεν.
12 οὕτως δὲ ἀμαρτάνοντες
eἰς τοὺς ἀδελφοὺς
καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἁθενεύσαν
eἰς Χριστὸν
ἀμαρτάνετε.
13 διὸσπερ εἰ βρῶμα σκανδαλίζει
tὸν ἀδελφόν μου,
οὐ μὴ φάγω κρέας εἰς τὸν αἰῶνα,
ἐνα μὴ τὸν ἀδελφὸν μου
σκανδαλίσω.
1 Corinthians

9 Οὐκ εἰμὶ ἑλεύθερος;
οὐκ εἰμὶ ἀπόστολος;
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἐόρακα;
οὗ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμὶ:
ἡ γὰρ ὁφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη. 4 μὴ οὐκ ἔχομεν ἐξουσίαν
φαγεῖν καὶ πεῖν;

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

6 ἦ μόνος ἕγω καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;

7 Τίς στρατεύεται ἰδίους ὕψωσίους ποτὲ;

8 αὕτη ἐμὴ σφραγὶς μου πάντως λέγει;

9 Πλὴν τοῦ Μουσίους νόμον γέραται· οὐ κημώσεις βοῶν ἄλωντα.
μὴ τῶν βωνίων μέλει τὸν θεόν;

10 ἦ διὸ ἡμᾶς πάντως λέγει;

11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἑσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά
θερέσομεν;

12 Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;

13 ἅλλῳ οὐκ ἔχομεν ἐξουσίας ταύτην, ἅλλα πάντα στέγομεν, ἵνα μὴ τίνα
ἐγκοπῇ δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

14 Ὑμῖν οὐδὲ ὁτι οἱ τὰ ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίσωσιν, οἱ τῷ
θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστήριῳ συμμερίζονται;

15 Εἰ γὰρ δὲ οὐ κέχρημαι οὐδενεὶ τούτων,

16 εἰ πρὸς τὸν καύχημα μου οὐδείς κενώσει.

17 εἰ γὰρ εὐαγγελίζωμαι,

18 εἰ δὲ ἄκουσαν, οἰκονομιᾶν πεπίστευμαι·

19 τις οὖν μοῦ ἔστιν ὁ μισθὸς;

20 εἰς τὸ μὴ καταχρῆσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.
19 Ἐλεύθερος γὰρ ὃν ἐκ πάντων πάσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω.
20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·
 τοὺς ὑπὸ νόμον ὡς ὑπὸ νόμον,
 μὴ ὃν αὐτὸς ὑπὸ νόμον,
 ἵνα τοὺς ὑπὸ νόμον κερδήσω.
21 τοῖς ἀνόμοις ὡς ἀνόμοις,
 μὴ ὃν ἀνόμος θεοῦ ἄλλ' ἐννομοῦ Χριστοῦ,
 ἵνα κερδάνω τοὺς ἀνόμους·
22 ἐγενόμην τοῖς ἀθενεύσιν ἀθενεῦς, ἵνα τοὺς ἀθενεύς κερδήσω·
toῖς πάσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.
23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένωμαι.
24 Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον;
 ὅτι τρέχετε ἵνα καταλάβητε.
25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται,
 ἐκεῖνοι μὲν οὖν ἵνα φθάστων στέφανον λάβωσιν,
 ἡμεῖς δὲ άφθαρτον.
26 ἐγὼ τοῖνυν οὕτως τρέχω ὡς οὐκ ἀδήλως,
 οὕτως πυκτεύω ὡς οὐκ ἁέρα δέρων.
27 ἀλλὰ ὑποπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ,
 μὴ πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.
10 Οὐ θέλω γὰρ ύμᾶς ἁγιοιτίνως, ἅδελφοι, ὅτι οἱ πατέρες ἡμῶν
πάντες ὑπὸ τὴν νεφέλην ἠσαν
καὶ πάντες διὰ τῆς θαλάσσης διήλθον
2 καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ
3 καὶ πάντες τὸ αὐτὸ πνευματικὸν βρώμα ἔφαγον
4 καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς
ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστὸς.
5 Ἄλλῳ οὐκ ἐν τοῖς πλείσσον τιναῖς εὐδόκησαν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,
εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεινοι ἐπεθύμησαν.
7 μηδὲ εἰδωλολάτραι γίνεσθε καθὼς τινὲς αὐτῶν, οὕτε πρόερχονται ἐκάθισαν
ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνεστηκαί παῖζειν.
8 μηδὲ πορνεύσωμεν, καθὼς τινὲς αὐτῶν ἐπορνεύσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ
ἐξεισάγαγαν τρεῖς χιλιάδες.
9 μηδὲ ἐκπεραίζομεν τὸν Χριστὸν, καθὼς τινὲς αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν
ὄφεων ἀπάλλυντο.
10 μηδὲ γογγυζέτε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλευτο ὑπὸ τοῦ
οἶκου ὀλοθρευτοῦ.
11 ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς οὐκ οὐκεθεσάν ἡμῶν, εἰς οὓς
τὰ τέλη τῶν αἰώνων κατήνθηκεν.

