

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

<sup>1</sup> Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, <sup>2</sup> To the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. <sup>3</sup> Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ. <sup>4</sup> I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; <sup>5</sup> That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; <sup>6</sup> Even as the testimony of Christ was confirmed in you: <sup>7</sup> So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>8</sup> Who will also confirm you to the end, *that ye may be* blameless in the day of our Lord Jesus Christ. <sup>9</sup> God *is* faithful, by whom ye were called to the fellowship of his Son Jesus Christ our Lord. <sup>10</sup> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment. <sup>11</sup> For it hath been declared to me concerning you, my brethren, by them *who are of the house* of Chloe, that there are

contentions among you. <sup>12</sup> Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. <sup>13</sup> Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? <sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius; <sup>15</sup> Lest any should say that I had baptized in my own name. <sup>16</sup> And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. <sup>17</sup> For Christ hath not sent me to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of no effect. <sup>18</sup> For the preaching of the cross is to them that perish, foolishness; but to us who are saved, it is the power of God. <sup>19</sup> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. <sup>20</sup> Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? <sup>21</sup> For when in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. <sup>22</sup> For the Jews require a sign, and the Greeks seek wisdom: <sup>23</sup> But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; <sup>24</sup> But to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. <sup>26</sup> For ye see your calling, brethren, that not many wise men after

the flesh, not many mighty, not many noble *are called* : <sup>27</sup> But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; <sup>28</sup> And base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to naught things that are: <sup>29</sup> That no flesh should glory in his presence. <sup>30</sup> But of him are ye in Christ Jesus, who from God is made to us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup> That, according as it is written, He that glorieth, let him glory in the Lord.

## 2

<sup>1</sup> And I, brethren, when I came to you, came not with excellence of speech, or of wisdom, declaring to you the testimony of God. <sup>2</sup> For I determined not to know any thing among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: <sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God. <sup>6</sup> However, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: <sup>7</sup> But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world to our glory: <sup>8</sup> Which none of the princes

of this world knew: for had they known *it* , they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* to us by his Spirit; for the Spirit searcheth all things, even the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is from God; that we may know the things that are freely given to us by God. <sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know *them* , because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged by no man. <sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

### 3

<sup>1</sup> And I, brethren, could not speak to you as to spiritual, but as to carnal, *even* as to babes in Christ. <sup>2</sup> I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it* , neither yet now are ye able. <sup>3</sup> For ye are yet carnal: for whereas *there is* among you

envying, and strife, and divisions, are ye not carnal, and walk as men? <sup>4</sup> For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal? <sup>5</sup> Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? <sup>6</sup> I have planted, Apollos watered: but God hath given the increase. <sup>7</sup> So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase. <sup>8</sup> Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor. <sup>9</sup> For we are laborers together with God: ye are God's husbandry, ye *are* God's building. <sup>10</sup> According to the grace of God which is given to me, as a wise master-builder, I have laid the foundation, and another buildeth upon it. But let every man take heed how he buildeth upon it. <sup>11</sup> For other foundation can no man lay than that which is laid, which is Jesus Christ. <sup>12</sup> Now if any man buildeth upon this foundation, gold, silver, precious stones, wood, hay, stubble; <sup>13</sup> Every man's work will be made manifest: for the day will declare it, because it will be revealed by fire; and the fire will try every man's work, of what sort it is. <sup>14</sup> If any man's work abideth which he hath built upon it, he shall receive a reward. <sup>15</sup> If any man's work shall be burned, he will suffer loss: but he himself shall be saved; yet so as by fire. <sup>16</sup> Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup> If any man defileth the temple of God,

him will God destroy: for the temple of God is holy, which *temple* ye are. <sup>18</sup> Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. <sup>20</sup> And again, The Lord knoweth the thoughts of the wise, that they are vain. <sup>21</sup> Therefore let no man glory in men: for all things are yours: <sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; <sup>23</sup> And ye are Christ's; and Christ is God's.

