

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

<sup>1</sup> Paul by vocacion an Apostle of Iesus Christ thorow the will of God and brother Sostenes.

<sup>2</sup> Vnto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Iesu saintes by callynge with all that call on the name of oure lorde Iesus Christ in every place both of theirs and of oures.

<sup>3</sup> Grace be with you and peace from God oure father and from the lorde Iesus Christ.

<sup>4</sup> I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Iesus Christ

<sup>5</sup> that in all thinges ye are made riche by him in all lerninge and in all knowledge

<sup>6</sup> even as the testimony of Iesus Christ was confermed in you

<sup>7</sup> so that ye are behynde in no gyft and wayte for the apperynge of oure lorde Iesus Christ

<sup>8</sup> which shall streght you vnto the ende that ye maye be blamelesse in the daye of oure lorde Iesus Christ.

<sup>9</sup> For god is faythfull by whom ye are called vnto the fellishyppe of his sonne Iesus Christe oure lorde.

<sup>10</sup> I beseche you brethren in the name of oure lorde Iesus Christ that ye all speake one thyng and that there be no dissencion amonge you: but

be ye knyt together in one mynde and in one meaynge.

<sup>11</sup> It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe that ther is stryfe amonge you.

<sup>12</sup> And this is it that I meane: how that comelie amonge you one sayeth: I holde of Paul: another I holde of Apollo: the thyrde I holde of Cephas: the four ye I holde of Christ.

<sup>13</sup> Ys Christ devided? was Paul crucified for you? ether were ye baptised in the name of Paul?

<sup>14</sup> I thanke God that I christened none of you but Crispus and Gayus

<sup>15</sup> lest eny shulde saye that I had baptised in myne awne name.

<sup>16</sup> I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or no.

<sup>17</sup> For Christ sent me not to baptyse but to preache the gospell not with wysdome of wordes lest the crosse of Christ shuld have bene made of none effecte.

<sup>18</sup> For the preachinge of the crosse is to them that perisshe folishnes: but vnto vs which are saved it is the power of God.

<sup>19</sup> For it is written: I will destroye the wysdome of the wyse and will cast awaye the vnderstandinge of the prudet.

<sup>20</sup> Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folisshnes?

<sup>21</sup> For when the worlde thorow wysdome knew not God in the wysdome of God: it pleased God

thorow folisshnes of preachinge to save them that beleve.

22 For the Iewes requyre a signe and the Grekes seke after wysdome.

23 But we preache Christ crucified vnto the Iewes an occasion of fallinge and vnto the Grekes folisshnes:

24 but vnto the which are called both of Iewes and Grekes we preache Christ the power of God and the wysdome of God.

25 For the folishnes of God is wyser then men: and the weakenes of God is stronger then men.

26 Brethren loke on youre callinge how that not many wyse men after the flesshe not many myghty not many of hye degre are called:

27 but God hath chosen the folysshe thinges of the worlde to confounde the wyse. And God hath chosyn the weake thinges of the worlde to confounde thinges which are mighty.

28 And vile thinges of the worlde and thinges which are despysed hath God chosen yee and thinges of no reputacion for to brynge to nought thinges of reputacion

29 that no flesshe shulde reioyce in his presence.

30 And vnto him partayne ye in Christ Iesu which of God is made vnto vs wysdome and also rightewesnes and saunctifyinge and redemption.

31 That accordinge as it is written: he which reioyseth shulde reioyce in the Lorde.

## 2

<sup>1</sup> And I brethren when I came to you came not in gloriousnes of wordes or of wysdome shewynge vnto you the testimony of God.

<sup>2</sup> Nether shewed I my selfe that I knewe eny thinge amonge you save Iesus Christ even the same that was crucified.

<sup>3</sup> And I was amonge you in weaknes and in feare and in moche treblinge.

<sup>4</sup> And my wordes and my preachinge were not with entysynge wordes of manes wysdome: but in shewinge of the sprete and of power

<sup>5</sup> that youre fayth shuld not stonde in the wysdome of me but in the power of God.

<sup>6</sup> That we speake of is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought)

<sup>7</sup> but we speake the wysdome of God which is in secrete and lieth hyd which God ordeyned before the worlde vnto oure glory:

<sup>8</sup> which wysdome none of the rulars of the worlde knewe. For had they knowe it they wolde not have crucified the Lorde of glory.

<sup>9</sup> But as it is written: The eye hath not sene and the eare hath not hearde nether have entred into the herte of man the thinges which God hath prepared for them that love him.

<sup>10</sup> But God hath opened them vnto vs by his sprete. For the sprete searcheth all thinges the the bottome of Goddes secretes.

<sup>11</sup> For what man knoweth the thinges of a man: save the sprete of a man which is with in him?

Even so the thinges of God knoweth no man but the sprete of god.

<sup>12</sup> And we have not receaved the sprete of the worlde: but the sprete which cometh of god for to knowe the thinges that are geve to vs of god

<sup>13</sup> which thinges also we speake not in the conyng wordes of manes wysdome but with the conyng wordes of the holy goost makynge spretuall comparesons of spretuall thinges.

<sup>14</sup> For the naturall man perceaveth not the thinges of the sprete of god. For they are but folysshnes vnto him. Nether can he perceave them because he is spretuallly examined.

<sup>15</sup> But he that is spretuallly discussteth all thinges: yet he him selfe is iudged of no man.

<sup>16</sup> For who knoweth the mynde of the Lorde other who shall informe him? But we vnderstonde the mynde of Christ.

### 3

<sup>1</sup> And I coulde not speake vnto you brethren as vnto spretuall: but as vnto carnall even as it were vnto babes in Christ.

<sup>2</sup> I gave you mylke to drinke and not meate. For ye then were not stronge no nether yet are.

<sup>3</sup> For ye are yet carnall. As longe verely as ther is amonge you envyige stryfe and dissencion: are ye not carnall and walke after the manner of men?

<sup>4</sup> As loge as one sayth I holde of Paul and another I am of Apollo are ye not carnall?

<sup>5</sup> What is Paul? What thinge is Apollo? Only ministers are they by who ye beleved even as the Lorde gave every man grace.

<sup>6</sup> I have planted: Apollo watred: but god gave increace.