12 ὃς τῶν ὅσιων ἔσταναι βλεπέτω μὴ πέσῃ.
13 πειθομεῖς ὑμᾶς οὐκ εἶληψαν εἰ μὴ ἀνθρώπινος,
πιστὸς δὲ ὁ θεός, δέος οὐκ ἔσσει ὑμᾶς πειθαρχήσαiiν ὑπὲρ ὁ δύνασθε
ἀλλὰ ποιήσει σὺν τῷ πείπισμῷ καὶ τὴν ἐκβασιν
τοῦ δύνασθαι ὑπενεγκεῖν.
14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φήμι.

16 Τὸ ποτήριον τῆς εὐλογίας ὁ εὐλογοῦμεν, οὐχὶ κοινωνία ἔστιν τοῦ αἵματος τοῦ Χριστοῦ;

17 τὸν άρτον ὑμῖν κλώμεν, οὐχὶ κοινωνία τοῦ σῶματος τοῦ Χριστοῦ ἔστιν;

18 βλέπετε τὸν Ἰσραήλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

19 Τί όν πημι; ὁτι εἰδωλοθυτῶν τί ἔστιν ἢ ὁτι εἰδωλόν τί ἔστιν;

20 ἀλλ᾽ ὁτι ἁθυσοῦσιν, δαιμονίας καὶ οὐ θεῶν καὶ θεῶν ἡ καθιστήρια.

21 οὐ δύναται ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθαι τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

22 ἡ παραξηγοῦμεν τὸν κύριον; μή ἱσχυρότεροι αὐτοῦ ἐσμεν;

23 Πάντα ἔσεστιν ἀλλ᾽ οὐ πάντα συμφέρει·

24 μηδεῖς τὸ ἕαυτοι ζητεῖτω ἀλλὰ τὸ τοῦ ἐτέρου.

25 Πάντα τὸ ἐν μακέλλῳ πωλοῦμεν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

26 τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

27 εἰ τις καλεῖ ύμᾶς τῶν ἀπίστων καὶ θέλετε παρείναι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

28 εάν δὲ τις ύμῖν ἐδῇ· τούτῳ ἴεροθυτῶν ἔστιν, μὴ ἐσθίετε διὰ ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν. 29 συνείδησιν δὲ λέγω οὐχὶ τὴν ἐαυτοῦ ἀλλὰ τὴν τοῦ ἐτέρου.

30 οἱ ἐν τῷ κυρίῳ ἔλευθεροι εἰς τὰς ἑν τῶν συνείδησιμοί· 31 Εἴὴν ύμῖν ἐσθίετε εἴη πίνετε εἴη το ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

32 ἀπρόσκοποι καὶ Ἰουδαῖοις γίνεσθε καὶ Ἠλληνικοί καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

33 καθὼς κἀγὼ πάντα πάσιν ἁρέσκω μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τῶν πολλῶν, ἵνα σωθῶσιν.

11 μημηταὶ μου γίνεσθε καθὼς κἀγὼ Χριστὸς.
1 Corinthians

2 Ἐπανώ δὲ ύμᾶς ὅτι πάντα μου μέμνησθε καὶ, καθὼς παρέδωκα ύμῖν, τὰς παραδόσεις κατέχετε.

3 Θέλω δὲ ύμᾶς εἰδέναι ὅτι παντός ἀνδρός ἡ κεφαλὴ ὁ Χριστός ἦστιν,
κεφαλὴ δὲ γυναικὸς ὁ ἄνηρ,
κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

4 πάς ἄνηρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἢ χών κατασχύνει τὴν
κεφαλὴν αὐτοῦ.

5 πάσα δὲ γυνὴ προσευχόμενη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ
κατασχύνει τὴν κεφαλὴν αὐτῆς:
ἐν γὰρ ἔστιν καὶ τὸ αὐτò τῇ ἐξυρημένη.

6 εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειράσθω:
εἰ δὲ αἰσχρῶν γυναικὶ τὸ κείρασθαι ἢ ἔξυρασθαι, κατακαλυπτέσθω.

7 Ἀνήρ μὲν γὰρ οὐκ ὤφειλε κατακαλύπτεσθαι τὴν κεφαλὴν
εἰκὼν καὶ δόξα θεοῦ ὑπάρχων:
ἡ γυνὴ δὲ δόξα ἀνδρός ἦστιν.

8 οὐ γὰρ ἔστιν ἄνηρ ἐκ γυναίκος ἀλλὰ γυνὴ ἐς ἀνδρός:
καὶ γὰρ οὐκ ἐκτίθη ἄνηρ διὰ τὴν γυναίκα ἀλλὰ γυνὴ διὰ τὸν ἀνήρ.

