This arrangement of the Greek text and the English translation is in the Public Domain.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually WITHOUT the marginal readings and their punctuation). Verse references are added before each Greek verse.

The English translation with four highlight colors: first second third highest plus bold and/or bold underline and/or ALL CAPS underline are used for various degrees of emphasis. Red Font color is used for emphasis in some notes. Italics are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. Users bringing errors to my attention would be greatly appreciated.

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind will NOT receive a "thank you" OR REPLY OF ANY KIND].

NOTE: Some people in the Bible had more than one name AND MANY different people had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman almost always have been used in this document.

JOH 3:36 ὁ πιστεύων εἰς τὸν υιὸν εἶδεν ζωὴν αἰώνιον ὁ δὲ απειθῶν τῷ υἱῷ οὐκ οὐδεὶς ἡ ζωὴ αὐτὸν. Times New Roman type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

The following is used for typing OR copying Greek: to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.
EASY TYPING GREEK.
** To setup your Windows computer for using multiple languages please visit:
http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx

Set up keyboard layout in **EL Mode**.
Set in **EL** code line 1: 1a, 1b, 1c. and 1d.
Set in **EL** code line 2: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**
THEN change each line **2 to EN Arial.**

To type **ENGLISH LETTERS** you **MUST** have EN Mode **ON**.
To type **GREEK LETTERS** you **MUST** have EL Mode **ON**.

**LOWER CASE**
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1 2 3 4 5 6 7 8 9 0 \- = |
1 2 3 4 5 6 7 8 9 0 \- = |
; \z \e \r \t \u \t \h \i \o \p |
q w e r t y u l o p |
\a \s \d \f \g \h \j \k \l |
\z \x \c \v \b \n \m , . / 
```

**=================================================================================**

**UPPER CASE** — **Shift** OR **caps** — (**some exceptions!**)
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~ ! @ # $ % ^ & * ( ) _ + |
; : \^ ` E R T Y \O \I \O P { } 
Q W E R T Y U I O P { } 
A \Sigma \Delta \Phi \Gamma \H \E \K \L 
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A S D F G H J K L : »
P39LS TrueType Uncial Font. SAMPLE = alpha kai w mega.
Greek Uncials TrueType Font. SAMPLE = alpha kai wmega

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(DO NOT USE EL Mode for either of these uncials)
Either of these two uncials may be used on this web site.

Punctuation marks frequently used for Greek text.

Period: .
Comma: ,
Semicolon: :
Question mark: ;

=====================================================================
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α
To the Assembly in Corinth – Letter # 1
Written by Paul from Ephesus in 54-55 AD to Corinth

1CO 1:1 παυλος κλητος αποστολος ιησου χριστου δια θεληματος θεου και σωσθενης ο αδελφος
Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
1CO 1:2 τη εκκλησια του θεου τη ουση εν κορινθω ηγιασμενοι εν χριστω ιησου κλητοις αγιοις συν πασιν τοις επικαλουμενοις το ονομα του κυριου ημων ιησου χριστου εν παντι τοις αυτων και ημων
to the assembly which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the Name of Jesus Christ our Lord, both theirs and ours:
1CO 1:3 χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ημων χριστου grace to you and peace from God our Father and from the Lord Jesus Christ.
1CO 1:4 ευχαριστω τω θεω παντες περι υμων επι τη χαριτι του θεου τη δοθειση υμιν εν χριστω ιησου
I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
1CO 1:5 οτι εν παντι επλουτισθητε εν αυτω εν παντι λογω και παση γνωσει that in every thing you are enriched by Him, in all utterance and in all knowledge;
1CO 1:6 καθως το μαρτυριον του χριστου εβεβαιωθη εν υμιν even as the witness of Christ was confirmed in you:
1CO 1:7 ωστε υμας μη υστερεισθη επι μηδενι χαρισματι απεκδεχομενους την αποκαλυψιν του κυριου ημων ιησου χριστου so that you come behind in no gift; waiting for the coming of our Lord Jesus Christ:
1CO 1:8 ος και βεβαιωσε υμας εως τελους ανεγκλητους εν τη ημερα του κυριου ημων ιησου
Who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus.
1CO 1:9 πιστος ο θεος δι ου εκληθητε εις κοινωνιαν του ιουν αυτου ημων χριστου του κυριου ημων
God is faithful, through Whom you were called into the fellowship of His Son Jesus Christ our Lord.
1CO 1:10 παρακαλω δε υμας αδελφοι δια του ονοματος του κυριου ημων ιησου χριστου να το αυτο λεγητε παντες και μη η εν υμιν σχισματα ητε δε κατηρτισμενοι εν το αυτο νοι και εν τη αυτη γνωμη
Now I beseech you, brothers, by the Name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

1CO 1:11 εδήλωθη γαρ μοι περὶ υμῶν αδελφοί μου υπὸ τῶν χλοῆς ὅτι ερίδες ἐν υμῖν εἰσίν
For it has been declared to me of you, my brothers, by those who are of the house of Chloe, that there are contentions among you.

1CO 1:12 λέγω δὲ τούτῳ ὅτι εἰκάστος υμῶν λέγει εἰς μεν εἰμι παύλου εγὼ δὲ ἀπόλλων εγὼ δὲ κῆφα εγὼ δὲ κριστοῦ
Now this I say, that every one of you says, I am of Paul; I of Apollos; I of Cephas and I of Christ.

1CO 1:13 μεμερισταὶ ὁ χριστὸς μὴ παύλος εσταυρώθη ὑπὲρ υμῶν ἡ εἰς τὸ ὄνομα παύλου εὐαγγελίσθητε
Is Christ divided? Paul was not crucified for you. Or were you baptized in the name of Paul?

1CO 1:14 εὐχαριστῶ δὲ τούτῳ ὅτι εἰμι παυλοῦ εἰμὶ παυλοῦ εγὼ δὲ ἀπολλῶν εγὼ δὲ κηφᾶς εγὼ δὲ κριστοῦ
I give thanks that I baptized none of you, except Crispus and Gaius;

1CO 1:15 ἵνα μὴ τις εἰπῇ ὅτι εἰς τὸ ὄνομα εὐαγγελίσθητε
In order that anyone should say that I had baptized in my name.

1CO 1:16 εὐαγγελίσθητε δὲ καὶ τὸν στέφανον οἰκον λοιπὸν οὐκ οἶδα ἐν τινὰ ἄλλον εὐαγγελίσθητε
And I baptized also the house of Stephanas: besides, I do not know if I baptized any other.

1CO 1:17 οὐ γὰρ ἀπεστείλεν μετὰ χριστοῦ βαπτίζειν ἄλλα εὐαγγελίζεσθαι οὐκ εἰς σοφίαν λόγον ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ
For Christ sent me not to baptize but to bring the good news: not in wisdom of a word in order that the cross of Christ should not be made void.

1CO 1:18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοις μεν ἀπολλυμένοις μωρία εστὶν τοῖς δὲ σωζόμενοις ἡμῖν δύναμις θεοῦ εστὶν
For the word of the cross is on the hand to those who perish foolishness; but to us who are saved it is the power of God.

1CO 1:19 γεγραπται γὰρ ἀπὸ λόγῳ τὴν σοφίαν τῶν σοφῶν καὶ τὴν συνεσίαν τῶν συνετῶν αδελθῆσαι
For it has been written, “I will destroy the wisdom of the wise and will bring to nothing the intelligence of the intelligent” [ISA 29:14].

1CO 1:20 ποῦ σοφὸς ποῦ γραμματεὺς ποῦ συζητητής τοῦ αἰωνοῦ τοῦτον οὐχὶ εμωρανέν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου
Where is the wise man? Where is the scribe [scholar]? Where is the debater [philosopher] of this age? Has not God made foolish the wisdom of this world?

1CO 1:21 εἰπέτοι γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ εγὼ ὁ κόσμος διὰ τῆς σοφίας τον θεὸν ενυδάκτησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρυγματος σωσάτοις πιστευόντας
For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe.

1CO 1:22 ἐπείδη καὶ ιουδαίοι σήμεια αἰτοῦσιν καὶ ἐλληνες σοφίαν ἐζητοῦσιν
The Jews require a sign and the Greeks seek after wisdom:

1CO 1:23 ἡμεῖς δὲ κηρύσσομεν χριστὸν εσταυρωμένον ιουδαίοις μὲν σκανδάλον
eθνεῖν δὲ μωρίαν
but we preach Christ crucified, to the Jews a stumbling block, and to the nations foolishness;

1CO 1:24 αὐτοὶ δὲ τοῖς κλητοῖς ιουδαίοις τε καὶ ἐλληνες χριστὸν θεοῦ δύναμιν καὶ
θεοῦ σοφίαν
but to those who are called, both Jews and Greeks, Christ the power (mighty work) of God, and the wisdom of God.

1CO 1:25 οτι τὸ μωρὸν τοῦ θεοῦ σοφωτερὸν τῶν ἀνθρώπων εστίν καὶ τὸ ασθενὲς
tou theou isχυρότερον των ανθρώπων
Because the foolishness of God is wiser than men and the weakness of God is stronger than men.