## 4

<sup>1</sup> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup> Moreover, it is required in stewards that a man be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged by you, or by man's judgment: yes, I judge not my own self. <sup>4</sup> For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. <sup>5</sup> Therefore judge nothing before the time, until the Lord shall come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God. <sup>6</sup> And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes; that ye may learn in us not to think of *men* above that which is written, that no one of

you on account of one, may be puffed up against another. <sup>7</sup> For who maketh thee to differ *from another* ? and what hast thou that thou didst not receive? now if thou didst receive *it* , why dost thou glory, as if thou hadst not received *it* ? <sup>8</sup> Now ye are full, now ye are rich, ye have reigned as kings without us: and I wish ye did reign, that we also might reign with you. <sup>9</sup> For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, and to angels, and to men. <sup>10</sup> We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honorable, but we *are* despised. <sup>11</sup> Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; <sup>12</sup> And labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; <sup>13</sup> Being defamed, we entreat: we are made as the filth of the world, the offscouring of all things to this day. <sup>14</sup> I write not these things to shame you, but as my beloved sons I warn *you* . <sup>15</sup> For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. <sup>16</sup> Wherefore I beseech you, be ye followers of me. <sup>17</sup> For this cause have I sent to you Timothy, who is my beloved son, and faithful in the Lord, who will bring you into remembrance of my ways which are in Christ, as I teach every where in every church. <sup>18</sup> Now some are puffed up, as though I would not come to you. <sup>19</sup> But I will come to you shortly, if the

Lord will, and will know, not the speech of them who are puffed up, but the power. <sup>20</sup> For the kingdom of God is not in word, but in power. <sup>21</sup> What will ye? shall I come to you with a rod, or in love, and *in* the spirit of meekness?

## 5

<sup>1</sup> It is reported commonly *that there is* lewdness among you, and such lewdness as is not so much as named among the Gentiles, that one should have his father's wife. <sup>2</sup> And ye are puffed up, and have not rather mourned, that he who hath done this deed might be taken away from among you. <sup>3</sup> For I verily, as absent in body, but present in spirit, have judged already as though I were present, *concerning* him that hath so done this deed, <sup>4</sup> In the name of our Lord Jesus Christ, when ye are assembled, and my spirit, with the power of our Lord Jesus Christ, <sup>5</sup> To deliver such one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your boasting is not good. Know ye not, that a little leaven leaveneth the whole lump? <sup>7</sup> Cleanse out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup> 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. <sup>9</sup> I have written to you in this epistle, not to associate with persons guilty of lewdness: <sup>10</sup> Yet not altogether with lewd persons of this world, or with the covetous,

or extortioners, or with idolaters: for then ye must needs go out of the world. <sup>11</sup> But now I have written to you not to keep company, if any man that is called a brother is a lewd person, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such person no not to eat. <sup>12</sup> For what have I to do to judge them also that are without? do ye not judge them that are within? <sup>13</sup> But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

## 6

<sup>1</sup> Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? <sup>2</sup> Do ye not know that the saints will judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that we shall judge angels? how much more, things that pertain to this life? <sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. <sup>5</sup> I speak to your shame. Is it so, that there is not a wise man among you? no, not one that will be able to judge between his brethren? <sup>6</sup> But brother goeth to law with brother, and that before unbelievers. <sup>7</sup> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? <sup>8</sup> But ye do wrong, and defraud, and that *your* brethren. <sup>9</sup> Know ye not that the unrighteous shall not

inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. <sup>12</sup> All things are lawful to me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. <sup>13</sup> Meats for the belly, and the belly for meats: but God will destroy both it and them. Now the body is not for lewdness, but for the Lord; and the Lord for the body. <sup>14</sup> And God hath both raised up the Lord, and will also raise up us by his own power. <sup>15</sup> Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? By no means. <sup>16</sup> What? know ye not that he who is joined to a harlot is one body? for two, saith he, shall be one flesh. <sup>17</sup> But he that is joined to the Lord is one spirit. <sup>18</sup> Flee lewdness. Every sin that a man doeth, is without the body; but he that committeth lewdness, sinneth against his own body. <sup>19</sup> What, know ye not that your body is the temple of the Holy Spirit *which is* in you, which ye have from God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## 7