9 διὰ τούτου ὤφειλεν ή γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τούς
ἀγγέλους.

10 πλὴν οὖτε γυνὴ χωρὶς ἀνδρός οὔτε ἄνηρ χωρὶς γυναίκος ἐν κυρίῳ.

11 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἄνηρ διὰ τῆς γυναίκος:
τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

12 Ἐν ύμῖν αὐτοῖς κρίνατε: πρέπον ἔστιν γυναίκα ἀκατακαλύπτων τῷ θεῷ
προσεύχεσθαι;

13 οὔτε ἡ φύσις αὐτῆ διδάσκει ύμᾶς ὅτι ἄνηρ μὲν ἐάν κομή ἀτιμία αὐτῶ ἦστιν,
γυνὴ δὲ ἐάν κομή δόξα αὕτη ἦστιν;
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὕτη].

14 Εἰ δὲ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν οὐδὲ αἱ
ἐκκλησία τοῦ θεοῦ.

15 Τούτῳ δὲ παραγγέλλω οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρείσσον ἀλλὰ εἰς τὸ ἡσυχασθεῖν.

16 πρῶτον μὲν γὰρ συνερχομένων ύμῶν ἐν ἐκκλησίᾳ
ἀκούω σχῆματα ἐν ύμῖν ὕπαρξεν
καὶ μέρος τι πιστεύω.

17 γὰρ καὶ αἰρέσεις ἐν ύμῖν εἶναι,
ἕνα [καὶ] οἱ δόκιμοι φανερῶν γένονται ἐν ὑμῖν.

18 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακῶν δείπνου φαγεῖν;

19 ἔστιν ὅτι οὐκ αἰρέται ἐν τῷ συνέστερον;

20 Εἰ δὲ γὰρ καὶ αἰρέσεις ἐν ύμῖν εἶναι,
ἕνα [καὶ] οἱ δόκιμοι φανερῶν γένονται ἐν ύμῖν.

21 ἔστιν ὅτι οὐκ οὐκ ἐσθίεις καὶ πίνεις;

22 ἡ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖ, καὶ κατασχύνετε τοὺς μὴ ἔχοντας;
τι ἐπὶ ὑμῖν; ἐπαινεῖσθαι ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.
23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,
ὁ καὶ παρέδωκα ὑμῖν,
ὅτι ὁ κύριος Ἰησοῦς
ἐν τῇ νυκτί ἤ παρεδόθεν
ἔλαβεν ἄρτον

24 καὶ εὐχαριστήσας ἐκλασεν καὶ ἐπεν·
τούτῳ μοῦ ἐστίν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
tούτῳ ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων·
tούτῳ τὸ ποτήριον ἢ καὶ ἡ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἴματι.
tούτῳ ποιεῖτε, ὅσακις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

26 ὅσακις γὰρ ἐὰν ἐσθίετε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε,
tὸν θάνατον τοῦ κυρίου καταγγέλλετε
ἀρχῇ οὐ ἐλθῆ.

27 "Ὅστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως,
ἐνοχὸς ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.
28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ σὺ τῶς ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ
ποτηρίου πιέτω.
29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ
ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.
30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἁθενεῖς καὶ ἄρρωστοι καὶ κομιῶνται ἰκανοὶ.
31 εἰ δὲ ἑαυτοὺς διεκρίνωμεν, οὐκ ἂν ἐκρινόμεθα·
32 κρίνωμεν δὲ ὑπὸ [τοῦ] κυρίου
παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακρίθωμεν.

33 "Ὅστε, ἄδελφοι μου,
συνερχόμενοι
eἰς τὸ φαγεῖν
ἀλλήλους ἐκδέχεσθε·
34 εἰ τις πεινᾷ,
ἐν οίκῳ ἐσθιέτω,
ἵνα μὴ εἰς κρίμα
συνέρχησθε.
τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.
12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
oi θέλω ύμᾶς ἀγνοεῖν.
2 Ὅταν γὰρ ἦτε ἐν πνεύματι, ἔνα γενόσθη μέσα ἐν τῷ ἄνθρωπῳ, ὡς ἐν τῇ κληρονομίᾳ. ὁ Κύριος ἤγετα·
3 διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν
λέγει: Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς,
eἰ μὴ ἐν πνεύματι ἀγίῳ.

4 Διαίρεσις ἐστὶν χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα·
5 καὶ διαίρεσις διακονιών εἰσίν, καὶ ὁ αὐτὸς κύριος·
6 καὶ διαίρεσις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν

7 ἐκάστῳ δὲ ὁ διότι ἡ φανέρωσις τοῦ πνεύματος
πρὸς τὸ συμφέρον.
8 ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας,
9 ἀλλὸς δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,
10 ἀλλὸς δὲ χαρίσματα ἱματίων ἐν τῷ ἐνὶ πνεύματι,
11 ἀλλὸς δὲ ἐνεργημάτα δυνάμεων,
12 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα
diaiροῦν ἵδιὰ ἐκάστω καθὼς βουλεῖται.