1CO 1:26 βλέπετε γαρ τὴν κλησίν ὑμῶν ἀδελφοί ὅτι οὐ πολλοὶ σοφοὶ κατὰ σαρκά
οὐ πολλοὶ δύνατοι οὐ πολλοὶ εὐγενεῖς
For you see your calling, brothers, how that not many wise men after
the flesh, not many mighty, not many noble, are called:

1CO 1:27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελεξάτο ὁ θεὸς ἵνα κατασχυνῇ τοὺς σοφοὺς
καὶ τὰ ασθενή τοῦ κόσμου ἐξελεξάτο ὁ θεὸς ἵνα κατασχυνῇ τὰ ἰσχύρα
but God has chosen the foolish things of the world to confound the
wise; and God has chosen the weak things of the world to confound
the things which are mighty;

1CO 1:28 καὶ τὰ αγενή τοῦ κόσμου καὶ τὰ εξουθενημένα ἐξελεξάτο ὁ θεὸς τὰ μὴ
οντα ἵνα τὰ οντα καταργησῆ
base things of the world, and things which are despised, has God
chosen, even, the things which are not, to bring to naught things
that are:

1CO 1:29 ὅπως μὴ καυχησηται πασα σαρξ ενωπιον του θεου
that no flesh should glory in His presence.

1CO 1:30 εξ αυτου δε υμεις εστε εν χριστω ησου ως εγενηθη σοφια ημιν απο θεου
dικαιοσυνη τε και αγιασμος και απολυτρωσις
But of Him are you in Christ Jesus, Who of God is made to us wisdom,
righteousness, sanctification and redemption:

1CO 1:31 ινα καθως γεγραπται ο καυχωμενος εν κυριω καυχασθω
in order that, according as it has been written, “He who glories, let him
glory in the Lord” [JER 9:23, 24].

1CO 2:1 καγω ελθον προς υμας αδελφοι ηλθον ου καθ υπεροχην λογου η σοφιας
καταγγελλων υμιν το μυστηριον του θεου
And I, brothers, when I came to you, came not with excellency of speech
or of wisdom, declaring to you the testimony of God.
For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:

in order that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among those who are mature: yet not the wisdom of this age, nor of the princes of this world, that come to naught:

but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the ages to our glory:

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

For God has revealed them to us through His Spirit: for the Spirit searches all things, even the deep things of God.

For what man knows the things of a man, save the spirit and in this verse are used interchangeably

But as it has been written, Eye has not seen, nor ear heard, neither has entered into the heart of man, the things which God has prepared to those who love Him

For God has revealed them to us through His Spirit: for the Spirit searches all things, even the deep things of God.

But we have received not the spirit of the world, but the Spirit of God; in order that we might know the things that are freely given to us of God.
And which things we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; comparing spiritual things with spiritual.

But the natural man [the unsaved man] accepts not the things of the Spirit of God because they are foolishness to him and he is not able to understand them because they are spiritually understood.

But the spiritual understands all things, but he himself is understood by no [natural] one.

For who has known the mind [see note on vs. 11] of the Lord that he may instruct Him? But we have the mind of Christ.

And I, brothers, was not able speak to you as to spiritual, but as to fleshly, as to babies in Christ.

I have fed you with milk, not with [solid] food: for you were not able, but neither now are you able.

For you are yet carnal: for whereas there is among you envying, strife, and divisions, are you not carnal, and walk as [natural] men?

For while one says, I am of Paul; and another, I am of Apollos; are you not carnal?

Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man?

I have planted, Apollos watered but God gave the increase.

So then neither is he who plants any thing, neither he who waters BUT GOD WHO GIVES THE INCREASE.
Now he who plants and he who waters are one: and every man shall receive his own reward according to his own labor.

For we are laborers together with God: you are God’s husbandry, you are God’s building.

According to the grace of God which is given to me, as a wise master-builder, I have laid the foundation and another builds thereon. But let every man take heed how he builds thereon.

For other foundation can no man lay than what is laid, Who is Jesus Christ.

Now if any man build on this foundation gold, silver, precious stones, wood, hay or stubble;

If any man’s work abide which he has built thereon, he shall receive a reward.

If any man’s work shall be burned, he shall suffer loss but he himself shall be saved, yet so as by fire.

Know you not that you are the temple of God and that the Spirit of God dwells in you?

Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool that he may be wise.
For the wisdom of this world is foolishness to God. For it is written, _He takes the wise in their own craftiness_ [JOB 5:13].

Let no one boast in men. For all things are yours;
1CO 3:21

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
1CO 4:2

Moreover it is required in stewards, in order that a man be found faithful.
1CO 4:3

But with me it is a very small thing that I should be judged of you, or of man’s judgment: yes, I judge not my own self.
1CO 4:4

For I know nothing by myself; yet am I not hereby justified: but he Who judges me is the Lord.
1CO 4:5

Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
1CO 4:6

And these things, brothers, I have in a figure transferred to myself and to Apollos for your sakes; that you might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.
1CO 4:7

και παλιν κυριος γινωσκει τους διαλογισμους των σοφων οτι εισιν ματαιοι

ωστε μηδεις καυχασθω εν ανθρωποις

ουτως ημας λογιζεσθω ανθρωπος ως υπηρετας χριστου και οικονομους μυστηριων θεου

ωστε μηδεις καυχασθω εν ανθρωποις παντα γαρ υμων εστιν

Let and again, The Lord knows the thoughts of the wise, that they are vain [PSA 94:11].

και παλιν κυριος γινωσκει τους διαλογισμους των σοφων οτι εισιν ματαιοι

υμεις δε χριστου χριστος δε θεου

υμεις δε χριστου χριστος δε θεου

οτι εισιν ματαιοι

οτι εισιν ματαιοι
For who makes you to differ from another? And what have you that you did not receive? Now if you did receive it, why do you glory, as if you had not received it?

Now you are full, now you are rich, you have reigned as kings without us: and I would to God you did reign, that we also might reign with you.

For I think that God has set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, angels and men.

We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honorable, but we are despised.

Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things to this day.

I write not these things to shame you, but as my beloved sons I warn you.

For though you have ten thousand instructors in Christ, yet have you not many fathers: for in Christ Jesus I have begotten you through the gospel.

Wherefore I beseech you, be you followers of me.

For this cause have I sent to you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
1CO 4:19 But I will come to you shortly, if the Lord will, and will know, not the speech of those who are puffed up, but the power.

1CO 4:20 For the **Kingdom of God** is not in word, but in power.

1CO 4:21 What will you? Shall I come to you with a rod, or in love, and in the spirit of meekness?

1CO 5:1 It is reported commonly that there is **fornication** among you, and such fornication as is not so much as named among the nations, that one should have his father’s wife.

1CO 5:2 And you are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you.

1CO 5:3 For I truly, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed,

1CO 5:4 in the name of our Lord Jesus, when you are gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

1CO 5:5 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

1CO 5:6 Your glorying is not good. Know you not that a little leaven leavens the whole lump?

1CO 5:7 Purge out therefore the old leaven, in order that you may be a new lump, as you are unleavened. For even Christ our passover is sacrificed for us:
I wrote to you in an epistle not to company with fornicators:

1CO 5:10  ου παντως τοις πορνοις του κοσμου τουτου η τοις πλεονεκταις και αρπαζιν η ειδωλολατραις επει οφειλετε αρα εκ του κοσμου εξελθειν

yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must you needs go out of the world.

1CO 5:11  νυν δε εγραψα υμιν μη συναναμιγνυσθαι εαν τις αδελφος ονομαζομενος η πορνος η πλεονεκτης η ειδωλολατρης η λοιδορος η μεθυσος η αρπαξ τω τοιουτω μηδε συνεσθιειν

But now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

1CO 5:12  υπει ωφειλετε αρα εκ του κοσμου εξελθειν

For what have I to do to judge those also who are without? Do not you judge those who are within?

1CO 5:13  τι γαρ μοι τους εξω κρινειν ουχι τους εσω υμεις κρινετε

But those who are without God judges. Therefore put away from among yourselves that wicked person.

1CO 6:1  τολμα τις υμων πραγμα εχων προς τον ετερον κρινεσθαι επι τον αδικουν και ουχι επι των αγιων

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

1CO 6:2  η ουκ οιδατε ότι οι αγιοι τον κοσμον κρινουσιν και ει εν υμιν κρινεται ο κοσμος αναξιου εστε κριτηριων ελαχιστων

Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

1CO 6:3  ουκ οιδατε ότι αγγελους κρινουμεν μητι γε βιωτικα

Know you not that we shall judge angels? How much more things that pertain to this life?

1CO 6:4  βιωτικα μεν ουν κριτηρια εαν εχητε τους εξουθενημενους εν τη εκκλησια τουτους καθιζετε

If then you have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

1CO 6:5  προς εντροπην υμιν λεγω ουκ ενι εν υμιν ουδεις σοφος ος δυνησται διακριναι ανα μεσον του αδελφου αυτου

I speak to your shame. Is it so, that there is not a wise man among you?

1CO 6:6  αλλα αδελφος μετα αδελφου κρινεται και τουτο επι απιστων

No, not one who will be able to judge between his brothers?

1CO 6:7  ηδη μεν ουν ολος ηττημα υμιν εστιν ότι κριματα εχετε μεθ εαυτων δια τι ουχι μαλλον αδικεισθε δια τι ουχι μαλλον αποστερεισθε

But brother goes to law with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because you go to law one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?
1CO 6:8 No, you do wrong, and defraud, and that your brothers.

1CO 6:9 Know you not that the unrighteous will not inherit the Kingdom of God?

1CO 6:10 Be not led astray: neither fornicators, idolaters, adulterers, male prostitutes, homosexuals, thieves, covetous, drunkards, revilers nor swindlers, will inherit the Kingdom of God.

1CO 6:11 And such were some of you: but you were washed, but you were made holy, but you were made righteous in the name of the Lord Jesus Christ and by the Spirit of our God.