<sup>1</sup> Now concerning the things of which ye wrote to me: *It is good for a man not to touch a woman.*  
<sup>2</sup> Nevertheless, *to avoid lewdness*, let every man have his own wife, and let every woman have her own husband. <sup>3</sup> Let the husband render to the wife due benevolence: and likewise also the wife to the husband. <sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup> Defraud ye not one the other, except with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan may not tempt you for your incontinence. <sup>6</sup> But I speak this by permission, *and* not as a commandment. <sup>7</sup> For I would that all men were as I myself. But every man hath his proper gift from God, one after this manner, and another after that. <sup>8</sup> I say therefore to the unmarried and widows, It is good for them if they remain even as I. <sup>9</sup> But if they cannot contain, let them marry: for it is better to marry than to burn. <sup>10</sup> And to the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: <sup>11</sup> But if she shall depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. <sup>12</sup> But to the rest I speak, not the Lord, if any brother hath a wife that believeth not, and she is pleased to dwell with him, let him not put her away. <sup>13</sup> And the woman who hath a husband that believeth not, and if he is pleased to dwell with her, let her

not leave him. <sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. <sup>15</sup> But if the unbelieving departeth, let him depart. A brother or a sister is not under bondage in such cases ; but God hath called us to peace. <sup>16</sup> For how knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so I ordain in all churches. <sup>18</sup> Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every man continue in the same calling in which he was called. <sup>21</sup> Art thou called *being* a servant? care not for it; but if thou mayest be made free, use *it* rather. <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's free-man: likewise also he that is called, *being* free, is Christ's servant. <sup>23</sup> Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man in the state in which he is called, continue in it with God. <sup>25</sup> Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy from the Lord to be faithful. <sup>26</sup> I suppose therefore that this is good for the present distress, *I say* , that *it* is good for a man so to be. <sup>27</sup> Art thou bound to a

wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup> But if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such will have trouble in the flesh; but I spare you. <sup>29</sup> But this I say, brethren, The time *is* short. It remaineth, that both they that have wives, be as though they had none; <sup>30</sup> And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup> And they that use this world, as not abusing *it* . For the fashion of this world passeth away. <sup>32</sup> But I would have you without anxious care. He that is unmarried, is anxious for the things that belong to the Lord, how he may please the Lord: <sup>33</sup> But he that is married, is anxious for the things that are of the world, how he may please *his* wife. <sup>34</sup> There is a difference *also* between a wife and a virgin. The unmarried woman is anxious for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, is anxious for the things of the world, how she may please *her* husband. <sup>35</sup> And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. <sup>36</sup> But if any man thinketh that he behaveth himself uncomely towards his virgin, if she hath passed the flower of *her* age, and need so requireth, let him do what he will, he sinneth not: let them marry. <sup>37</sup> Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and

hath so decreed in his heart that he will keep his virgin, doeth well. <sup>38</sup> So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. <sup>39</sup> The wife is bound by the law as long as her husband liveth; but if her husband is dead, she is at liberty to be married to whom she will; only in the Lord. <sup>40</sup> But she is happier if she so remain, after my judgment; and I think also that I have the Spirit of God.

## 8

<sup>1</sup> Now as concerning things offered to idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. <sup>2</sup> And if any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know. <sup>3</sup> But if any man loveth God, the same is known by him. <sup>4</sup> Therefore as concerning the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that *there is* no other God but one. <sup>5</sup> For though there are that are called gods, whether in heaven or upon earth, (as there are gods many, and lords many) <sup>6</sup> Yet to us *there is but* one God, the Father, from whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. <sup>7</sup> But *there is* not in every man that knowledge: for some with conscience of the idol to this hour eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled. <sup>8</sup> But food commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we

the worse. <sup>9</sup> But take heed lest by any means this liberty of yours should become a stumbling-block to them that are weak. <sup>10</sup> For if any man shall see thee, who hast knowledge, sit eating in the idol's temple, will not the conscience of him who is weak be emboldened to eat those things which are offered to idols; <sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> But when ye thus sin against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if food maketh my brother to fall into sin, I will eat no flesh while the world standeth, lest I make my brother to fall into sin.