12 Καθάπερ γὰρ τὸ σῶμα
ἐν ἑστίν
καὶ μέλη πολλὰ ἔχει,
πάντα δὲ τὰ μέλη
tου σώματος
πολλὰ ὄντα
ἐν ἑστίν σῶμα,
σοφίας καὶ ὁ Χριστός·
13 καὶ γὰρ ἐν ἑνὶ πνεύματι
heimerς πάντες
eἰς ἐν σώμα ἐβαπτισθήμεν,
eἰτε Ιουδαῖοι εἰτε Ἑλληνες εἰτε δούλοι εἰτε ἑλεύθεροι,
καὶ πάντες
ἐν πνεύμα
ἐποτίσθῃμεν.
14 Καὶ γὰρ τὸ σῶμα
οὐκ ἔστιν ἐν μέλος
ἀλλὰ πολλά.
15 εἰς τὸν θεὸν, ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ
παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;
16 καὶ εἰς τὸν θεὸν, ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ
σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;
17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή;
εἰ ὅλον ἀκοή, ποῦ ἡ ὀσφρησις;
18 νυνὶ δὲ ὁ θεὸς ἐθέτο τὰ μέλη,
ἐν ἐκαστῷ
αὐτῶν
ἐν τῷ σώματι
καθὼς ἦθελεν.
19 εἰ δὲ ἦν τὰ πάντα
ἐν μέλος,
pοῦ τὸ σῶμα;
20 νῦν δὲ πολλὰ μὲν μέλη,
ἐν δὲ σῶμα.
21 οὐ δύναται δὲ ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ: χρείαν σου οὐκ ἔχω,
ὥς πάλιν ἡ κεφαλὴ τοῖς σωσίν: χρείαν ύμων οὐκ ἔχω.
22 ἀλλὰ πολλῷ μᾶλλον τὸ δοκοῦντα μέλη τοῦ σώματος ἄσθενεστα ὑπάρχειν ἀναγκαιά ἐστιν,
καὶ τὰ ἀσχήμονα ἴμων εὑρίσκουσιν περισσότεραν ἔχει, 24 τὰ δὲ
eὐσχήμονα ἴμων οὐ χρείαν ἔχει.
23 ἀλλὰ ο ὁθεὸς συνεκέρασε τὸ σῶμα
tῶν υἱοθετομένων περισσότεραν δοῦς τιμήν,
25 ἵνα μὴ ἡ σχίσμα εἰς τὸ σώματι
ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.
26 καὶ εἰτέ πᾶσχε ἐν μέλος, συμπάσχει πάντα τὰ μέλη:
eἰτε δοξάζεται [ἐν] μέλος, συγχαίρει πάντα τὰ μέλη.
27 ὅμοιος δὲ ἐστε σῶμα Χριστοῦ
καὶ μέλη ἐκ μέρους.
28 Καὶ οὐς μὲν ἐθέτο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ
πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα
χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.
29 μὴ πάντες ἀπόστολοι; μὴ πάντες προφήται; μὴ πάντες διδάσκαλοι; μὴ πάντες
dυνάμεις; 30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες
gλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζωνα. Καὶ ἔτι καθ’ ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.
13 Εάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
ἀγάπην δὲ μὴ ἔχω,
γέγονα χαλκός ἤχων ἢ κύμβαλον ἀλαλάζων.

2 καὶ ἐὰν ἔχω προφητείαν καὶ εἴδω τὰ μυστήρια πάντα καὶ πάσαν τὴν γνώσιν καὶ
ἐὰν ἔχω πᾶσαν τὴν πίστιν ὡστε ὅρη μεθυστάναι,
ἀγάπην δὲ μὴ ἔχω,
οὐθέν εἴμι.

3 κἂν ψωμίσω πάντα τὰ ύπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχήσωμαι,
ἀγάπην δὲ μὴ ἔχω,
οὐδὲν ὀφελοῦμαι.

4 Ἡ ἀγάπη
μακροθυμεῖ,
χρηστεύεται
ἡ ἀγάπη,
οὐ ζηλοῖ, [ἡ ἀγάπη]
οὐ περπερεύεται,
οὐ φυσιοῦται,
οὐκ ἀσχημονεῖ,
οὐ ἐπιθεῖ τὰ ἑαυτῆς,
οὐ παροξύνεται,
οὐ λογίζεται τὸ κακόν,
οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ,
συγχαίρει δὲ τῇ ἀληθείᾳ.

5 πάντα στέγει,
πάντα πιστεύει,
πάντα ἐλπίζει,
πάντα ὑπομένει.