1CO 6:12 All things are lawful to me, but all things are not expedient [based on self interest rather than what is of the best interest to others]: all things are lawful for me, but I will not be brought under the power of any.

1CO 6:13 Foods for the stomach, and the stomach for foods: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

1CO 6:14 And God has both raised up the Lord, and will also raise up us by His own power.

1CO 6:15 Know you not that your bodies are the members of Christ? Will I then take the members of Christ, and make them the members of a prostitute? May it not be.

1CO 6:16 What? Do you not know that he who is joined to a prostitute is one body? For two, said He, will be one flesh [GEN 2:24].

1CO 6:17 But he who is joined to the Lord is one spirit.

1CO 6:18 Flee the prostitute. For he who is joined to a prostitute committeth adultery with her whom he is joined to in the body.
Flee fornication. Every sin that a man does is outside the body; but he who commits fornication sins against his own body.

What? Do you not know that your body is the temple of the Holy Spirit Who is in you, Whom you have of God, and you are not your own?

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Let the husband render to the wife due benevolence: and likewise also the wife to the husband.

Defraud not one the other, except it be with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

But I speak this by permission, and not of commandment.

I say therefore to the unmarried and widows, It is good for them if they abide even as I. But every man has his proper gift of God, one after this manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as I.
And to the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

1CO 7:11 εαν δε και χωρισθη μενετω αγαμος η τω ανδρι καταλλαγητω και ανδρα γυναικα μη αφιεναι

but if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

1CO 7:12 τοις δε λοιποις λεγω εγω ο κυριος ει τις αδελφοις γυναικα εχει απιστον και αυτη συνευδοκει οικειν μετ αυτου μη αφιετω αυτην

But to the rest speak I, not the Lord: If any brother has a wife who believes not, and she be pleased to dwell with him, let him not put her away.

1CO 7:13 και γυνη ητις εχει ανδρα απιστον και ουτως συνευδοκει οικειν μετ αυτης μη αφιετω τον ανδρα

And the woman who has a husband who believes not, and if he be pleased to dwell with her, let her not leave him.

1CO 7:14 ηγιασται γαρ ο ανηρ ο απιστος εν τι γυνακι και ηγιασται η γυνη η απιστος εν τω αδελφω επει αρα τα τεκνα υμων ακαθαρτα εστιν νυν de aγις εστιν

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean but now they are holy.

1CO 7:15 ει δε ο απιστος χωριζεται χωριζεσθω ου δεδουλωται ο αδελφος η η αδελφη εν τοις τοιουτοις εν εν ειρηνη κεκληκεν υμας ο θεος

But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God has called us to peace.

1CO 7:16 τι γαρ οιδας γυναι ει τον ανδρα σωσεις η τι οιδας ανερ ει την γυναικα σωσεις

For do you know, Oh wife, perhaps you shall save your husband? Or do you know, Oh man, perhaps you shall save your wife?

1CO 7:17 ει μη εκαστο εις μεμερικε δε ο κυριος εκαστον ως κεκληκεν ο θεος ουτως περιπατειτω και ουτως εν ταυς εκκλησιας πασαις διατασσομαι

But as God has distributed to every man (as the Lord has called every one) so let him walk. And so I ordain in all churches.

1CO 7:18 περιτετμημενος τις εκληθημη επισπασθω εν ακροβυστια κεκληται τις μη περιτεμνεσθω

Is any man called being circumcised? Let him not become uncircumcised.

Is any called in uncircumcision? Let him not be circumcised.

1CO 7:19 η περιτομη ουδεν εστιν και η ακροβυστια ουδεν εστιν αλλα τηρησις εντολων θεου

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

1CO 7:20 εκαστος εις τη κλησιν εκληθη εν ταυτη μενετω

Let every man abide in the same calling wherein he was called.

1CO 7:21 δουλος εκληθης μη σοι μελετω αλλ ει και δυνασθαι ελευθερος γενεσθαι μαλλον χρησαι
Are you called being a servant? care not for it: but if you may obtain your freedom, use it rather.

1CO 7:22
ο γαρ εν κυριω κληθεις δουλος ἀπελευθερος κυριου εστιν ομοιως ο ελευθερος κληθεις δουλος εστιν χριστου

For he who is called in the Lord, being a servant, is the Lord's freeman. Likewise also he who is called, being free, is Christ's servant.

1CO 7:23
τιμης ἦγορασθητε μη γινεσθε δουλοι ανθρωπων

You are bought with a price; be not the servants of men.

1CO 7:24
τιμης ηγορασθητε μη γινεσθε δουλοι ανθρωπων

Brothers, let every man, wherein he is called, therein abide with God.

1CO 7:25
τουτω μενετω παρα θεω

But if you marry you have not sinned; and if a virgin marry she has not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

1CO 7:29
τουτο δε φημι αδελφοι το καιρος συνεσταλμενος εστιν το λοιπον ινα και οι εχοντες γυναικας ως μη εχοντες ωσιν

But this I say, brothers, the time is short: it remains, that both those who have wives be as though they had none;

1CO 7:30
και οι κλαιοντες ως μη κλαιοντες και οι χαιροντες ως μη χαιροντες και οι αγοραζοντες ως μη κατεχοντες

and those who weep, as though they wept not; and those who rejoice, as though they rejoiced not; and those who buy, as though they possessed not;

1CO 7:31
και οι χρωμενοι τον κοσμον ως μη καταχρωμενοι παραγει γαρ το σχημα του κοσμου τουτου

and those who use this world, as not abusing it: for the fashion of this world passes away.

1CO 7:32
θελω δε υμας αμεριμνους ειναι ο αγαμος μεριμνα τα του κυριου πως αρεση τω κυριω

But I would have you without married care. He who is unmarried cares for the things that belong to the Lord, how he may please the Lord:

1CO 7:33
ο δε γαμησας μεριμνα τα του κοσμου πως αρεση τη γυναικι
but he who is married cares for the things that are of the world, how he may please his wife.  
1CO 7:34 καὶ μεμερισταὶ καὶ η γυνὴ η ἁγαμὸς καὶ η παρθένος μερίμνα τα του κυρίου ινα η αγια το σωματι καὶ τω πνευματι η δε γαμησασα μερίμνα τα του κοσμου πως αρεση τω ανδρι

There is also a difference between a wife and a virgin. The unmarried woman [virgin] cares for the things of the Lord, that she may be holy both in body and in spirit: but she who is married cares for the things of the world, how she may please her husband.  
1CO 7:35 τοτο δε προς το υμον αυτων συμφορον λεγω ινα ουχ ινα βροχον υμιν επιβαλω αλλα προς το ευσχημον και ευπαρεδρον το κυριον απερισπαστως

And this I speak for your own profit; not that I may cast a snare on you, but for that which is comely and that you may attend on the Lord without distraction.  
1CO 7:36 ει δε τις ασχημονειν επι την παρθενον αυτων νομιζει εαν η υπερακμον αυτης νομιζει εαν εν ακμασαν

But if any man think that he behaves himself uncomely toward his virgin [unmarried daughter], if she pass the child bearing age, and need so require, let him do what he will, he does not sin: let her marry.  
1CO 7:37 ος δε εστηκεν εν τη καρδια αυτου εδραιος μη εχων αναγκην εξουσιαν δε εχει περι του ιδιου θεληματος και τουτο κεκρικεν εν τη ιδια καρδια τηρειν την εαυτου παρθενον καλως ποιησει

Nevertheless he who stands stedfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin [unmarried daughter], does well.  
1CO 7:38 οστε και ο γαμιζων την εαυτου παρθενον καλως ποιει και ο μη γαμιζων κρεισσον ποιησει

So then he who gives her in marriage does well; but he who gives her not in marriage does better.  
1CO 7:39 γυνη δεδεται εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηθη ο ανηρ ελευθερα εστιν ει περι την ιδια καρδια τηρειν την εαυτου παρθενον καλως ποιησει και ο μη γαμιζων κρεισσον ποιησει

The wife is bound by the law [to her husband] as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will (only in the Lord).  
1CO 7:40 μακαριωτερα δε εστιν εαν ουτως μεινη κατα την εμην γνωμην δοκω γαρ καγω πνευμα θεου εχειν

But she is happier if she so abide [unmarried], after my judgment: and I think also that I have the Spirit of God.  
1CO 8:1 περι δε των ειδολολαθτων οιδαμεν οτι παντες γνωσιν εχομεν εν γνωσις φυσιοι η η αγαπη οικοδομει

Now as touching things offered to idols, we know that we all have knowledge. Knowledge puffs up, but love edifies.  
1CO 8:2 ει τις δοκει εγνωκεναι τι ουσι εγνω καθως δει γνωναι
And if any man think that he knows anything, he knows nothing yet as he ought to know.

1Corinthians 8:3

εἰ δὲ τις ἀγαπᾷ τὸν θεόν οὗτος εγνώσται ὑπ' αὐτοῦ

But if any man love God, the same is known of Him.

1Corinthians 8:4

περὶ τῆς βρῶσεως οὐν τῶν εἰδωλοθυτῶν οὐδὲς μην εἰδῶλον εν κοσμῷ καὶ οτι οὐδεὶς θεὸς εἰ μὴ εἰς

As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one.