<sup>7</sup> So then nether is he that planteth eny thinge nether he that watreth: but god which gave the increace.

<sup>8</sup> He that planteth and he that watreth are nether better then the other. Every man yet shall receive his rewarde accordynge to his labour.

<sup>9</sup> We are goddis labourers ye are goddis husbandrye ye are goddis byldynge.

<sup>10</sup> Accordynge to the grace of god given vnto me as a wyse bylder have I layde the foundation And another bylt theron But let every man take hede how he bildeth apon.

<sup>11</sup> For other foundation can no man laye then that which is layde which is Iesus Christ.

<sup>12</sup> Yf eny man bilde on this foundation golde silver precious stones tymber haye or stoble:

<sup>13</sup> every mannes worke shall appere. For the daye shall declare it and it shalbe shewed in fyre. And ye fyre shall trye euery mannes worke what it is.

<sup>14</sup> Yf eny mannes worke that he hath bylt apon byde he shall receive a rewarde.

<sup>15</sup> If eny manes worke burne he shall suffre losse: but he shalbe safe him selfe: neverthelesse yet as it were thorow fyre.

<sup>16</sup> Are ye not ware that ye are the temple of god and how that the sprete of god dwelleth in you?

17 Yf eny man defyle the temple of god him shall god destroye. For the temple of god is holy which temple ye are.

18 Let no man deceave him silfe. Yf eny man seme wyse amonge you let him be a fole in this worlde that he maye be wyse.

19 For the wisdome of this worlde is folysshnes with god. For it is written: he compaseth the wyse in their craftynes.

20 And agayne God knoweth the thoughtes of the wyse that they be vayne.

21 Therefore let no man reioyce in men. For all thinges are youre

22 whether it be Paul other Apollo other Cephas: whether it be the worlde other lyfe other deeth whether they be present thinges or thinges to come: all are youre

23 and ye are Christes and Christ is goddis.

## 4

1 Let men this wyse esteme vs even as the ministers of Christ and disposers of the secretes of God.

2 Furthermore it is requyred of the disposers that they be founde faithfull.

3 With me is it but a very smal thinge that I shuld be iudged of you ether of (mans daye) No I iudge not myn awne selfe.

4 I know nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me.

5 Therefore iudge no thinge before the tyme vntill the Lorde come which will lighten thinges that are hyd in darcknes and open the counsels

of the hertes. And then shall every man have prayse of God.

<sup>6</sup> These thinges brethren I have described in myn awne person and Apollos for youre sakes that ye myght learne by vs that no man counte of him selfe beyonde that which is above writen: that one swell not agaynst another for eny mans cause.

<sup>7</sup> For who preferreth the? What hast thou that thou hast not receaved? Yf thou have receaved it why reioysest thou as though thou haddest not receaved it?

<sup>8</sup> Now ye are full: now ye are made rych: ye raygne as kinges with out vs: and I wold to god ye dyd raygne that we might raygne with you.

<sup>9</sup> Me thinketh that God hath set forth vs which are Apostles for the lowest of all as it were men appoynted to deeth. For we are a gasyngestocke vnto the worlde and to the angels and to men.

<sup>10</sup> We are foles for Christes sake and ye are wyse thorow Christ. We are weake and ye are stroge. Ye are honorable and we are despised.

<sup>11</sup> Even vnto this daye we honger and thyrst and are naked and are boffeted with fistes and have no certayne dwellinge place

<sup>12</sup> and laboure workinge with oure awne hondes. We are revysed and yet we blesse. We are persecuted and suffer it.

<sup>13</sup> We are evyll spoken of and we praye. We are made as it were the filthynes of the worlde the ofscowringe of all thinges even vnto this tyme.

<sup>14</sup> I write not these thinges to shame you: but as my beloved sonnes I warne you.



15 For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Iesu I have begotten you thorowe the gospell.

16 Wherefore I desyre you to folowe me.

17 For this cause have I sent vnto you Timotheus which is my deare sonne and faithfull in the Lorde which shall put you in remembraunce of my wayes which I have in Christ even as I teache every where in all congregacions.

18 Some swell as though I wolde come no more at you.

19 But I will come to you shortely yf God will: and will knowe not the wordes of the which swell but the power:

20 for the kyngdome of God is not in wordes but in power.

21 What will ye? Shall I come vnto you with a rodde or els in love and in the sprete of mekenes?

## 5

1 There goeth a comen sayinge that ther is fornicacion amonge you and soche fornicacion as is not once named amonge the gentyls: that one shuld have his fathers wyfe.

2 And ye swell and have not rather sorowed that he which hath done this dede myght be put from amonge you.

3 For I verely as absent in body even so present in sprete have determyned all redy (as though I were present) of him that hath done this dede

<sup>4</sup> in the name of oure Lorde Iesu Christ when ye are gaddered togedder and my sprete with the power of the Lorde Iesus Christ

<sup>5</sup> to deliver him vnto Satan for the destruccion of the flesshe that the sprete maye be saved in the daye of the Lorde Iesus.

<sup>6</sup> Youre reioysinge is not good: knowe ye not that a lytle leve sowreth the whole lompe of dowe.

<sup>7</sup> Pourge therefore the olde leuen that ye maye be newe dowe as ye are swete breed. For Christ oure esterlambe is offered vp for vs.

<sup>8</sup> Therefore let vs kepe holy daye not with olde leve nether with the leuen of maliciousnes and wickednes: but with the swete breed of purenes and truth.

<sup>9</sup> I wrote vnto you in a pistle that ye shuld not company with fornicatours.

<sup>10</sup> And I meant not at all of the fornicatours of this worlde ether of the coveteous or of extorsioners ether of the ydolaters: for then must ye nedes have gone out of the worlde.

<sup>11</sup> But now I write vnto you that ye company not togedder yf eny that is called a brother be a fornicator or coveteous or a worshipper of ymages ether a raylar ether a dronkard or an extorcionar: with him that is soche se that ye eate not.

<sup>12</sup> For what have I to do to iudge them which are with out? Do ye not iudge them that are with in?

<sup>13</sup> Them that are with out God shall iudge. Put away from amonge you that evyll parson.

## 6

<sup>1</sup> How dare one of you havinge busines with another goo to lawe vnder the wicked and not rather vnder the saintes?