8 Ἡ ἀγάπη οὐδέποτε πέπτει:
εἶτε δὲ προφητείαν, καταργηθῆσονται· εἶτε γλώσσαι, παῦσονται· εἶτε γνώσις,
καταργηθῆσονται.

9 ἕκ μέρους γὰρ γινώσκομεν καὶ ἕκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ
tέλειον, τὰ ἕκ μέρους καταργηθῆσονται.

10 ὅτε ἡμῖν νηπίος, ἐλάλημεν ὡς νηπίος, ἐφρόνησαμεν ὡς νηπίος, ἐλογιζόμεθα ὡς
νηπίος· ὅτε γέγονα ἀνήρ, κατηργήκα τὰ τοῦ νηπίου.

12 βλέπομεν γὰρ ἄρτι δὲ ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς
πρόσωπον.

13 ἄρτι γινώσκω ἕκ μέρους, τότε δὲ ἐπιγνώσομαι καθός καὶ ἐπεγνώσθην.

14 Νων δὲ μέει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζον δὲ τούτων ἡ ἀγάπη.
1 Corinthians

ζηλούτε δὲ τὰ πνευματικά, μάλλον δὲ ένα προφητεύετε.

2 οὗτός γὰρ λαλῶν γλώσσα τις ἀνθρώπους λαλεῖ ἄλλα θεῖα·
οὖθεις γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

3 οisphere τούτων ἀνθρώπων λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθιάν.

4 οὗ εὑρεσίαν οἰκοδομὴν·
οisphere τούτων ἐκκλησία οἰκοδομή.

5 θέλω δὲ πάντας οὐκ ἐν λαλώσαις, μάλλον δὲ ένα προφητεύετε·
μείζων δὲ οisphere τούτων ἢ οὗ εὑρεσίας ἐκτὸς εἰ μὴ διερμηνεύῃ, ένα ἡ ἐκκλησία
οἰκοδομὴν λάβῃ.

6 Νῦν δὲ, ἀδελφοί, εὰν ἐλθὼν πρὸς οὕτως γλώσσαις λαλῶν,
τό οὕτως ὦφελήσῃ
εὰν μὴ χρῆ λαλῆσαι ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ [ἐν] διδαχῇ;

7 οὗτος τὸ ἀφυσάντος φωνῆς διδόντα, εἴτε αὐλός εἴτε κιθάρα,
ἐὰν διαστολὴν τοῖς φθόγγοις μὴ ὡκία,
πῶς γνωσθήσεται τῷ αὐλούμενῳ ἢ τῷ κιθαριζόμενῳ;

8 καὶ γὰρ εὰν ἄδηλον σάλπιγγος φωνῆ ὡκία,
τῆς παρασκευάστηκεν εἰς πόλεμον;

9 οὕτως καὶ ύμεῖς διὰ τῆς γλώσσης εὰν μὴ εὖσημον λόγον ὡκια,
pῶς γνωσθήσεται τῷ λαλούμενῳ;
ἐσοθή γὰρ ἐς ἀέρα λαλοῦντες.

10 τοσαῦτα εἰ τόποι γένη φωνῶν εἰσίν ἐν κόσμῳ καὶ οὐδὲν ἀφωνον·

11 εὰν οὖν μὴ εἰδὼ τὴν δύναμιν τῆς φωνῆς,
ἐσοθή τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

12 οὕτως καὶ ύμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων,
πρὸς τὴν οἰκοδομήν τῆς ἐκκλησίας
ζητεῖς ἡ ἐν περισσεύετε.
13 Διὸ ὁ λαλῶν γλώσσῃ προσευχήσθω ἵνα διερμηνεύη.
14 εἶν [γὰρ] προσεύχομαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὃ δὲ νοῦς μου ἀκαρπός ἐστιν.
15 τὶ οὐν ἐστὶν;
    προσεύχομαι τῷ πνεύματι, προσεύχομαι δὲ καὶ τῷ νῷ·
ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νῷ.
16 ἐπεὶ έὰν εὐλογής [ἐν] πνεύματι,
    ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου
    πῶς ἐρεῖ τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ;
    ἐπειδὴ τί λέγεις οὐκ οἶδεν·
17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς ἀλλ’ ὁ ἐτερος οὐκ οἰκοδομεῖται.
18 Εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·
19 ἀλλὰ ἐν ἐκκλησίᾳ
    θέλω πέντε λόγους τῷ νῷ μου λαλῆσαι,
    ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