1Corinthians 8:5

καὶ γὰρ εἰπερ εἰσιν λεγόμενοι θεοὶ εἰτε ἐν οὐρανῷ εἰτε ἐπὶ γῆς ὥσπερ εἰσιν θεοὶ πολλοὶ καὶ κυρίοι πολλοὶ

For even if there are so-called gods whether in Heaven or on Earth, (even as there are many gods and many lords)

1Corinthians 8:6

ημιν εἰς θεοὺς ο πατήρ εξ ου τα παντα καὶ ημεις εἰς αὐτον καὶ εἰς κυρίος ἰησοῦς χριστός δι ου τα παντα καὶ ημεις δι αὐτον

yet to us there is one God, the Father, from whom are all things, and we in Him; and one Lord Jesus Christ, through whom are all things, and we through Him.

1Corinthians 8:7

αλλ οὐκ εν πασιν ἡ γνώσις τινες δὲ τη συνήθεια εῶς αρτι του εἰδωλου ως εἰδωλοθυτον εσθίουσιν καὶ η συνειδήσις αὐτῶν ασθενής ουσα μολυνεται

But there is not in everyone this knowledge: and some from habit until now, eat of the idol as an idolatrous sacrifice; and their conscience being weak is defiled.

1Corinthians 8:8

βρωμα δε ημας ου παραστησει το θεω ουτε εαν μη φαγωμεν υστερουμεθα ουτε εαν φαγωμεν περισσευομεν

But food will not commend us to God: neither if we eat not are we worse; nor, if we eat are we better.

1Corinthians 8:9

βλεπετε δε μη πως η εξουσια υμων αυτη προσκομμα γενηται τοις ασθενεσιν

But take heed lest by any means this liberty of yours become a stumbling block to those who are weak.

1Corinthians 8:10

εαν γαρ τις ιδη τον εχοντα γνωσιν εν ειδώλειο κατακειμενον ουχι η συνειδήσις αυτου ασθενους ουτος οικοδομηθησεται εις το τα ειδωλοθυτα εσθιειν

For if anyone sees you who have knowledge sitting in the idol’s temple, shall not the conscience of him who is weak be emboldened to eat the idolatrous sacrifices;

1Corinthians 8:11

απολλυται γαρ ο ασθενων εν τη σι γνωσει ο αδελφος δι ον χριστος απεθανεν

and through your knowledge shall the weak brother be destroyed, for whom Christ died?

1Corinthians 8:12

ουτως δε αμαρτανοντες εις τους αδελφους και τυπτοντες αυτων την συνειδησιν ασθενουσαν εις χριστον αμαρτανετε

And thus sinning against the brothers and wounding their weak conscience, you sin against Christ.
Wherefore, if food causes my brother to stumble, I will never again eat meat, lest I cause my brother to stumble.

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

If I be not an apostle to others, yet doubtless I am to you: for you are the seal of my apostleship in the Lord.

My answer to those who do examine me is this:

Have we not power to eat and to drink?

Have we not power to lead about a [believing] sister [woman NOT a physical sister i. e. one born of the same parents] — a wife, as well as other apostles, the brothers of the Lord and Cephas?

Or I only and Barnabas, have we not power to forbear working?

Who goes to war any time at his own expense? Who plants a vineyard and eats not of the fruit thereof? Or who feeds a flock and eats not of the milk of the flock?

Do I say these things as a man or does the Law not say the same also?

For it is written in the Law of Moses, You shall not muzzle an ox while it is threshing [DEU 25:4]. Does God take care for oxen?

Or said he it altogether for our sakes? For our sakes, no doubt, this is written: that he who plows should plow in hope; and that he who threshes in hope should be partaker of his hope.

If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?
If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

Do you not know that those who minister about holy things live of the things of the temple? And those who wait at the altar are partakers with the altar [offerings]?

But I have used none of these things: neither have I written these things, that it should be so done to me: for it were better for me to die than that any man should make my glorying void.

For though I preach the gospel, I have nothing to glory of: for necessity is laid on me; yes, woe is to me, if I preach not the gospel!

For if I do this thing willingly, I have a reward: but if against my will a dispensation of the gospel is committed to me.

For though I be free from all men, yet have I made myself servant to all that I might gain the more.

And to the Jews I became as a Jew that I might gain the Jews; to those who are under the Law, as under the Law, that I might gain those who are under the Law;
to those who are without Law, as without Law, (being not without Law to God but under the Law to Christ), that I might gain those who are without Law.

And this I do for the gospel's sake that I might be partaker thereof with you.

Do you not know that those who run in a race all run, but one receives the prize? So run that you may obtain.

And every man who strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly; so fight I, not as one who beats the air:

but I keep my body under and bring it into subjection: lest that by any means, when I have preached to others, I myself might become disqualified [disqualified for the crown].

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

and were all baptized into Moses in the cloud and in the sea;

and all ate the same spiritual food;

and all drank the same spiritual drink: for they drank of a spiritual Rock following them: and the Rock was Christ.

αλλα υποπιαξω μου το σώμα και δουλαγωγω μη πως αλλοις κηρυξας αυτος αδοκιμος γενωμαι

ουκ οιδατε οτι οι εν σταδιω τρεχοντες παντες μεν τρεχουσιν εις δε λαμβανει το βραβειον ουτως τρεχετε ινα καταλαβητε

εγω τοινυν ουτως τρεχω ως ουκ αδηλως ουτως πυκτευω ως ουκ αερα δερω

ευγονα παντα δε ποιω δια το ευαγγελιον ινα συγκοινωνος αυτου γενωμαι

εγο τοινυν ουτως τρεχω ως εκεινοι μεν εν φθαρσιν υμεις δε αφθαρσιν

οι πατερες ημων παντες εν τη νεφελη και παντες δια της θαλασσης διηλθον

και παντες εις τον μωυσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση

και παντες πνευματικον βρωμα εφαγον

εναλλοτετρασθησαν ο θεος κατεστρωθησαν γαρ εν τη ερημω
But God was not well pleased with most of them: for they were scattered
in the desert.

But these things were examples for us, for us not to long after evil things,
as they indeed longed after.

Neither be idolaters, as some of them; as it has been written, *The people
sat down to eat and drink, and stood up to play [EXO 32:6].*

Neither let us commit fornication, as some of them committed fornication,
and in one day twenty-three thousand fell [NUM 25:9 - ?].

Neither let us tempt the Lord, as some of them tempted, and by the
serpents were destroyed [NUM 21:6, 7].

Neither murmur, even as some of them murmured, and were destroyed
by the destroyer.

But these things happened to them as an example: and were written for
our instruction, to whom the ends of the ages have come.

Wherefore *the one who thinks he stands let him watch lest he fall.*

There has no temptation taken you but such as is common to man:
but God is faithful, who will not suffer you to be tempted above that
you are able; but will with the temptation also make a way to escape,
that you may be able to bear it.

Wherefore, my dearly beloved, flee from idolatry.

I speak as to wise men; you judge what I say.

The cup of blessing which we bless, is it not a fellowship of the blood of
Christ? The bread which we break, is it not a fellowship of the body of
Christ?
Because we being many are one bread, and one body: for we are all partakers of that one bread.

See Israel after the flesh: are not they who eat of the sacrifices partakers of the altar?

What say I then? Because the idol is any thing, or because which is offered in sacrifice to idols is any thing?

But I say, because the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that you should have fellowship with demons.

All things are lawful, but all things are not expedient: all things are lawful for me, but not all things edify.

Let no one seek his own, but that of others.

Eat everything being sold in the meat market, examining nothing because of the conscience:

for the Earth is the Lord’s, and the fullness of it. If any of the unbelievers invite you, and you wish to go; eat whatever is set before you, examining nothing on account of the conscience.

But if anyone says to you, This is sacrificed, do not eat on account of the one who told you and the conscience.
1CO 10:29  συνείδησιν δε λέγω σοι την εαυτου αλλα την του ετερου ινα τι γαρ η 
ελευθερία μου κρίνεται υπο αλλής συνείδησεως consciousness, I say, not your own, but of the other: in order that for why is 
my liberty judged of another man’s conscience?
1CO 10:30  ει εγω χαριτι μετεχω τι βλασφημουμαι υπερ ου εγω ευχαριστω If I by grace partake, why am I evil spoken of concerning that for which I 
give thanks?
1CO 10:31  ειτε ουν εσθιετε ειτε πινετε ειτε τι ποιειτε παντα εις δοξαν θεου ποιειτε Whether therefore you eat, or drink, or whatever you do, do all to the 
glory of God.
1CO 10:32  απροσκοποι και ιουδαιοις γινεσθε και ελλησιν και τη εκκλησια του θεου Give none offense, neither to the Jews, nor to the Greeks, nor to the 
assembly of God [See MAT 16:25, 26; 22:37]:
1CO 10:33  καθως καγω παντα πασιν αρεσκω μη ζητων το εμαυτου συμφορον αλλα 
to τον πολλον ινα σωθοσιν even as I please all in all things, not seeking my own profit, but the profit 
of many, in order that they may be saved.
1CO 11:1  μιμηται μου γινεσθε καθως καγω χριστου Be followers of me, even as I also am of Christ.
1CO 11:2  επαινω δε υμας οτι παντα μου μεμνησθε και καθως παρεδωκα υμιν 
tas παραδοσεις κατεχετε Now I praise you because you have remembered me in all things. Hold 
fast the teachings [παραδοσεις - teachings], even as I delivered them to 
you.
1CO 11:3  θελω δε υμας ειδεναι οτι παντος ανδρος η κεφαλη ο χριστος εστιν κεφαλη 
de γυναικος ο ανηρ κεφαλη δε του χριστου ο θεος But I wish you to know that Christ is the head of every man, and the 
man is the head of a woman and God is the head of Christ.