## 9

<sup>1</sup> Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord? <sup>2</sup> If I am not an apostle to others, yet doubtless I am to you: for ye are the seal of my apostleship in the Lord. <sup>3</sup> My answer to them that examine me is this, <sup>4</sup> Have we not power to eat and to drink? <sup>5</sup> Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup> Or I only and Barnabas, have we not power to forbear working? <sup>7</sup> Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of its fruit? or who feedeth a flock, and eateth not of the milk of the flock? <sup>8</sup> Do I say these things as a man? or saith not the law the same also? <sup>9</sup> For it is written in the law of Moses, Thou shalt not

muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? <sup>10</sup> Or saith he *this* altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. <sup>11</sup> If we have sown to you spiritual things, *is it* a great thing if we shall reap your carnal things? <sup>12</sup> If others are partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. <sup>13</sup> Do ye not know that they who minister about holy things live *from the things* of the temple, and they who wait at the altar are partakers with the altar? <sup>14</sup> Even so hath the Lord ordained that they who preach the gospel should live by the gospel. <sup>15</sup> 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. <sup>16</sup> For though I preach the gospel, I have nothing to boast of: for necessity is laid upon me; and woe is to me, if I preach not the gospel! <sup>17</sup> 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. <sup>18</sup> What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I may not abuse my power in the gospel. <sup>19</sup> For though I am free from all *men*, yet I have made myself servant to all, that I might gain the more. <sup>20</sup> And to the Jews I became as a Jew, that I might gain the Jews; to

them that are under the law, as under the law, that I might gain them that are under the law; <sup>21</sup> To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. <sup>22</sup> To the weak I became as weak, that I might gain the weak: I have become all things to all *men*, that I might by all means save some. <sup>23</sup> And this I do for the gospel's sake, that I may be partaker of it with *you*. <sup>24</sup> Know ye not, that they who run in a race, all run, but one receiveth the prize? So run, that ye may obtain. <sup>25</sup> And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. <sup>26</sup> I therefore so run, not as uncertainly; so I fight, not as one that beateth the air: <sup>27</sup> But I keep under my body, and bring *it* into subjection: lest by any means when I have preached to others, I myself should be a cast-away.

## 10

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> And were all baptized to Moses in the cloud and in the sea; <sup>3</sup> And all ate the same spiritual food; <sup>4</sup> And all drank the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.) <sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the intent

we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as *were* some of them: as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit lewdness, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer. <sup>11</sup> Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup> Wherefore let him that thinketh he standeth, take heed lest he fall. <sup>13</sup> There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it* . <sup>14</sup> Wherefore, my dearly beloved, flee from idolatry. <sup>15</sup> I speak as to wise men; judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. <sup>18</sup> Behold Israel after the flesh: are not they who eat of the sacrifices, partakers of the altar? <sup>19</sup> What then do I say? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? <sup>20</sup> But *I say* , that the things which the Gentiles sacrifice, they sacrifice

to demons, and not to God: and I would not that ye should have fellowship with demons. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons. <sup>22</sup> Do we provoke the Lord to jealousy? are we stronger than he? <sup>23</sup> All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. <sup>24</sup> Let no man seek his own, but every man another's *wealth* . <sup>25</sup> Whatever is sold in the provision market, *that* eat, asking no question for conscience' sake: <sup>26</sup> For the earth *is* the Lord's, and its fullness. <sup>27</sup> If any of them that believe not invites you *to a feast* , and ye are disposed to go; whatever is set before you, eat, asking no question on account of conscience. <sup>28</sup> But if any man shall say to you, This is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience' sake: for the earth *is* the Lord's, and its fullness: <sup>29</sup> Conscience, I say, not thy own, but of the other: for why is my liberty judged by another *man's* conscience? <sup>30</sup> For if I by grace am a partaker, why am I evil spoken of for that for which I give thanks? <sup>31</sup> Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. <sup>32</sup> Give no offense, neither to the Jews, nor to the Gentiles, nor to the church of God: <sup>33</sup> Even as I please all *men* in all *things* , not seeking my own profit, but the *profit* of many, that they may be saved.