20 Ἄδελφοί, μὴ παιδία γίνεσθε
taῖς φρεσίν
    ἀλλὰ τῇ κακίᾳ νηπιάζετε,
taῖς δὲ φρεσίν
tέλειοι γίνεσθε.
21 ἐν τῷ νῷ ὠμῷ γέγραπται
    ὅτι ἐν ἐτερογλώσσαισι καὶ ἐν χείλεσιν ἐτέρων λαλήσω τῷ λαῷ τούτῳ
    καὶ οὐδ’ οὕτως εἰσακούσονται μου,
    λέγει κύριος.
22 ὡστε αἱ γλώσσαι εἰς σημείων εἰσίν οὐ τοῖς πιστεύουσιν
    ἀλλὰ τοῖς ἀπίστοις,
    ἢ δὲ προφητεία
    οὐ τοῖς ἀπίστοις
    ἀλλὰ τοῖς πιστεύουσιν.
23 Ἔαν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό καὶ πάντες λαλῶσιν γλώσσαις,
    εἰσέλθωσιν δὲ ιδιώτης ἢ ἀπίστοι,
    οὐκ ἔρουσιν ὅτι μαίνεσθε;
24 εἶν δὲ πάντες προφητεύωσιν,
    εἰσέλθη δὲ τὶς ἀπίστος ἢ ἰδιώτης,
    ἐλέγχεται ὑπὸ πάντων,
    ἀνακρίνεται ὑπὸ πάντων,
25 τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται,
    καὶ οὕτως οἱ παράνομοι ἐπὶ πρόοδον προσκυνήσει τῷ θεῷ ἀπαγγέλλων
    ὅτι ὅτως ὁ θεὸς ἐν ὑμῖν ἐστιν.

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26 Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθεν,
ἐκαστὸς ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλώσσαν ἔχει, ἐρμηνεύαν ἔχει·
pάντα πρὸς οἰκοδομὴν γινέσθω.

27 εἴτε γλώσσα τις λαλεῖ, κατὰ δύο ἢ τὸ πλείστον τρεῖς καὶ ἀνὰ μέρος,
καὶ εἰς διερμηνευέτων.
28 εάν δὲ μὴ ἤ διερμηνευτής,
σιγάτω ἐν ἐκκλησίᾳ, ἐαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.

29 προφήται δὲ δύο ἢ τρεῖς λαλεῖτωσαν
καὶ οἱ ἄλλοι διακρίνετωσαν·
30 εάν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.
31 δύνασθε γὰρ καθ’ ἕνα πάντες προφητεύειν, ἑνα πάντες μανθάνωσιν καὶ
πάντες παρακαλῶμεν.
32 καὶ πνεύματα προφητῶν προφηταῖς ὑποτάσσεται,
33 οὐ γὰρ ἔστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.

'Ως ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων 34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν·
oὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσόσθωσαν,
καθὼς καὶ ὁ νόμος λέγει.
35 εἰ δὲ τι μαθεῖν θέλουσιν, ἐν οἷκῳ τοὺς ἕδοὺς ἄνδρας ἐπερωτάτωσαν·
ἀισχρὸν γὰρ ἔστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

36 ἢ ἂφ’ ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;
37 εἰ τις δοκεῖ προφήτης εἶναι ή πνευματικός,
ἐπειγεινοκέτῳ ὃ γράφω ὑμῖν
ὅτι κυρίον ἐστίν ἐντολή·
38 εἰ δὲ τις ἄγνοεί, ἄγνοεῖται.

39 'Ωστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν
καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·
pάντα δὲ εὐσχημόνως καὶ κατὰ τὰξιν γινέσθω.
15 Γνωρίζω δὲ ύμιν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ύμῖν, ὃ καὶ παρελάβετε, ἐν ὦ καὶ ἑστήκατε,
2 διὸ οὐ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ύμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.
3 παρέδωκα γὰρ ύμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον,

οτὶ Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς
4 καὶ ὃτι ἐσάφη καὶ ὃτι ἐγγήρεται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς
5 καὶ ὃτι ὥφθη Κηφᾶ εἶτα τοῖς δώδεκα·
6 ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, εἰς ὃν οἱ πλείονες μένουσιν ἔως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·
7 ἔπειτα ὥφθη Ἰακὼβω εἶτα τοῖς ἀποστόλοις πάσιν·
8 ἐσχατον δὲ πάντων ὅσπερει τῷ ἐκτρώματι ὥφθη κάμοι.

9 Ἐγὼ γὰρ εἰμὶ ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος, διὸτι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
10 χάριτι δὲ θεοῦ εἰμὶ ὃ εἰμὶ, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ὃ μὲν οὐ κενῆ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί.
11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ύμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὔδε Χριστὸς ἐγήγερται·

13 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἁρα [καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν·
14 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐματρυπῆσαμεν κατὰ τὸν θεοῦ ὅτι ἤγειρεν τὸν Χριστὸν, ὅν οὐκ ἤγειρεν εὔπερ ἁρα νεκροί οὐκ ἐγείρονται.
15 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὔδε Χριστὸς ἐγήγερται·
16 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἄτι ἔστε ἐν ταῖς ἁμαρτίαις ὑμῶν,
17 ἀρα καὶ οἱ καμηθέντες ἐν Χριστῷ ἀπόλοντο· ἀρα καὶ οἱ καμηθέντες ἐν Χριστῷ ἀπόλοντο.
18 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικότες ἔσμεν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.
1 Corinthians 27