1CO 11:4  πας ανηρ προσευχομενος η προφητευον κατα κεφαλης εχον καταισχυνει 
tην κεφαλην αυτου Every man praying or prophesying, having his head covered, 
shames his head.
1CO 11:5  πας δε γυνη προσευχομενη η προφητευοντα ακατακαλυπτο τη κεφαλη 
kataiskhunei tin kеfαlηn autηs en gar estin kai to autο tη εξυρημενη But every woman who prays or prophesies with her head uncovered 
shames her head: for that is even the same thing as having been 
shaved.
1CO 11:6  ει γαρ ου κατακαλυπτεται γυνη και κειρασθω ει δε αισχρον γυναικι το 
κειρασθαι η ξυρασθαι κατακαλυπτεσθω For if a woman is not covered, let her also be shaved: but if it be a 
shame for a woman to be shaved or have her hair cut off, let her be 
covered.
1CO 11:7  ανηρ μεν γαρ ουκ οφειλει κατακαλυπτεσθαι την κεφαλην εικων και δοξα 
θεου υπαρχον η γυνη δε δοξα ανδρος εστιν
For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of a man.

1CO 11:8 οὐ γὰρ εστὶν ἁνήρ εἰκὼν καὶ δόμημα γυνῆ εἰς ἄνδρα

For a man is not from the woman: but a woman is from man.

1CO 11:9 καὶ γὰρ οὐκ εκτίθη ἁνήρ διὰ τὴν γυναῖκα ἀλλὰ γυνὴ διὰ τὸν ἄνδρα

Neither was the man created for the woman; but the woman for the a man.

1CO 11:10 διὰ τούτου οφείλει η γυνὴ εξούσιαν εχεῖν επὶ τῆς κεφαλῆς διὰ τούς αγγέλους

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

1CO 11:11 καὶ γὰρ οὔκ ἐκτισθῆ ἁνήρ διὰ τὴν γυναῖκα ἀλλὰ γυνή διὰ τὸν ἄνδρα

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

1CO 11:12 ὥσπερ γὰρ η γυνὴ εκ τοῦ ἄνδρος οὔτως καὶ ο ἁνήρ διὰ τῆς γυναίκος τα δὲ παντα εκ τοῦ θεου

For as the woman is of the man, even so is the man also by the woman; but all things of God.

1CO 11:13 ἐν υμίν αὐτοῖς κρίνατε πρέπον εστὶν γυναῖκα ακατακαλυπτον τὸ θεὸν προσευχῆσθαι

Judge in yourselves: is it comely that a woman pray to God uncovered?

1CO 11:14 οὐδὲ η φυσὶς αὐτὴ διδάσκει υμᾶς ὅτι ἁνήρ μὲν εαν κομα ατιμία αὐτῷ εστὶν

Does not even nature itself teach you, that, if a man have long hair, it is a shame to him?

1CO 11:15 γυνὴ δὲ εαν κομα δοξά αὐτῆς εστὶν ὅτι η κομη αντὶ περιβολαιοῦ δεδοταί αὐτῇ

BUT if a woman have long hair, it is a glory to her: FOR HER HAIR IS GIVEN HER FOR A COVERING.

1CO 11:16 εἰ δὲ τις δοκεῖ φιλονεικὸς εἶναι ημεῖς τοιαῦτην συνήθειαν οὐκ ἐχομεν οὐδὲ αἱ εἰκλῆσιαι τοῦ θεοῦ

But if anyone loves to be contentious, WE HAVE NO OTHER PRACTICE, NEITHER THE CHURCHES OF GOD.

1CO 11:17 τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρείσσον ἀλλὰ εἰς τὸ ἡσύχον συνεχέσθη

Now in this that I declare to you I praise you not, that you come together not for the better, but for the worse.

1CO 11:18 πρῶτον μὲν γὰρ συνερχομένων υμῶν ἐν εἰκλησία αὐτῶν σχῆματα ἐν υμῖν υπαρχεῖν καὶ μερὸς τι πιστεύω

For first of all, when you come together in the church, I hear that there are divisions among you; and I partly believe it.

1CO 11:19 δει γὰρ καὶ αἱρεσίαις εἰς υμῖν εἰναι ινα οἱ δοκίμοι φανεροὶ γενοῦνται εἰς υμῖν
For there must be also heresies among you, that those who are approved may be made manifest among you.

1CO 11:20 συνερχομενων ουν υμων επι το αυτο ουκ εστιν κυριακον δειπνον φαγειν
When you come together therefore into one place, this is not to eat the Lord's supper.

1CO 11:21 εκαστος γαρ το ιδιον δειπνον προλαμβανει εν τω φαγειν και ος μεν πεινα ος δε μεθυει
For in eating every one takes before other his own supper: and one is hungry, and another is drunken.

1CO 11:22 μη γαρ οικιας ουκ εχετε εις το εσθιειν και πινειν η της εκκλησιας του θεου καταφρονειτε και καταισχυνετε τους μη εχοντας τι ειπω υμιν επαινεσω υμας εν τουτω ουκ επαινω
What? Have you not houses to eat and to drink in? Or do you despise the church of God, and shame those who have not? What shall I say to you? Shall I praise you in this? I praise you not.

1CO 11:23 εγω γαρ παρελαβον απο του κυριου ο και παρεδωκα υμιν οτι ο κυριος ιησους εν τη νυκτι η παρεδιδετο ελαβεν αρτον
For I have received of the Lord that which also I delivered to you, "That the Lord Jesus the same night in which He was betrayed took bread:

1CO 11:24 και ευχαριστησας εκλασεν και ειπεν τουτο μου εστιν το σωμα το οποιον εμεινα για την εμην αναμνησιν
and when He had given thanks, He broke it, and said, 'Take, eat: this is My body, which is broken for you: this do in remembrance of Me.'

1CO 11:25 ωσαυτως και το ποτηριον μετα το δειπνησαι λεγων τουτο το ποτηριον η καινη διαθηκη εστιν εν τω εμω αιματι τουτο ποιειτε οσακις εαν πινητε εις την εμην αναμνησιν
After the same manner also He took the cup, when He had supped, saying, 'This cup is the new testament in My blood: this do, as often as you drink it, in remembrance of me.'

1CO 11:26 οσακις γαρ εαν εσθιητε τον αρτον τουτον και το ποτηριον πινητε τον θανατον του κυριου καταγγελλετε αχρις ου ελθη
For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.

1CO 11:27 ωστε ος αν εσθιη τον αρτον η πινη το ποτηριον του κυριου αναξιως ενοχος εσται του σωματος και του αιματος του κυριου
Wherefore whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1CO 11:28 δοκιμαζετω δε ανθρωπος εαυτον και ουτως εκ του αρτου εσθιετω και εκ του ποτηριου πινετω
But let a man examine himself, and so let him eat of that bread, and drink of that cup.

1CO 11:29 ο γαρ εσθιων και πινον κριμα εαυτω εσθιει και πινει μη διακρινον το σωμα
For he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord’s body.  
1CO 11:30 διὰ τοῦτο ἐν υἱῷ πολλοὶ ασθενεῖς καὶ αρρωστοὶ καὶ κοιμώνται ἵκανοι

For this cause many are weak and sickly among you, and many sleep [are dead].  
1CO 11:31 εἰ δὲ εἰσαυτοὺς διεκρίνομεν οὐκ ἄν εκρίνωμεθα

For if we would judge ourselves, we should not be judged.  
1CO 11:32 κρίνομενοι δὲ υπὸ τοῦ κυρίου παιδευμένοι ἵνα μὴ σὺν τῷ κόσμῳ κατακρίνωμεν

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.  
1CO 11:33 ὥστε ἀδελφοὶ μου συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους εἰκέχεσθε

Wherefore, my brothers, when you come together to eat, tarry one for another.  
1CO 11:34 εἰ τις πεινᾷ ἐν οἰκῷ εσθιεῖτω ἵνα μὴ ἐν κρίμα συνερχῆσθαι τὰ δὲ λοιπὰ ὡς αὐτὸς ἔλθῃ διαταγμένοι

And if any man hunger, let him eat at home; in order that you come not together to condemnation. And the rest will I set in order when I come.  
1CO 12:1 περὶ δὲ τῶν πνευματικῶν ἀδελφῶν οὐ θέλω ὑμᾶς σγνοῖν

Now concerning spiritual gifts, brothers, I would not have you ignorant.  
1CO 12:2 οἴδατε οτι στε ἡν ἢτο πρὸς τα εἰδῶλα τα αἱρόνα ὡς αἴ της ἡγεσθή απαγομένοι

You know that you were Gentiles, carried away to these dumb idols, even as you were led.  
1CO 12:3 διὸ γνωρίζω ὑμῖν ὅτι συνέδρεις ἐν πνεύματι θεοῦ λαλῶν λέγει αναθεμα ἡσύχους καὶ συνεδρεῖς δύναται εἰπεῖν κυρίος ἡσύχους εἰ μὴ ἐν πνεύματι ἀγίῳ

Wherefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed [ἀναθεμα]: and that no man can say that Jesus is the Lord, but by the Holy Spirit.  
1CO 12:4 διαφέρεις ἐκ τῆς ἐπιστολῆς τοῦ πνεύματος ὑμῶν τὸ δὲ αὐτὸ πνεῦμα

Now there are diversities of gifts, but the same Spirit.  
1CO 12:5 καὶ διαφέρεις διακοινοῦν εἰσίν καὶ ο αὐτὸς κυρίος

And there are differences of administrations, but the same Lord.  