# 11

<sup>1</sup> Be ye followers of me, even as I also *am* of Christ. <sup>2</sup> Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. <sup>3</sup> But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. <sup>4</sup> Every man praying or prophesying, having *his* head covered, dishonoreth his head. <sup>5</sup> But every woman that prayeth or prophesieth with *her* head uncovered, dishonoreth her head: for that is even all one as if she were shaved. <sup>6</sup> For if the woman is not covered, let her also be shorn: but if it is a shame for a woman to be shorn or shaved, let her be covered. <sup>7</sup> For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup> For the man is not from the woman, but the woman from the man. <sup>9</sup> Neither was the man created for the woman, but the woman for the man. <sup>10</sup> For this cause ought the woman to have power on *her* head, because of the angels. <sup>11</sup> Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord. <sup>12</sup> For as the woman *is* from the man, even so *is* the man also by the woman; but all things from God. <sup>13</sup> Judge in yourselves: Is it comely that a woman should pray to God uncovered? <sup>14</sup> Doth not even nature itself teach you, that if a man hath long hair, it is a shame to him? <sup>15</sup> But if a woman hath long hair, it is a glory to her: for *her* hair is given her

for a covering. <sup>16</sup> But if any man seemeth to be contentious, we have no such custom, neither the churches of God. <sup>17</sup> Now in this that I declare *to you* , I praise *you* not, that ye come together not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together in the church, I hear that there are divisions among you; and I partly believe it. <sup>19</sup> For there must be also heresies among you, that they who are approved may be made manifest among you. <sup>20</sup> When therefore ye come together in one place, *this* is not to eat the Lord's supper. <sup>21</sup> For in eating every one taketh before *another* his own supper: and one is hungry, and another is drunken. <sup>22</sup> What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. <sup>23</sup> For I have received from the Lord, that which also I delivered to you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: <sup>24</sup> 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. <sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as often as ye drink *it* , in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he shall come. <sup>27</sup> 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. <sup>28</sup> But let a man examine himself, and so let

him eat of *that* bread, and drink of *that* cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. <sup>30</sup> For this cause many *are* weak and sickly among you, and many sleep. <sup>31</sup> For if we would judge ourselves, we should not be judged. <sup>32</sup> But when we are judged, we are chastened by the Lord, that we should not be condemned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup> And if any man hungereth, let him eat at home; that ye come not together to condemnation. And the rest will I set in order when I come.

## 12

<sup>1</sup> Now concerning spiritual *gifts* , brethren, I would not have you ignorant. <sup>2</sup> Ye know that ye were Gentiles, carried away to these dumb idols, even as ye were led. <sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Spirit. <sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God who worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man for profit. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; <sup>9</sup> To another, faith by the same Spirit; to another, the gifts of healing

by the same Spirit; <sup>10</sup> To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, *divers* kinds of languages; to another, the interpretation of languages: <sup>11</sup> But all these worketh that one and the same Spirit, dividing to every man severally as he will. <sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> 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? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now *are they* many members, yet but one body. <sup>21</sup> And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor;

and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that *part* which lacked: <sup>25</sup> That there should be no schism in the body; but *that* the members should have the same care one for another. <sup>26</sup> And thus if one member suffers all the members suffer with it; or, if one member is honored, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular. <sup>28</sup> And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, next miracles, then gifts of healings, helps, governments, diversities of languages. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak in languages? do all interpret? <sup>31</sup> But covet earnestly the best gifts. And yet I show to you a more excellent way.

## 13

<sup>1</sup> Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. <sup>2</sup> And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup> And though I bestow all my goods to feed *the poor* , and though I give my body to be burned, and have not charity, it profiteth me nothing. <sup>4</sup> Charity suffereth long, *and* is kind; charity

envieth not; charity vaunteth not itself, is not puffed up, <sup>5</sup> Doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; <sup>6</sup> Rejoiceth not in iniquity, but rejoiceth in the truth; <sup>7</sup> Beareth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Charity never faileth: but whether *there are* prophecies, they shall fail; whether *there are* languages, they shall cease; whether *there is* knowledge, it shall vanish away. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away. <sup>11</sup> When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. <sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these is charity.