<sup>2</sup> Do ye not know that the saintes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles:

<sup>3</sup> knowe ye not how that we shall iudge the angles? How moche more maye we iudge thinges that partayne to the lyfe?

<sup>4</sup> If ye have iudgementes of worldely matters take them which are despised in the congregacion and make them iudges.

<sup>5</sup> This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all that can iudge bitwene brother and brother

<sup>6</sup> but one brother goeth to lawe with another: and that vnder the vnbelevers?

<sup>7</sup> Now therfore ther is vtterly a faute amonge you because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed?

<sup>8</sup> Naye ye youre selves do wronge and robbe: and that the brethren.

<sup>9</sup> Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not deceived. For nether fornicators nether worshyppers of ymages nether whormongers nether weaklinges nether abusars of them selves with the mankynde

<sup>10</sup> nether theves nether the coveteous nether dronkardes nether cursed speakers nether pillers shall inheret the kyngdome of God.

11 And soche ware ye verely: but ye are wessed: ye are sanctified: ye are iustified by the name of the Lorde Iesus and by the sprete of oure God.

12 All thinges are lawfull vnto me: but all thinges are not proffitable. I maye do all thinges: but I will be brought vnder no mans power.

13 Meates are ordeyned for the belly and the belly for meates: but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion but vnto the Lorde and the Lorde vnto the body.

14 God hath rayseed vp the Lorde and shall rayse vs vp by his power.

15 Ether remember ye not that youre bodyes are the members of Christ? Shall I now take the members of Christ and make them the members of an harlot? God forbyd.

16 Do ye not vnderstonde that he which coupleth him selfe with an harlot is become one body? For two (saith he) shalbe one flesshe.

17 But he that is ioyned vnto the Lorde is one sprete.

18 Fle fornicacion. All synnes that a man dothe are with out the body. But he that is a fornicator synneth agaynst his awne body.

19 Ether knowe ye not how that youre bodyes are the temple of the holy goost which is in you who ye have of God and how that ye are not youre awne?

20 For ye are dearly bought. Therefore glorifie the God in youre bodyes and in youre spretes for they are goddes.

**7**

<sup>1</sup> As concerninge the thinges wherof ye wrote vnto me: it is good for a man not to touche a woman.

<sup>2</sup> Neverthelesse to avoyde fornicacion let every man have his wyfe: and let every woman have her husbände.

<sup>3</sup> Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man.

<sup>4</sup> The wyfe hath not power over her awne body: but the husbände. And lykwyse the man hath not power over his awne body: but the wyfe.

<sup>5</sup> Withdrawe not youre selves one from another excepte it be with consent for a tyme for to geve youre selves to fastyng and prayer. And afterwarde come agayne to the same thyng lest Satan tempt you for youre incontynencye.

<sup>6</sup> This I saye of faveour not of commaundement.

<sup>7</sup> For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God one after this maner another after that.

<sup>8</sup> I saye vnto the vnmarried men and widdowes: it is good for them yf they abyde even as I do.

<sup>9</sup> But and yf they cannot abstayne let them mary. For it is better to mary then to burne.

<sup>10</sup> Vnto the maryed commaunde not I but the Lorde: that the wyfe separate not her selfe from the man.

<sup>11</sup> Yf she separate her selfe let her remayne vnmarried or be reconciled vnto her husbände agayne. And let not the husbände put away his wyfe from him.

<sup>12</sup> To the remnaunt speake I and not the lorde. Yf eny brother have a wyfe that beleveth not yf she be content to dwell with him let him not put her awaye.

<sup>13</sup> And the woman which hath to her husbände an infidell yf he consent to dwell with her let her not put him awaye.

<sup>14</sup> For the vnbelevynge husbände is sanctified by the wyfe: and the vnbelevynge wyfe is sanctified by the husbände. Or els were youre chyl dren vnclene: but now are they pure.

<sup>15</sup> But and yf the vnbelevynge departe let him departe. A brother or a sister is not in subi ection to soche. God hath called vs in peace.

<sup>16</sup> For how knowest thou o woman whether thou shalt save that man or no? Other how knowest thou o man whether thou shalt save that woman or no?

<sup>17</sup> but even as God hath distributed to every man. As the lorde hath called every person so let him walke: and so orden I in all congregacions.

<sup>18</sup> Yf eny man be called bey nge circumcised let him adde nothinge therto. Yf eny be called vncircumcised: let him not be circumcised.

<sup>19</sup> Circumcision is nothinge vncircumcision is nothinge: but the keypyng of the commaundmentes of god is altogether.

<sup>20</sup> Let every man abyde in the same state wherin he was called.

<sup>21</sup> Arte thou called a servaut? care not for it. Neverthelesse yf thou mayst be fre vse it rather.

<sup>22</sup> For he that is called in the lorde bey nge a servaut is the lordes freman. Lykwyse he that is called bey nge fre is Christes servaut.

<sup>23</sup> Ye are dearly bought be not mennes seru-auntes.

<sup>24</sup> Brethren let everye man wherin he is called therin abyde with God.

<sup>25</sup> As concernynge virgins I have no commaundment of the lorde: yet geve I counsell as one that hath obtayned mercye of the lorde to be faythfull.

<sup>26</sup> I suppose that it is good for the present necessite. For it is good for a man so to be.

<sup>27</sup> Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe.

<sup>28</sup> But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin mary she synneth not. Neverthelesse soche shall have trouble in their flesshe: but I faver you.

<sup>29</sup> This saye I brethren the tyme is shorte. It remayneth that they which have wives be as though they had none

<sup>30</sup> and they that wepe be as though thy wept not: and they that reioyce be as though they reioysed not: and they that bye be as though they possessed not:

<sup>31</sup> and they that vse this worlde be as though they used it not. For the fassion of this worlde goeth awaye.

<sup>32</sup> I wolde have you without care: the single man careth for the thinges of the lorde how he maye please the lorde.

<sup>33</sup> But he that hath married careth for the thinges of the worlde howe he maye please his wyfe.

<sup>34</sup> There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the lorde that she maye be pure both in body and also in sprete But she that is maryed careth for the thinges of the worlde how she maye please her husband.