1CO 12:6 καὶ διαφέρεις ἐνεργημάτων εἰσίν καὶ ο αὐτὸς θεός ο ἐνεργόν τα πάντα εἰς πᾶσιν

And there are diversities of operations, but it is the same God Who works all in all.  
1CO 12:7 εἰκάτο δὲ διδότα τὴν ἐπιστολὴν τοῦ πνεύματος πρὸς τὸ συμφέρον

But the manifestation of the Spirit is given to every man to profit withal.  
1CO 12:8 ὁ μὲν γὰρ διὰ τοῦ πνεύματος διδότα ὑμῖν τὸν λόγον σοφίας ἀλλὰ τὸ διὰ τοῦ λόγου γνώσεως κατὰ τὸ αὐτὸ πνεῦμα

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
1Co 12:9  ετερω πιστις εν τω αυτω πνευματι αλλω δε χαρισματα ιαματων εν τω ενι πνευματι
to another faith by the same Spirit; to another the gifts of healing by the same Spirit;
1Co 12:10  αλλω δε ενεργηματα δυναμεων αλλω προφητεια αλλω διακρισεις
πνευματων ετερω γενη γλωσσων αλλω δε ερμηνεια γλωσσων
to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:
1Co 12:11  παντα δε ταυτα ενεργει το εκαι το αυτο πνευμα διαιρουν ιδια εκαστω
cathos bouleita
but all these works that one and the selfsame Spirit, dividing to every man
severally as He will.
1Co 12:12  καθαπερ γαρ το σωμα εν εστιν και μελη πολλα εχει παντα δε τα μελη
του σωματος πολλα οντα εν εστιν σωμα ουτως και ο χριστος
For as the body is one, and has many members, and all the members of
that one body, being many, is one body: so also is Christ.
1Co 12:13  και γαρ εν ενι πνευματι ημεις παντες εις εν σωμα εβαπτισθημεν ειτε
ιουδαιοι ειτε ελληνες ειτε δουλοι ειτε ελευθεροι και παντες εν πνευμα
epitishemven
For by one Spirit are we all baptized into one body, whether we be
Jews or Greeks, whether we be bond or free; and have been all made to
drink into one Spirit.
1Co 12:14  και γαρ το σωμα ουκ εστιν εν μελος αλλα πολλα
For even the body is not one member, but many.
1Co 12:15  εαν ειπη ο πους οτι ουκ ειμι χειρ ουκ ειμι εκ του σωματος ου παρα τουτο
ουκ εστιν εκ του σωματος
If the foot shall say, 'Because I am not the hand, I am not of the body;' is it
therefore not of the body?
1Co 12:16  και εαν ειπη το ους οτι ουκ ειμι οφθαλμος ουκ ειμι εκ του σωματος ου
παρα τουτο ουκ εστιν εκ του σωματος
And if the ear shall say, 'Because I am not the eye, I am not of the body;' is it
therefore not of the body?
1Co 12:17  ει ολον το σωμα οφθαλμος που η ακοη ει ολον ακοη που η οσφρησις
If the whole body was an eye, where is the hearing? If the whole was
hearing, where is the smelling?
1Co 12:18  νυν δε ο θεος εθετο τα μελη εν εκαστον αυτων εν το σωματι καθως
θελησεν
But now has God set the members every one of them in the body, as
it has pleased Him [to each his own work - MAR 13:34].
1Co 12:19  ει δε ην παντα εν μελος που το σωμα
But if they are all one member, where is the body?
1Co 12:20  νυν δε πολλα μελη εν δε σωμα
But now are they many members, but in one body.
The eye is not able to say to the hand, I have no need of you: nor again the head to the feet, I have no need of you.

But many rather those members of the body, which seem to be more feeble, are necessary:

and those members of the body, which we think to be less honorable, on these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

In order that there should be no schism in the body; but that the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

But you are the body of Christ, and members in particular.

And God has set some in the assembly, first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Not all are apostles. Are all prophets? Are all teachers? Are all workers of miracles?

Not all have the gifts of healing. Do all speak with tongues? Do all interpret?
But seek the best gifts: and yet I show you a more excellent way.

1CO 13:1 εαν ταις γλωσσαις τον ανθρωπον λαλω και τον αγγελων αγαπην δε μη εχω γεγονα χαλκος της η κυμβαλον αλαλαζον

Though I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a tinkling cymbal.

1CO 13:2 καν εχω προφητειαν και ειδω τα μυστηρια παντα και πασαν την γνωσιν καν εχω πασαν την πιστιν ωστε ορη μεθιστανειν αγαπην δε μη εχω ουδεν ειμι

Even though I have the gift of prophecy, and know all mysteries, and all knowledge; even though I have all faith, so as to remove mountains, but have not love, I am nothing.

1CO 13:3 καν ψωμισω παντα τα υπαρχοντα μου καν παραδω το σωμα μου ινα καυχησωμαι αγαπην δε μη εχω ουδεν ωφελουμαι

Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing.

1CO 13:4 η αγαπη μακροθυμει χρηστευεται η αγαπη ου ζηλοι ου περπερευεται ου φυσιονται

Love suffers long, and is kind; love envies not; love vaunts not itself, is not puffed up,

1CO 13:5 ουκ ασχημονει ου ζητει τα εαυτης ου παροξυνει ου ζητει τα εαυτης, is not easily provoked, thinks no evil;

1CO 13:6 ουκ ασχημονει ου ζητει τα εαυτης ου παροξυνει ου ζητει τα εαυτης, but rejoices together in the truth;

1CO 13:7 παντα στεγει παντα πιστευει παντα ελπιζει παντα υπομενει bears all things, believes all things, hopes all things, endures all things.

1CO 13:8 η αγαπη αρτι πεπηλοτε ειπε ου τα επερημεν ατη παραριθμησεται ειτε γλωσσαι πασιναν ειτε γνωσις καταργησεται

Love never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1CO 13:9 εκ μερους γαρ γινωσκομεν και εκ μερους προφητευομεν

For we know by part, and we prophesy by part.

1CO 13:10 οταν δε ελθη το τελειον το εκ μερους καταργητησεται But when that which is perfect is come, then that which is in part shall be done away.

1CO 13:11 οτα ημιν νηπιως ελαλουν ως νηπιως εφρονουν ως νηπιως ελογιζομην ως νηπιως οτε γεγονα ανηρ κατηργητη ή του νηπιου

When I was a child, I spoke as a child, I understood as a child, I thought as a child: when I became a man, I put away the things of the child.

1CO 13:12 βλεπομεν γαρ αρτι οι εσοπτροι ειπε ου ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπεν ειπε

Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
vini de meni pistis elpis agapi ta tria tauta meizoun de touton h agapi
But now three things remain: faith, hope, love, but the greater of these is love.

They heard them speak with tongues and magnify God [ACT 10:46; the theme of 1CO 14]

INTRODUCTION to the problem of CONFUSION [1CO 14:1-6]

1CO 14:1 diwkeste tin agapin zelounte de ta pneumatika mallon de ian propheteunte
Follow after love and desire spiritual gifts, but above all desire that you may prophesy [that is, speak for God; see also EXO 7:1].
1CO 14:2 o gar laalon glwsse ouk antrwpois lalei alla theo oudeis gar
akouei pneumatik de lalei mystheria
He who speaks in a foreign language speaks not to those present, but to God, for none of the listeners understands [see also 1CO 14:16], even though, in the Spirit, he may speak wonderful things.
1CO 14:3 o de propheteun antrwpois lalei oikodoymen kai parakleisewn kai paraumathen
On the other hand, he who prophecies [speaks for God] speaks to men to their benefit by instruction and comfort.
1CO 14:4 o laalon glwsse eauton oikodoymen o de propheteun ekklisian oikodoymen
He who speaks in a foreign language benefits himself, but he who prophecies [speaks for God in the language of the congregation] benefits the congregation.
1CO 14:5 thelo de pantas umas laleuin glwsseis mallon de ian propheteunte meizon de o propheteun h o laalon glwsseis ektoj ei mi diemenei ian h ekklisia oikodoymen labh
I would that all of you prophesied rather than spoke in foreign languages, for greater is he who prophesies than he who speaks with foreign languages, unless he interprets that the congregation may receive benefit.
1CO 14:6 vno de adelphi ean eltho pros umas glwsseis talon ti umas
ωφελήσω εαν μη υμίν λαλήσω η εν αποκαλύψει η εν γνώσει η εν προφητεία η εν διδάξῃ
For example, brethren, if I come to you speaking in foreign languages, what will I profit you, except I shall speak to you either by revelation, knowledge, prophecy or teaching [understandable things]?

ILLUSTRATION 1 [1CO 14:7, 8]
ομως τα αψυχα φωνην διδοντα ειτε αυλος ειτε κιθαρα εαν
diaστολην τοις φθογγοις μη δω πως γνωσθησεται το αυλουμενον η η
κιθαριζομενον
Why, even things without life giving sound, whether pipe or harp,
except they give a distinction in the sounds how will it be known
what is piped or harped?
και γαρ εαν αδηλον σαλπιγξ φωνην δω τις παρασκευασεται εις
πολεμον
For if the trumpet give an uncertain sound who will prepare
himself for the battle?

Application [1CO 14:9]

ουτως και υμεις δια της γλωσσης εαν μη ευσημον λογον
dwte πως γνωσθησεται το λαλουμενου εσεσθε γαρ εις αερα
λαλουντες
So likewise you, except you utter by the tongue words easy
to be understood how will it be known what is spoken? You
will just speak into the air!