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν ἀπαρχῇ τῶν κεκοιμημένων.
21 ἐπειδὴ γὰρ δι’ ἀνθρώπου θάνατος, καὶ δι’ ἀνθρώπου ἀνάστασις νεκρῶν.
22 ὦσπερ γὰρ ἐν τῷ ᾿Αδὰμ πάντες ἀποθνῄσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.
23 ᾿Εκαστὸς δὲ ἐν τῷ ἱδίῳ τάγματι· ἀπαρχὴ Χριστὸς,
ἐπείτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ,
24 εἶτα τὸ τέλος,
όταν παραδίδοι τὴν βασιλείαν τῷ θεῷ καὶ πατρί,
όταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πάσαν ἐξουσίαν καὶ δύναμιν.
25 δει γὰρ αὐτῶν βασιλεύειν ἀχρί οὗ θῇ πάντας τοὺς ἐχθρούς ὑπὸ τοῦς πόδας αὐτοῦ.
26 ἐχθρὸς καταργεῖται ο θάνατος·
27 πάντα γὰρ ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ.
όταν δὲ εἰπή ὅτι πάντα ὑποτέτακται,
δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.
28 οὕτως ὑποταγῇ αὐτῷ τὰ πάντα,
τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,
ἐνα ὅ ο θεὸς [τὰ] πάντα ἐν πάσιν.

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;
eἰ δὸς νεκροὶ οὐκ ἐγείρονται,
tί καὶ βαπτίζονται ὑπὲρ αὐτῶν;
30 Τί καὶ ἡμεῖς κινδυνεύουμεν πᾶσαν ὃραν;
31 καθ’ ἡμέραν ἀποθνῄσκομεν, ηῆ τὴν ὑπετέραν καύχησιν, [ἀδελφοὶ,] ἢν ἔχω ἐν Χριστῷ ᾿Ιησοῦ τῷ κυρίῳ ημῶν.
32 εἰ κατὰ ἀνθρωπὸν ἑθηριομάχησα ἐν ᾿Εφέσῳ,
tί μοι τὸ ὀφελοῦς;
eἰ νεκροὶ οὐκ ἐγείρονται,
φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνῄσκομεν.

33 μὴ πλανᾶσθε·
φθειρούσιν ἥση χρηστὰ ὀμιλίαι κακαί.
34 ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε,
ἀγνωσίαν γὰρ θεοὺ τινες ἔχουσιν,
πρὸς ἐντροπήν ὃ μὲν λαλῶ.
'Αλλὰ ἑρεί τις· πῶς ἐγείρονται οἱ νεκροί· ποῖω δὲ σῶματι ἔρχονται;

ἀφρών, σὺ ὁ σπείρεις, οὐ ἥξιον λείπει· ἐὰν μὴ ἀποθανῇ·

καὶ ὁ σπείρεις,

οὐ τὸ σῶμα τὸ γεννησόμενον

σπείρεις

ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν·

ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἵδιον σῶμα.

35 Ὁ πᾶσα σάρξ ἡ αὐτὴ σάρξ

ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σάρξ κτηνῶν, ἄλλη δὲ σάρξ πτηνῶν, ἄλλη δὲ ἰχθύων.

καὶ σωμάτα ἐπουράνια, καὶ σωμάτα ἐπίγεια·

ἀλλὰ ἐτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἐτέρα δὲ ἢ τῶν ἐπιγείων.

36 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων·

37 ἀστήρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

38 οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν.

σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·

σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

39 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.

Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

40 οὕτως καὶ γέγραπται· ἐγένετο ὁ πρῶτος ἀνθρωπός Ἀδὰμ εἰς ψυχήν ἑώσει· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ἐζωσάμενον.

41 ἀλλ’ οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικὸν, ἐπεὶ τὸ πνευματικὸν.

42 ὁ πρῶτος ἀνθρωπός ἐκ γῆς χοίρος, ὁ δεύτερος ἀνθρωπός ἐξ οὐρανοῦ.

43 οἶος ὁ χοίρος, τοιοῦτοι καὶ οἱ χοίροι, καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

44 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοίρου, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
Τούτο δὲ φημὶ, ἀδελφοί,  

ὅτι σάρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται  

οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.  

51 ιὸδὸν μυστήριον ὑμῖν λέγω:  

πάντες οὐ κοιμηθήσομεθα,  

πάντες δὲ ἀλλαγησόμεθα,  

ἐν ἀτόμῳ, ἐν ρίπῃ ὀφθαλμοῖ,  

ἐν τῇ ἐσχάτῃ σάλπιγγι:  

σαλπίσει γὰρ  

καὶ οἱ νεκροὶ ἑγερθοῦσανται ἀφθαρτοὶ  

καὶ ἡμεῖς ἀλλαγησόμεθα.  