<sup>35</sup> This speake I for youre proffit not to tangle you in a snare: but for that which is honest and comly vnto you and that ye maye quyety cleave vnto the lorde with out separacion.

<sup>36</sup> If eny man thinke that it is vncomly for his virgin if she passe the tyme of mariage ad if so nede requyre let him do what he listeth he synneth not: let the be coupled in mariage.

<sup>37</sup> Neverthesse he that purposeth surely in his herte havynge none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgin doth well.

<sup>38</sup> So then he that ioyneth his virgin in maryage doth well. But he that ioyneth not his virgin in mariage doth better.

<sup>39</sup> The wyfe is bounde to the lawe as longe as her husband liveth If her husbände slepe she is at liberte to mary with whom she wyll only in the lorde.

<sup>40</sup> But she is happiar yf she so abyde in my iudgmet And I thinke verely that I have the sprete of God.

## 8

<sup>1</sup> To speake of thinges dedicate vnto ydols we are sure that we all have knowledge. knowledge maketh a man swell: but love edifieth.



<sup>2</sup> If eny man thinke that he knoweth eny thinge he knoweth nothyng yet as he ought to knowe.

<sup>3</sup> But yf eny man love god the same is knowen of him.

<sup>4</sup> To speake of meate dedicat vnto ydols we are sure that ther is none ydoll in the worlde and that ther is none other god but one.

<sup>5</sup> And though ther be that are called goddes whether in heven other in erth (as ther be goddes many and lordes many)

<sup>6</sup> yet vnto vs is there but one god which is the father of whom are all thinges and we in him: and one lorde Iesus Christ by whom are all thinges and we by him.

<sup>7</sup> But every man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre and eate as of a thinge offered vnto the ydole and so their consciences beyng yet weake are defyled.

<sup>8</sup> Meate maketh vs not acceptable to god. Nether yf we eate are we the better. Nether yf we eate not are we the worsse.

<sup>9</sup> But take hede that youre libertie cause not the weake to faule.

<sup>10</sup> For yf some man se ye which hast knowledge sit at meate in the ydoles temple shall not the conscience of hym which is weake be boldened to eate those thinges which are offered vnto the ydole?

<sup>11</sup> And so thorow thy knowledge shall the weake brother perisse for whom christ dyed.

<sup>12</sup> When ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ.

<sup>13</sup> Wherefore yf meate hurt my brother I will eate no flesshe whill the worlde stondest because I will not hurte my brother.

## 9

<sup>1</sup> Am I not an Apostle? am I not fre? have I not sene Iesus Christ oure lorde? Are not ye my worke in the lorde.

<sup>2</sup> Yf I be not an Apostle vnto other yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde.

<sup>3</sup> Myne answer to them that axe me is this.

<sup>4</sup> Have we not power to eate and to drynke?

<sup>5</sup> Ether have we not power to leade about a sister to wyfe as wel as other Apostles and as the brethren of the lorde and Cephas?

<sup>6</sup> Ether only I and Barnabas have not power this to do?

<sup>7</sup> who goeth a warfare eny tyme at his awne cost? who planteth a vynearde and eateth not of the frute? Who fedeth a flocke and eateth not of the mylke?

<sup>8</sup> Saye I these thinges after the manner of men? Or sayth not the lawe the same also?

<sup>9</sup> For it ys written in the lawe of Moses. Thou shall not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen?

<sup>10</sup> Ether sayth he it not all to gedder for oure sakes? For oure sakes no doute this is written: that he which eareth shuld eare in hope: and that he which thressheth in hope shuld be parttaker of his hope.

11 Yf we sowe vnto you spirituall thynges: is it a greate thyng yf we reepe youre carnall thynges

12 Yf other be parttakers of this power over you? wherefore are not we rather. Neverthelesse we have not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ.

13 Do ye not vnderstoder how that they which minister in the temple have their fyndyng of the temple? And they which wayte at the aulter are partakers with the aultre?

14 Even so also dyd the lorde ordayne that they which preache the gospell shuld live of the gospell.

15 But I have vsed none of these thinges. Nether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye the that eny man should take this reioysinge from me.

16 In that I preache the gospell I have nothinge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the gospell.

17 If I do it with a good will I have a rewarde. But yf I do it agaynst my will an office is committed vnto me.

18 What is my rewarde then? Verely that when I preache the gospell I make the gospell of Christ fre that I misvse not myne auctorite in the gospel

19 For though I be fre from all men yet have I made my silfe servaunt vnto all men that I myght wyne the moo.

20 Vnto the Iewes I became as a Iewe to winne the Iewes. To the that were vnder the lawe was I made as though I had bene vnder the lawe to

wynne the that were vnder the lawe.

<sup>21</sup> To them that were without lawe became I as though I had bene without lawe (when I was not without lawe as pertheyninge to god but vnder a lawe as concerninge Christ) to wynne the that were without lawe.

<sup>22</sup> To the weake became I as weake to wynne the weake. In all thinge I fassioned my silfe to all men to save at the lest waye some.

<sup>23</sup> And this I do for the gospels sake that I might have my parte therof.

<sup>24</sup> Perceave ye not how that they which runne in a course runne all yet but one receaveth the rewarde. So runne that ye maye obtayne.

<sup>25</sup> Euery man that proveth masteryes abstaineth from all thinges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune:

<sup>26</sup> I therfore so runne not as at an vncertayne thinge. So fyght I not as one that beateth the ayer:

<sup>27</sup> but I tame my body and bringe it into subieccion lest after that I have preached to other I my silfe shuld be a castawaye.

## 10

<sup>1</sup> Brethren I wolde not that ye shuld be ignoraunt of this how that oure fathers were all vnder a cloude and all passed thorow the see

<sup>2</sup> and were all baptised vnder Moses in the cloude and in the see:

<sup>3</sup> and dyd all eate of one spirituall meate

4 and did all drincke of one maner of spirituall drincke. And they dranke of that spretuall rocke that folowed them which rocke was Christ.

5 But in many of them had god no delite. For they were overthrowen in the wildernes.

6 These are ensamples to vs that we shuld not lust after evyll thinges as they lusted.

7 Nether be ye worshippers of Images as were some of them accordynge as it is written: The people sate doune to eate and drynke and rose vp agayne to playe.