ILLUSTRATION 2 [1CO 14:10, 11]

Τοσαυτα ει τυχοι γενη φωνων εισιν εν κοσμω και ουδεν

There are many kinds of voices in the world AND NONE OF

them is without meaning.

εαν ουν μη ειδω την δυναμιν της φωνης εσομαι τω λαλουντι

Therefore if I know not the meaning of the voice [language], I will

be to him who speaks a barbarian and he who speaks will be a

barbarian to me.

Application [1CO 14:12-17]

ουτως και υμεις επει ζηλωται εστε πνευματων προς την

οικοδομην της εκκλησιας ζητειτε ινα περισσευητε

Even so you, forasmuch as you are zealous of spiritual
gifts, seek that you may excel to the benefit of the
congregation.

διο ο λαλων γλωσση προσευχεσθω ινα διερμηνευη

Therefore let him who speaks in a foreign language pray
that he may interpret.

εαν προσευχωμαι γλωσση το πνευμα μου προσευχεται ο

de vous μου ακαρπος εστιν.
For if I pray in a foreign language, my spirit prays, but the prayer from my mind is of no benefit to the hearers [as in 1CO 14:16].

What will I do then? I will pray with my spirit and I will pray with my mind in your language. I will sing with my spirit and I will sing with my mind in your language.

Otherwise when you bless in the spirit [in a foreign language], how will he who occupies the room of the unlearned say Assuredly at your giving of thanks since he does not know what you say?

For you truly give thanks well but the other is not benefited.

PAUL’S EXAMPLE [1CO 14:18-20]

I thank my God, I speak with foreign languages more than all of you.

Yet in the congregation I had rather speak five words with my mind, that by my voice I might teach others also, than ten thousand words in a foreign language.

Brethren, be not children in your thinking, though in evil be like babies, but in your thinking be mature.

NATURAL MAN [one who is NOT a child of God — NOT born again] WILL NOT HEAR [1CO 14:21, 22; 2:14-16]

In the Law it is written, ‘With men of other languages and other lips will I speak to this people and yet for all that they will not hear Me, says the Lord’ [ISA 28:11].

Worse of all, I pray in a foreign language, yet I am unaware of what I am saying.
Wherefore foreign languages are for a sign, not to those who believe, but to those who believe not. But prophesying [speaking for God in the language of the congregation] serves not for those who believe not but for those who do and will believe. [NOTE what our Lord said with reference to parables in MAT 13:15-16; 34, 35. Study also JOH 8:43; 9:39; 12:37-41; ISA 6:9; ACT 28:26; 2CO 4:3, 4; JER 5:21; EZE 3:27; 12:2; PSA 135:15-18; ROM 11:7-8; DEU 29:4 and 1CO 2:14-16. The only hope for sinners, dead in trespasses and sins, is the unmerited favor of God — His gift [EPH 2:1-10]].

CONFUSION PROBLEMS [1CO 14:23-40]

Foreign Language Problem [1CO 14:23-26]

1CO 14:23

εαν ουν συνελθη η εκκλησια ολη επι το αυτο και παντες λαλωσιν γλωσσαις εισελθωσιν δε ιδιωται η απιστοι ουκ ερουσιν οτι μαινεσθε

Therefore if the congregation comes together and all are speaking at the same time and in different languages, and there come in those who are unlearned or unbelievers, will they not say that you are mad?

1CO 14:24

εαν δε παντες προφητευωσιν εισελθη δε τις απιστος η ιδιωτης ελεγχεται υπο παντων ανακρινεται υπο παντων

But if all prophesy [speak for God one at a time] and there come in one who believes not or is unlearned, he is convinced by all, he is judged by all.

1CO 14:25

τα κρυπτα της καρδιας αυτου φανερα γινεται και ουτως πεσων επι προσωπου προσκυνησει τω θεω απαγγελλων οτι οντως ο θεος εν υμιν εστιν

Thus are the secrets of his heart made known and so falling down on his face he will worship God and confess that God is truly among you.

1CO 14:26

τι ουν εστιν αδελφοι οταν συνερχησθε εκαστος ψαλμον εχει διδαχην εχει αποκαλυψιν εχει γλωσσαν εχει ερμηνειαν εχει παντα προς οικοδομην γινεσθω

How is it then, brethren, that when you come together everyone of you has a psalm, a teaching, a language, a revelation, an interpretation [AND speaks at the same time - total confusion]? Let all things be done to benefit [the assembly].

Instructions for Speaking [1CO 14:27-33]

Limit to two or three in one meeting
1 Corinthians 14:27

*εἰτε γλώσση τις λαλεί κατὰ δύο η το πλείστον τρεῖς καὶ ανὰ μέρος καὶ εἰς διερμήνευτον*

*If any man speak in a foreign language limit it to two or at the most three and that by turns, and let one interpret.*

**A Translator MUST be present**

1 Corinthians 14:28

*εὰν δὲ μὴ διερμήνευτης σιγατω ἐν εἰκκλησίᾳ εαυτῷ δὲ λαλεῖτο καὶ τῷ θεῷ*

*But if there is no interpreter let him keep silence in the congregation and let him speak to himself and God.*

**Let the congregation judge what they say**

1 Corinthians 14:29

*προφηταὶ δὲ δύο η τρεῖς λαλεῖτοσαν καὶ οἱ ἄλλοι διακρίνετοσαν*

*Let those prophesying [speaking for God] speak two or three, and let the others judge.*

**Do not interrupt one another**

1 Corinthians 14:30

*εὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθῆμεν ο πρῶτος σιγατω*

*If anything is revealed to another who sits by let him wait until the first one finishes.*

1 Corinthians 14:31

*δυνασθε γαρ καθ ἐνα παντες προφητευειν ἵνα παντες μανθανωσιν καὶ παντες παρακαλωνται*

*For you may all prophesy one by one, that all may learn, and all may be comforted.*

1 Corinthians 14:32

*καὶ πνεύματα προφητῶν προφηταὶ υποτάσσεται*

*The spirits of the prophets are subject to the prophets [that is, the speakers for God are in control of themselves].*

1 Corinthians 14:33

*οὐ γαρ εστιν ακαταστασίας ο θεὸς ἄλλα εἰρήνης ὡς εν πᾶσαις ταῖς εἰκκλησίαις τῶν ἁγίων*

*For God is not the author of confusion but of peace, as in all assemblies of the saints.*

**Women’s place in the assembly vss. 34, 35**

1 Corinthians 14:34

*αἱ γυναικὲς ἐν ταῖς εἰκκλησίαις σιγατωσαν οὐ γαρ επιτρέπεται αὐταῖς λαλεῖν ἀλλὰ υποτάσσεσθωσαν καθὼς καὶ ο νόμος λέγει*

*Let your women keep silence in the congregations. It is not permitted that they speak: but they are to be under obedience, as also says the Law.*
If they have questions, let them ask their husbands at home; for it is a shame for a woman to speak in the congregation [See also 1TI 2:11, 12].

**COMMANDMENTS OF THE LORD vss. 36-38**

*1CO 14:36* ει ἂν ὑμών ὁ λόγος τοῦ θεοῦ εξηλθεν ἡ εἰς ὑμᾶς μονοὺς κατηντησέν

[ARE YOU THE AUTHORITY] What? Came the word of God out from you? Or came it to you only?

*1CO 14:37* ει τις δοκεῖ προφητής εἶναι ἡ πνευματικὸς επιγινώσκετω α γραφῶν ὑμῖν στὶς κύριοι εὑρίσκεται

If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord.

*1CO 14:38* εἰ δὲ τις αγνοεῖ αγνοεῖται

But if any man be ignorant let him be ignorant.

**SUMMARY vss. 39, 40**

*1CO 14:39* ωστε αδελφοὶ μου ξηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν μὴ κωλυεῖτε γλώσσαις

Wherefore, brethren, desire to prophesy [speak for God]. Do not forbid to speak in foreign languages, but remember,

*1CO 14:40* πάντα δὲ εὐσχήμονως καὶ κατὰ ταξιν γίνεσθω

LET ALL THINGS BE DONE DECENTLY AND IN ORDER.

*1CO 15:1* γνωρίζω δὲ ὑμῖν αδελφοὶ τὸ εὐαγγελίον τὸ εὐηγγελισάμην ὑμῖν οἱ παρεδώκατε εἰς ὦ καὶ εστήκατε

Moreover, brothers, I declare to you the gospel which I preached to you, which also you have received, and wherein you stand;

*1CO 15:2* διότι καὶ σωζεῖτε τινὶ λόγῳ εὐηγγελισαμην υμῖν εἰ κατέχετε εκτὸς εἰ μὴ εἰκὴ επιστευσάτε

by which also you are saved, if you keep in memory what I preached to you, unless you have believed in vain.

*1CO 15:3* παρεδωκα γὰρ υμῖν ἐν πρώτοις οἱ και παρελαβόν ὑμῖν κατὰ τὰς γραφὰς

For I delivered to you first of all that which I also received, how that Christ died concerning our sins according to the Scriptures;

*1CO 15:4* καὶ στὶς ἐστὶς καὶ στὶς γεγιγγέραται τῇ ημερᾷ τῇ τρίτῃ κατὰ τὰς γραφὰς

and that He was buried, and that He rose the third day according to the Scriptures:
and that He was seen of Cephas [Peter], then to the twelve:

After that, He was seen of above five hundred brothers at once; of whom the greater part remain until now present, but certain ones have fallen asleep.

But last of all He was seen to me also, as of one born out of due time.