53 Δεῖ γὰρ τὸ φθαρτὸν τούτο ἐνδύσασθαι ἀφθαρσίαν  

καὶ τὸ θυτὴν τούτο ἐνδύσασθαι ἀθανασίαν.  

54 ὅταν δὲ τὸ φθαρτὸν τούτο ἐνδύσηται ἀφθαρσίαν  

καὶ τὸ θυτὴν τούτο ἐνδύσηται ἀθανασίαν,  

τότε γεννήσεται ὁ λόγος ὁ γεγραμμένος:  

κατεσθοῦ ὁ θάνατος εἰς νίκος.  

55 ποῦ σου, θάνατε, τὸ νίκος;  

ποῦ σου, θάνατε, τὸ κέντρον;  

56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία,  

ἡ δὲ δύναμις τῆς ἀμαρτίας ὁ νόμος:  

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

58 Ὁμιλεῖν ὁ δὲ συνετῶς καὶ ἀδελφοὶ μου ἁγιοί τε, ἔδρατοι γίνεσθε, ἀμετακίνητοι,  

περισσεύσαντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,  

εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἔν τῷ κυρίῳ.  

16 Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους ὅσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας,  

οὕτως καὶ ὑμεῖς ποιήσατε.  

2 κατὰ μὲν σαββάτου ἐκαστὸς ὑμῶν παρ’ ἑαυτῷ τιθέτω θησαυρίζων ὁ τι ἐὰν εὐδοκῶταί,  

ἐνα μὴ ὅταν ἔλθω  

τότε λογεῖαι γίνονται.  

3 ὅταν δὲ παραγένομαι,  

οὕς ἔὰν δοκιμάσητε, δι’ ἐπιστολῶν τούτων πέμψω ἁπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ.  

4 εὰν δὲ ἤξιον ἢ τοῦ κάμῳ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.
1 Corinthians

5 Ἐλεύθεροι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθως. Μακεδονίαν γὰρ διέρχομαι,
6 πρὸς ὑμᾶς δὲ τυχὸν παραμενό
ἡ καὶ παραχεμάσω,
7 οὐ γὰρ ὑπὲρ ὑμᾶς ἄρτι Εὐαγγελίζω,
ἐλπίζω γὰρ χρόνον τινὰ ἐπιμείναι πρὸς ὑμᾶς ἐὰν ὁ κύριος ἐπιτρέψῃ.
8 ἐπιμενεῖ δὲ ἐν Ἐφέσῳ ἑως τῆς πεντηκοστῆς. 9 θύρα γὰρ μοι ἀνέβην μεγάλη καὶ ἐνεργής,
καὶ ἀντικείμενοι πολλοί.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος,
βλέπετε, ἦν ἄφθονος γενήται πρὸς ὑμᾶς.
τὸ γὰρ ἔργον κυρίον ἐργάζεται ως κἀγὼ.
11 μὴ τις οὖν αὐτῶν ἐξουθενήσῃ.
προτείμεθα δὲ αὐτῶν ἐν εἰρήνῃ, ἦν ἔλθη πρὸς με·
ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλών τοῦ ἀδελφοῦ,
pολλὰ παρεκάλεσα αὐτὸν, ἦν ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
καὶ πάντως οὐκ ἦν ἡ θέλημα ἦν νῦν ἔλθῃ.
ἐλεύθερον δὲ ὅταν εὐκαιρίῃ.

13 Γρηγορεῖτε,
στήκετε ἐν τῇ πίστει,
ἀνδρίζεσθε,
κραταιοῦσθε.
14 πάντα ὑμῶν ἐν ἁγάπῃ γινεσθω.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν ὁἰκίαν Στεφάνα,
ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας
καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτούς·
16 ἦν καὶ ὑμεῖς ὑποτάσσεσθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνα καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ,
ὅτι τὸ ὑμετέρον ύστερημα οὗτοι ἀνεπλήρωσαν·
18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμὸν.
ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 Ἀσπάζονται υμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.
ἀσπάζεται υμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ᾿ οἷον αὐτῶν ἐκκλησία.
20 Ἀσπάζονται υμᾶς οἱ ἀδελφοὶ πάντες.
Ἀσπάσασθε ἀλλήλους ἐν φιλίμματι ἁγίῳ.
21 Ο ἀσπασμός τῇ ἐμῇ χειρὶ Παύλου.

22 εἰ τὶς οὖ φιλεῖ τὸν κύριον, ἤτοι ἀνάθεμα.
μαράνα ὑμῶν.
23 ἢ χάρις τοῦ κυρίου Ἰησοῦ μεθ᾿ ὑμῶν.
24 ἢ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.