8 Nether let vs comit fornicacion as some of them committed fornicacion and were destroyed in one daye .xxiii. thousande.

9 Nether let vs tempte Christ as some of them tempted and were destroyed of serpentis.

10 Nether murmure ye as some of them murmured and were destroyed of the destroyer.

11 All these thinges happened vnto them for ensamples and were written to put vs in remembrance whom the endes of the worlde are come apon.

12 Wherefore let hym that thynketh he stodeth take hede lest he fall.

13 There hath none other temptacion taken you but soche as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make awaye to escape out.

14 Wherefore my deare beloued fle from worshippyng of ydols.

15 I speake as vnto them which have discrecion Iudge ye what I saye.

16 Ys not the cuppe of blessinge which we blesse partakynge of the bloude of Christ? ys not the breed which we breake partetakynge of the body of Christ?

17 because that we (though we be many) yet are one breed and one bodye in as moch as we all are partetakers of one breed.

18 Beholde Israhell which walketh carnally. Are not they which eate of the sacrificyse partetakers of the aultre?

19 What saye I then? that the ymage is eny thinge? or that it which is offerred to ymages is eny thinge?

20 Nay but I saye that those thinges which the gentyle offer they offer to devyls and not to god. And I wolde not that ye shuld have fellshippe with the devils.

21 Ye cannot drincke of the cup of the lorde and of that cup of the deuyls. Ye cannot be partetakers of the lordes table and of the table of deuelles.

22 Ether shall we provoke the lorde? Or are we stronger then he?

23 All thynges are lafull vnto me but all thynges are not expedient. All thynges are lawfull to me but all thinges edifye not.

24 Let no man seke his awne proffet: but let every man seke anothers welthe.

25 What soever is solde in the market that eate and axe no questions for conscience sake.

26 For the erth is the lordis and all that therein is.

27 Yf eny of them which beleve not bid you to

a feest and yf ye be disposed to goo what soever is seet before you: eate axinge no question for conscience sake.

<sup>28</sup> But and yf eny man saye vnto you: this is dedicate vnto ydols eate not of it for his sake that shewed it and for hurtyng of conscience. The erth is the lordes and all that there in is.

<sup>29</sup> Conscience I saye not thyne: but the conscience of that other. For why shuld my liberte be iudged of another manes conscience:

<sup>30</sup> For yf I take my parte with thakes: why am I evell spoken of for that thyng wherfore I geve thanks.

<sup>31</sup> Whether therefore ye eate or dryncke or what soever ye do do all to the prayse of God.

<sup>32</sup> Se that ye geve occasion of evell nether to the Iewes nor yet to the gentyls nether to the congregacion of god:

<sup>33</sup> euen as I please all men in all things not sekyng myne awne proffet but the proffet of many that they myght be saved.

## 11

<sup>1</sup> Folowe me as I do Christ.

<sup>2</sup> I commende you brethren that ye remember me in all thinges and kepe the ordinaunces even as I delyvered them to you.

<sup>3</sup> I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed.

<sup>4</sup> Every man prayng or prophesyng havynge eny thyng on his heed shameth his heed.

<sup>5</sup> Every woman that prayeth or prophisieth bare hedded dishonesteth hyr heed. For it is even all one and the very same thinge even as though she were shaven.

<sup>6</sup> If the woman be not covered lett her also be shoren. If it be shame for a woman to be shorne or shave let her cover her heed.

<sup>7</sup> A man ought not to cover his heed for as moche as he is the image and glory of God. The woman is the glory of the man.

<sup>8</sup> For the man is not of the woman but the woman of the man.

<sup>9</sup> Nether was the man created for the womans sake: but the woman for the mannes sake.

<sup>10</sup> For this cause ought the woman to have power on her heed for the angels sakes.

<sup>11</sup> Neverthelesse nether is the man with oute the woman nether the woman with out the man in the lorde.

<sup>12</sup> For as the woman is of the man even so is the man by the woman: but all is of God.

<sup>13</sup> Iudge in youre selves whether it be coly that a woman praye vnto god bare hedded.

<sup>14</sup> Or els doth not nature teach you that it is a shame for a man if he have longe heere:

<sup>15</sup> and a prayse to a woman yf she have longe heere? For her heere is geven her to cover her with all.

<sup>16</sup> If there be eny man amonge you that lusteth to stryve let him knowe that we have no soche custome nether the congregacions of God.

<sup>17</sup> This I warne you of and commende not that ye come to gedder: not after a better maner but after a worsse.



<sup>18</sup> Fyrst of all when ye come togedder in the congregacion I heare that ther is dissencion amonge you: and I partly beleve it.

<sup>19</sup> For ther must be sectes amonge you that they which are perfecte amonge you myght be knownen.

<sup>20</sup> When ye come to gedder a man cannot eate the lordes supper.

<sup>21</sup> For every man begynneth a fore to eate his awne supper. And one is hongrye and another is dronken.

<sup>22</sup> Have ye not houses to eate and to drinke in? Or els despyse ye the congregacion of god and shame them that have not? What shall I saye vnto you? shall I prayse you: In this prayse I you not.

<sup>23</sup> That which I delyvered vnto you I received of the lorde. For the lorde Iesus the same nyght in which he was betrayed toke breed:

<sup>24</sup> and thanked and brake and sayde. Take ye and eate ye: this is my body which is broken for you. This do ye in the remembraunce of me.

<sup>25</sup> After the same maner he toke the cup when sopper was done sayinge. This cup is the newe testament in my bloude. This do as oft as ye drynke it in the remembraunce of me.

<sup>26</sup> For as often as ye shall eate this breed and drynke this cup ye shall shewe the lordes deeth tyll he come.

<sup>27</sup> Wherefore whosoever shall eate of this bred or drynke of the cup vnworthely shalbe giltie of the body and bloud of the Lorde

<sup>28</sup> Let a man therefore examen him silfe and so

let hi eate of the breed and drynke of the cup.

<sup>29</sup> For he that eateth or drinketh vnworthely eateth and drynketh his awne damnacion because he maketh no difference of the lordis body.

<sup>30</sup> For this cause many are weake and sicke amonge you and many slepe.

<sup>31</sup> Yf we had truly iudged oure selves we shuld not have bene iudged.