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

But by the grace of God I am what I am: and His grace which was bestowed on me was not in vain; but I labored more abundantly than all of them: yet not I, but the grace of God with me.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

For if the dead rise not, your faith is vain; you are yet in your sins.

and if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

and if Christ be not raised, your faith is vain; you are yet in your sins.
Then those also who are fallen asleep [died believing in Christ] in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of those who slept. For since by man [Adam - all descendants of Adam] came death, by Man [Christ - all born again in Christ] came also the resurrection of the dead. For as those in Adam all die, thus also those in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward those who are Christ’s at His coming.

Then comes the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

For He must reign, until He has put all enemies under His feet. The last enemy that will be destroyed is death.

Else what shall those do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?
1 CO 15:30  τι καὶ ἡμεῖς κινδυνεύομεν πασαν ὡραν
And why stand we in jeopardy every hour?
1 CO 15:31  καθ ἡμερὰν αποθνῄσκω νη την υμετέραν καυχησιν ἀδελφοι ἡν εχω εν χριστω ὑπου το κυριο ἡμων
I protest by your rejoicing which I have in Christ Jesus our LORD, I die daily.
1 CO 15:32  ει κατα ανθρωπον εθηριομαχησα εν εφεσω τι μοι το οφελος ει νεκροι ουκ εγειρονται φαγωμεν και πιωμεν αυριον γαρ αποθνῃσκομεν
If after the manner of men I have fought with beasts at Ephesus, what does it advantage me, if the dead rise not? Let us eat and drink; for tomorrow we die.
1 CO 15:33  μη πλανασθε φθειρουσιν ηθη χρηστα ομιλιαι κακαι
Be not deceived: evil communications corrupt good manners.
1 CO 15:34  εκνηψατε δικαιως και μη αμαρτανετε αγνωσια γαρ θεου τινες εχουσι προς εντροπην υμιν λαλω
Become righteously sober, and sin not; for some have not the knowledge of God: I speak this to your shame.
1 CO 15:35  αλλα ερει τις πως εγειρονται οι νεκροι ποιω δε σωματι ερχονται
But some man will say, How are the dead raised up? And with what body do they come?
1 CO 15:36  αφρων συ ο σπειρεις ου ζωοποιειται εαν μη αποθανη
You fool, that which you sow is not made alive, except it die:
1 CO 15:37  και ο σπειρεις ου το σωμα το γενησομενον σπειρεις αλλα γυμνον κοκκον ει τυχοι σιτου η τινος των λουπων
and that which you sow, you sow not that body which shall be, but bare grain, it may perhaps be wheat, or of some other grain:
1 CO 15:38  ο δε θεος διδωσιν αυτω σωμα καθως ηθελησεν και εκαστω των σπερματων ιδιον σωμα
but God gives it a body as it has pleased Him, and to every seed his own body.
1 CO 15:39  ου πασα σαρξ η αυτη σαρξ αλλα αλλη μεν ανθρωπων αλλη δε σαρξ κτηνων αλλη δε σαρξ πτηνων αλλη δε ιχθυων
All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fish, and another of birds.
1 CO 15:40  και σωματα επουρανια και σωματα επιγεια αλλα ετερα μεν η των επουρανιων δοξα ετερα δε η των επιγειων
There are also heavenly bodies, and earthly bodies: but the glory of the heavenly is one, and the glory of the earthly is another.
1 CO 15:41  αλλη δοξα ηλιου και αλλη δοξα σεληνης και αλλη δοξα αστερων αστηρ γαρ αστερος διαφερει εν δοξη
There is one glory of the Sun, and another glory of the Moon, and another glory of the stars: for one star differs from another star in glory.
1 CO 15:42  ουτως και η αναστασις των νεκρων σπειρεται εν φθορα εγειρεται εν αφθαρσια
So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

1CO 15:43

σπειρεται εν ατιμία εγειρεται εν δοξή σπειρεται εν αθανασία εγειρεται εν δύναμι.

it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

1CO 15:44

σπειρεται σώμα ψυχικόν εγειρεται σώμα πνευματικόν εἰ εστιν σώμα ψυχικόν εστίν καὶ πνευματικόν

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

1CO 15:45

οὐτως καὶ γεγραπται ὁ πρῶτος ἄνθρωπος ἀδάμ εἰς ψυχήν ζωσάν ὁ ἐσχάτος ἄδαμ εἰς πνεῦμα ζωοποιοῦν

And so it is written, *The first man Adam was made a living soul; the last Adam was made a Living Spirit.*

1CO 15:46

αλλὰ οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικὸν επείτα τὸ πνευματικὸν

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1CO 15:47

ο πρῶτος ἄνθρωπος εκ γῆς χοικὸς ο δεύτερος ἄνθρωπος εξ οὐρανοῦ

The first man is of the Earth, earthy; the Second Man is the Lord from Heaven.

1CO 15:48

ο ἐσχάτος χοικὸς τοιοῦτοι καὶ οι χοικοὶ καὶ οἱ ο ἐπουρανιος τοιοῦτοι καὶ οι ἐπουρανιοι

As is the earthly, such are those also who are earthy: and as is the heavenly, such are those also who are heavenly.

1CO 15:49

καὶ καθὼς εφορεσαμεν τὴν εἰκόνα τοῦ χοικοῦ φορεσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανιοῦ

And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

1CO 15:50

τοῦτο δὲ φημὶ ἄδελφοι σους σαρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται οὐδὲ ἡ φθορὰ τὴν αφθαρσίαν κληρονομεῖ

Now this I say, brothers, that flesh and blood cannot inherit the Kingdom of God: neither does corruption inherit incorruption.

1CO 15:51

ιδοὺ μυστηριον υμῖν λέγω παντες ου κοιμησόμεθα παντες δε αλλαγησόμεθα

Behold, I show you a mystery; We shall not all sleep [die], but we shall all be changed,

1CO 15:52

εν ατομω εν ρυπη οφθαλμοι εν τῇ εσχάτῃ σαλπιγγί το παντες ου κοιμησόμεθα παντες δε αλλαγησομεθα

in a moment, in the twinkling of an eye, **at the last trump**: for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

1CO 15:53

δει γαρ το φθαρτον τουτο ενδυσασθαι αφθαρσιαν και το θνητον τουτο ενδυσασθαι αθανασιαν
For this corruptible must put on incorruption, and this mortal must put on immortality.  
1CO 15:54
οταν δε το θνητον τουτο ενδυσηται αθανασιαν τοτε γενησεται ο λογος ο
γεγραμμενος κατεποθη ο θανατος εις νικος  
So when this corruptible shall have put on incorruption, and this mortal will have put on immortality, then will be brought to pass the saying that is written, Death is swallowed up in victory [].
1CO 15:55
που σου θανατε το νικος που σου θανατε το κεντρον  
Oh death, where is your sting? Oh grave, where is your victory?  
1CO 15:56
το δε κεντρον του θανατου η αμαρτια η δε δυναμις της αμαρτιας ο νομος  
The sting of death is sin; and the strength of sin is the Law.
1CO 15:57
τω δε θεω χαρις τω διδοντι ημιν το νικος δια του κυριου ημων ιησου  
Therefore, my beloved brothers, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.
1CO 16:1
περι δε της λογειας της εις τους αγιους ωσπερ διεταξα ταις εκκλησιαις  
Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you.
1CO 16:2
κατα μιαν σαββατου εκαστος υμων παρ εαυτω τιθετω δια τους καμεδονιαν  
And when I come, whoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem.
1CO 16:4
εαν δε αξιον η του καμεδονιαν διερχομαι ηπειρουσαλημ  
Now I will come to you, when I pass through Macedonia: for I do pass through Macedonia.
1CO 16:6
προς υμας δε τυχον καταμενω εις ιερουσαλημ  
And it may be that I will abide, yes, and winter with you, that you may bring me on my journey wherever I go.
For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

But I will remain at Ephesus until Pentecost.

For a great door and effectual is opened to me, and there are many adversaries.

Now if Timothy come, see that he may be with you without fear: for he works the work of the Lord, as I also do.

Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the brothers.

As touching our brother Apollos, I greatly desired him to come to you with the brothers: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Watch, stand fast in the faith, quit you like men, be strong.

Let all your things be done in love.

I beseech you, brothers, (you know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

in order that you submit yourselves to such, and to everyone who helps with us and labors.

I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

For they have refreshed my spirit and yours: therefore acknowledge those who are such.
1CO 16:19  ασπαζονται υμας αι εκκλησιαι της ασιας ασπαζεται υμας εν κυριω πολλα
ακυλας και πρισκα συν τη κατ οικον αυτων εκκλησια
The churches of Asia greet you. Aquila and Priscilla greet you much in the
Lord, with the church that is in their house.
1CO 16:20  ασπαζονται υμας οι αδελφοι παντες ασπασασθε αλληλους εν φιληματι
αγιω
All the brothers greet you. Greet one another with a holy kiss.
1CO 16:21  ο ασπασμος τη εμη χειρι παυλου
The greeting of Paul in my hand.
1CO 16:22  ει τις ου φιλει τον κυριον ητω αναθεμα μαραν αθα
If anyone love not the Lord, let him be Anathema Maran atha.
1CO 16:23  η χαρις του κυριου ιησου μεθ υμων
The grace of our Lord Jesus be with you.
1CO 16:24  η αγαπη μου μετα παντων υμων εν χριστω ιησου
My love be with all of you in Christ Jesus.

http://www.christianbeliefs.org

A. Allison Lewis
Workshop Selections
What the Bible teaches
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