<sup>32</sup> But when we are iudged of the lorde we are chastened because we shuld not be daned with the worlde.

<sup>33</sup> Wherefore my brethren when ye come to gedder to eate tary one for another.

<sup>34</sup> Yf eny man hunger let hi eate at home that ye come not togedder vnto condemnacion. Other thinges will I set in order when I come.

## 12

<sup>1</sup> In spirituall thinges brethren I wolde not have you ignoraunt.

<sup>2</sup> Ye knowe that ye were gentyls and went youre wayes vnto domme ydoles even as ye were ledde.

<sup>3</sup> Wherefore I declare vnto you that no man speakyng in the sprete of god defieth Iesus. Also no man can saye that Iesus is the lorde: but by the holy goost.

<sup>4</sup> Ther are diversities of gyftes verely yet but one sprete.

<sup>5</sup> And ther are differences of administracions and yet but one lorde.

<sup>6</sup> And ther are divers maners of operacions and yet but one God which worketh all thinges that are wrought in all creatures.

<sup>7</sup> The gyftes of the sprete are geuen to every man to proffit ye congregacion.

<sup>8</sup> To one is geuen thorow the spirite the vtteraunce of wisdom? To another is geuen the vtteraunce of knowledge by ye same sprete.

<sup>9</sup> To another is geuen fayth by the same sprete. To another the gyftes of healyng by the same sprete.

<sup>10</sup> To another power to do myracles. To another prophesie? To another iudgement of spretes. To another divers tonges. To another the interpretacion of toges.

<sup>11</sup> And these all worketh even the silfe same sprete devydyng to every man severall gyftes even as he will.

<sup>12</sup> For as the body is one and hath many membres and all the membres of one body though they be many yet are but one body: even so is Christ.

<sup>13</sup> For in one sprete are we all baptysed to make one body whether we be Iewes or getyls whether we be bonde or fre: and have all dronke of one sprete.

<sup>14</sup> For the body is not one member but many.

<sup>15</sup> Yf the fote saye: I am not the honde therefore I am not of the body: is he therefore not of the body:

<sup>16</sup> And if the eare saye I am not the eye: therefore I am not of the body: is he therefore not of the body?

17 If all the body were an eye where were then the eare? If all were hearynge: where were the smellynge?

18 But now hath god disposed the membres every one of them in the body at his awne pleasure.

19 If they were all one member: where were the body?

20 Now are ther many membres yet but one body.

21 And the eye can not saye vnto the honde I have no nede of the: nor the heed also to the fete. I have no nede of you.

22 Ye rather a greate deale those membres of the body which seme to be most feble are most necessary.

23 And upon those membres of that body which we thinke lest honest put we most honestie on. And oure vngodly parties have most beauty on.

24 For oure honest members nede it not. But God hath so disposed the body ad hath geuen most honoure to that parte which laked

25 lest there shuld be eny stryfe in the body: but that the members shuld indifferetly care one for another.

26 And yf one member suffer all suffer with him: yf one member be had in honoure all members be glad also.

27 Ye are the body of Christ and members one of another.

28 And God hath also ordeyned in the congregacion fyrst the Apostels secondarely prophetes thyrldy teachers then the that do miracles: after

that the gyftes of healyng helpers governers  
diversite of tonges.

<sup>29</sup> Are all Apostles? Are all Prophetes? Are all  
teachers? Are all doars of miracles?

<sup>30</sup> Have all the gyftes of healinge? Do all speake  
with tonges? Do all interprete?

<sup>31</sup> Covet after the best gyftes. Amd yet shewe I  
vnto you a moare excellent waye.

## 13

<sup>1</sup> Though I spake with the tonges of me and  
angels and yet had no love I were even as  
soundinge brasse: or as a tynklyng Cymball.

<sup>2</sup> And though I coulde prophesy and vnder-  
stode all secretes and all knowledge: yee yf I had  
all fayth so that I coulde move mountayns oute of  
ther places and yet had no love I were nothyng.

<sup>3</sup> And though I bestowed all my gooddes to fede  
the poore and though I gave my body even that  
I burned and yet had no love it profeteth me  
nothyng.

<sup>4</sup> Love suffreth longe and is corteous. Love  
envieth not. Love doth not frowardly swelleth  
not

<sup>5</sup> dealeth not dishonestly seketh not her awne  
is not provoked to anger thynketh not evyll

<sup>6</sup> reioyseth not in iniquite: but reioyseth in the  
trueth

<sup>7</sup> suffreth all thyng beleveth all thynges  
hopeth all thynges endureth in all thynges.

<sup>8</sup> Though that prophesyng fayle other tonges  
shall cease )or knowledge vanysse awaye yet  
love falleth never awaye.

9 For oure knowledge is vnparfect and oure prophesyng is vnperfet.

10 But when that which is parfect is come then that which is vnparfet shall be done awaye.

11 When I was a chylde I spake as a chylde I vnderstode as a childe I ymagened as a chylde. But assone as I was a man I put awaye childeshnes.

12 Now we se in a glasse even in a darke speakyng: but then shall we se face to face. Now I knowe vnparfectly: but then shall I knowe even as I am knowen.

13 Now abideth fayth hope and love even these thre: but the chefe of these is love.

## 14

1 Labour for love and covet spretuall giftes: and most chefly for to prophesye.

2 For he that speaketh with toges speaketh not vnto men but vnto god for no man heareth him how be it in the sprete he speaketh misteries.

3 But he that prophesieth speaketh vnto men to edifyng to exhortacion and to comferte.

4 He that speaketh with tonges proffiteth him silfe: he that prophesyeth edifieth the congregacion.

5 I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophisieth? then he that speaketh with tonges except he expounde it also that the congregacion maye have edifyng.

6 Now brehren if I come vnto you speakige with tonges: what shall I profit you excepte I speake

vnto you other by revelacion or knowledge or prophesyng or doctrine.

<sup>7</sup> Moreover when thinges with out lyfe geve sounde: whether it be a pype or an harpe: except they make a distynccion in the soundes: how shall it be knowen what is pyped or harped?

<sup>8</sup> And also if the trope geve an vncertayne voyce who shall prepare him silfe to fyght?

<sup>9</sup> Even so lykwyse when ye speake with toges excepte ye speake wordes that have signification how shall that be vnderstonde what is spoke? For ye shall but speake in the ayer.

<sup>10</sup> Many kyndes of voyces are in the worlde and none of them are with out signification.

<sup>11</sup> If I knowe not what the voyce meaneth I shalbe vnto him that speaketh an alient: and he that speaketh shalbe an alient vnto me

<sup>12</sup> Even so ye (for as moche as ye covet spretuall giftes) seke that ye maye have plentye vnto the edifyinge of the congregacion.

<sup>13</sup> Wherefore let him that speaketh with tonges praye that he maye interpret also.

<sup>14</sup> If I praye with tonge my sprete prayeth: but my mynde is with out frute.

<sup>15</sup> What is it then? I will praye with the sprete ad will praye with the mynde also. I will singe with the sprete and will singe with the mynde also.

<sup>16</sup> For els when thou blessest with the sprete how shall he that occupieth the roume of the vnlearned saye amen at thy gevinge of thankes seyng he vnderstondeth not what thou sayest.

17 Thou verely gevest thanks well but the other is not edyfied.

18 I thanke my god I speake with toges moare then ye all.

19 Yet had I lever in the congregacion to speake five wordes with my mynde to the informacio of other rather then ten thousande wordes with the tonge.

20 Brethren be not chyldre in witte. How be it as concerninge maliciousnes be chyldre: but in witte be perfet.

21 In the lawe it is written with other toges and with other lypes wyll I speake vnto this people and yet for all that will they not heare me sayth the Lorde.

22 Wherefore tonges are for a signe not to them that beleve: but to them that beleve not. Contrary wyse prophesyng serveth not for them that beleve not: but for them which beleve.

23 Yf therfore when all the congregacion is come to gedder and all speake with tonges ther come in they that are vnlearned or they which beleve not: will they not saye that ye are out of youre wittes?

24 But and yf all prophesy and ther come in one that beleveth not or one vnlearned he is rebuked of all men and is iudged of every man:

25 and so are the secretes of his hert opened and so falleth he doune on his face and worshipeth God and sayth that God is with you in dede.

26 How is it then brethren? When ye come to gedder every man hath his songe hath his doctryne hath his tonge hath his revelacion hath



his interpretacion. Let all thinges be done vnto edifyinge.

<sup>27</sup> If eny man speake with tonges let it be two at once or at the most thre at once and that by course: and let another interprete it.

<sup>28</sup> But yf ther be no interpreter let him kepe silence in the congregacion and let him speake to him selfe and to God.

<sup>29</sup> Let the Prophetes speake two at once or thre at once and let other iudge.

<sup>30</sup> Yf eny revelacion be made to another that sitteth by let the fyrst holde his peace.

<sup>31</sup> For ye maye all prophesy one by one that all maye learne and all maye have comforte.

<sup>32</sup> For the spretes of the Prophetes are in the power of the Prophetes.

<sup>33</sup> For God is not causer of stryfe: but of peace as he is in all other congregacions of the saynctes.

<sup>34</sup> Let youre wyves kepe silence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience as sayth the lawe.

<sup>35</sup> If they will learne enythinge let the axe their husbandes at home. For it is a shame for wemen to speake in the congregacion.

<sup>36</sup> Spronge the worde of god from you? Ether came it vnto you only?

<sup>37</sup> Yf eny man thinke him sylfe a prophet ether spirituall: let him vnderstonde what thinges I write vnto you. For they are the comaundementes of the Lorde.

<sup>38</sup> But and yf eny man be ignorant let him be ignorant.

<sup>39</sup> Wherefore brethren covet to prophesye and forbyd not to speake with tonges.

<sup>40</sup> And let all thinges be done honestly and in order.

## 15

<sup>1</sup> Brethren as pertayninge to the gospell which I preached vnto you which ye have also accepted and in the which ye continue

<sup>2</sup> by which also ye are saved: I do you to wit after what maner I preached vnto you yf ye kepe it except ye have beleved in vayne.

<sup>3</sup> For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for oure synnes agreinge to the scriptures:

<sup>4</sup> and that he was buried and that he arose agayne the thyrd daye accordinge to the scriptures:

<sup>5</sup> and that he he was sene of Cephas then of the twelve.

<sup>6</sup> After that he was sene of moo the five hodred brethren at once: of which many remayne vnto this daye and many are fallen aslepe.

<sup>7</sup> After that appered he to Iames then to all the Apostles.

<sup>8</sup> And last of all he was sene of me as of one that was borne out of due tyme.

<sup>9</sup> For I am the lest of all the Apostles which am not worthy to be called an Apostle because I persecuted the congregacion of God.

<sup>10</sup> But by the grace of God I am that I am. And his grace which is in me was not in vayne: but I labored moare aboundauntly then they all not I but the grace of God which is with me.

11 Whether it were I or they so we preache and so have ye beleved.

12 If Christ be preached how that he rose from deeth: how saye some that are amonge you that ther is no resurreccion from deeth?

13 If ther be no rysynge agayne from deeth: then is Christ not rysen.

14 If Christ be not rysen then is oure preachinge vayne and youre faith is also in vayne.

15 Ye and we are founde falce witnesses of God. For we have testyfyed of God how that he raysyd vp Christ whom he raysyd not vp yf it be so that the deed ryse not vp agayne.

16 For yf the deed ryse not agayne then is Christ not rysen agayne.

17 If it beso that Christ rose not then is youre fayth in vayne and yet are ye in youre synnes.

18 And therto they which are fallen a slepe in Christ are perished.

19 If in this lyfe only we beleve on christ then are we of all men the miserablest.

20 But now is Christ rysen from deeth and is become the fyrst frutes of them that slept.

21 For by a man came deeth and by a man came resurreccion from deeth.

22 For as by Adam all dye: Even so by Christ shall all be made alive

23 and every man in his awne order. The fyrst is Christ then they that are Christis at his commynge.

24 Then cometh the ende when he hath delivered vp the kyngdome to God the father when he hath put doune all rule auctorite and power.

25 For he must raygne tyll he have put all his enemyes vnder his fete.

26 The last enemye that shalbe destroyed is deeth.

27 For he hath put all thinges vnder his fete. But when he sayth all thinges are put vnder him it is manyfest that he is excepted which dyd put all thinges vnder him.

28 When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him that God maye be all in all thinges.

29 Ether els what do they which are baptised over the deed yf the deed ryse not at all? Why are they then baptised over the deed?

30 Ye and why stonde we in ieoperdy every houre?

31 By oure reioysinge which I have in Christ Iesu oure Lorde I dye dayly.

32 That I have fought with beastes at Ephesus after the maner of men what avautageth it me yf the deed ryse not agayne? Let vs eate and drynke to morowe we shall dye.

33 Be not deceived: malicious speakinges corrupte good maners.

34 Awake truely out of slepe and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke.

35 But some man will saye: how aryse the deed? with what bodyes come they in?

36 Thou fole that which thou sowest is not quickened except it dye.

37 And what sowest thou? Thou sowest not

that body that shalbe: but bare corne (I meane ether of wheet or of some other)

<sup>38</sup> and God geveth it a body at his pleasure to every seed a severall body.

<sup>39</sup> All flesshe is not one manner of flesshe: but ther is one maner flesshe of men another maner flesshe of beastes another maner flesshe of fysshes and another of byrdes.

<sup>40</sup> Ther are celestiall bodyes and ther are bodyes terrestriall. But the glory of the celestiall is one and the glory of the terrestriall is another.

<sup>41</sup> Ther is one maner glory of the sonne and another glory of the mone and another glory of the starres. For one starre differth from another in glory.

<sup>42</sup> So is the resurreccion of the deed. It is sowe in corrupcion and ryseth in incorrupcion.

<sup>43</sup> It is sowen in dishonoure and ryseth in honoure. It is sowe in weaknes and ryseth in power.

<sup>44</sup> It is sowne a naturall body and ryseth a spretuall body. Ther is a naturall bodye and ther is a spretuall body:

<sup>45</sup> as it is written: the fyrste man Adam was made a livinge soule: and the last Adam was made a quickeninge sprete.

<sup>46</sup> How be it that is not fyrst which is spirituall: but that which is naturall and then that which is spretuall.

<sup>47</sup> The fyrst man is of the erth erthy: the seconde man is the Lorde from heaven.

<sup>48</sup> As is the erthy soche are they that are erthy. And as is the hevely soche are they that are hevenly.

<sup>49</sup> And as we have borne the ymage of the erthy so shall we beare the ymage of the hevenly.

<sup>50</sup> This saye I brethren that flesshe and bloud cannot inheret the kyngdome of God. Nether corrupcion inhereth vncorruptcion.

<sup>51</sup> Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged

<sup>52</sup> and that in a moment and in the twinclinge of an eye at the sounde of the last trompe. For the trompe shall blowe and the deed shall ryse incorruptible and we shalbe chaunged.

<sup>53</sup> For this corruptible must put on incorruptibilite: and this mortall must put on immortalite.

<sup>54</sup> When this corruptible hath put on incorruptibilite and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is written. Deeth is consumed in to victory.

<sup>55</sup> Deeth where is thy styngge? Hell where is thy victory?

<sup>56</sup> The styngge of deeth is synne: and the strength of synne is the lawe.

<sup>57</sup> But thankes be vnto God which hath geven vs victory thorow oure Lorde Iesus Christ.

<sup>58</sup> Therefore my deare brethren be ye stedfast and unmovable alwayes ryche in the workes of the Lorde for as moch as ye knowe how that youre labour is not in vayne in the Lorde.

## 16

<sup>1</sup> Of the gadderynge for the saynctes as I have ordeyned in the congregacions of Galacia even so do ye.

<sup>2</sup> Vpon some sondaye let every one of you put a syde at home and laye vp what soever he thinketh mete that ther be no gaderinges when I come.

<sup>3</sup> When I am come whosoever ye shall alowe by youre letters them will I sende to bringe youre liberalite vnto Ierusalem.

<sup>4</sup> And yf it be mete that I goo they shall go with me.

<sup>5</sup> I will come vnto you after I have gone over Macedonia. For I will goo thorowout Macedonia.

<sup>6</sup> With you paraveture I wyll abyde awhyle: or els winter that ye maye brynge me on my waye whyther soever I goo.

<sup>7</sup> I will not se you now in my passage: but I trust to abyde a whyle with you yf God shall suffre me.

<sup>8</sup> I will tary at Ephesus untyll whitsontyde.

<sup>9</sup> For a greate dore and a frutefull is opened vnto me: and ther are many adversaries.

<sup>10</sup> If Timotheus come se that he be with out feare with you. For he worketh the worke of the Lorde as I doo.

<sup>11</sup> Let no man despise him: but convaye him forthe in peace that he maye come vnto me. For I loke for him with the brethren.

<sup>12</sup> To speake of brother Apollo: I greatly desyred him to come vnto you with the brethren but his mynde was not at all to come at this tyme. How be it he will come when he shall have conveniet tyme.

<sup>13</sup> Watche ye stonde fast in the fayth auyte you lyke men and be stronge.

<sup>14</sup> Let all youre busynes be done in love.

<sup>15</sup> Brethren (ye knowe the housse of Stephana how that they are the fyrst frutes of Achaia and that they have appoynted them selves to minister vnto the saynctes)

<sup>16</sup> I beseche you that ye be obedient vnto soche and to all that helpe and laboure.

<sup>17</sup> I am gladd of the comynge of Stephana Fortunatus and Achaicus: for that which was lackinge on youre parte they have supplied.

<sup>18</sup> They have comforted my sprete and youres. Loke therfore that ye knowe them that are soche.

<sup>19</sup> The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the Lorde and so doeth the congregacion that is in their housse.

<sup>20</sup> All the brethren grete you. Grete ye one another with an holy kysse.

<sup>21</sup> The salutacion of me Paul with myne awne hande.

<sup>22</sup> Yf eny man love not the Lorde Iesus Christ the same be anathema maranatha.

<sup>23</sup> The grace of the Lorde Iesus Christ be with you all.

<sup>24</sup> My love be with you all in Christ Iesu. Amen. 'The epistle vnto the Corinthyans sent from Philippos by Stephana and Fortunatus and Acaichus and Timotheus.'



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