## 14

<sup>1</sup> Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. <sup>2</sup> For he that speaketh in an *unknown* language, speaketh not to men, but to God: for no man understandeth *him*; yet in the spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth, speaketh to men *to* edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in an *unknown* language edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup> I would that ye all spoke in languages,

but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh in languages, except he interpret, that the church may receive edifying. <sup>6</sup> Now, brethren, if I come to you speaking in languages, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup> And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet shall give an uncertain sound, who will prepare himself for battle? <sup>9</sup> So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye will speak into the air. <sup>10</sup> There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. <sup>11</sup> Therefore, if I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh *will be* a barbarian to me. <sup>12</sup> Even so ye, forasmuch as ye are zealous of spiritual *gifts* , seek that ye may excel to the edifying of the church. <sup>13</sup> Wherefore, let him that speaketh in an *unknown* language, pray that he may interpret. <sup>14</sup> For if I pray in an *unknown* language, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else, when thou shalt bless with the spirit, how shall he that occupieth the room

of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified. <sup>18</sup> I thank my God, I speak in languages more than ye all: <sup>19</sup> Yet in the church I had rather speak five words with my understanding, that *by my voice* I may teach others also, than ten thousand words in an *unknown* language. <sup>20</sup> Brethren, be not children in understanding: yet in malice be ye children, but in understanding be men. <sup>21</sup> In the law it is written, With *men of* other tongues and other lips will I speak to this people; and yet for all that will they not hear me, saith the Lord. <sup>22</sup> Wherefore languages are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them who believe. <sup>23</sup> If therefore the whole church is assembled in one place, and all speak in languages, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are insane? <sup>24</sup> But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced by all, he is judged by all: <sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you in truth. <sup>26</sup> How is it then, brethren? when ye are assembled, every one of you hath a psalm, hath a doctrine, hath a language, hath a revelation, hath an interpretation. Let all things be done to edification. <sup>27</sup> If any man speaketh in an *unknown* language, *let it be* by two, or at the

most *by* three, and *that* by course; and let one interpret. <sup>28</sup> But if there is no interpreter, let him keep silence in the church; and let him speak to himself, and to God. <sup>29</sup> Let the prophets speak two or three, and let the others judge. <sup>30</sup> If *any thing* is revealed to another that sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, that all may learn, and all may be comforted. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not *the author* of confusion, but of peace, as in all churches of the saints. <sup>34</sup> Let your women keep silence in the churches; for it is not permitted to them to speak: but *they are commanded* to be under obedience, as also saith the law. <sup>35</sup> And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church. <sup>36</sup> What? came the word of God out from you? or came it to you only? <sup>37</sup> If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord. <sup>38</sup> But if any man is ignorant, let him be ignorant. <sup>39</sup> Wherefore, brethren, covet to prophesy, and forbid not to speak in languages. <sup>40</sup> Let all things be done decently, and in order.

## 15

<sup>1</sup> Moreover, brethren, I declare to you the gospel which I preached to you, which also ye have received, and in which ye stand; <sup>2</sup> By which also ye are saved, if ye keep in memory what I preached to you, unless ye have believed in

vain. <sup>3</sup> For I delivered to you first of all, that which I also received, that Christ died for our sins, according to the scriptures; <sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup> And that he was seen by Cephas, then by the twelve: <sup>6</sup> After that he was seen by above five hundred brethren at once; of whom the greater part remain to this present, but some have fallen asleep. <sup>7</sup> After that he was seen by James; then by all the apostles. <sup>8</sup> And last of all he was seen by me also, as by one born out of due time. <sup>9</sup> For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am: and his grace which *was bestowed* upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. <sup>11</sup> Therefore whether *it was* I or they, so we preach, and so ye believed. <sup>12</sup> Now if Christ is preached that he rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then is Christ not raised. <sup>14</sup> And if Christ is not raised, then *is* our preaching vain, and your faith *is* also vain. <sup>15</sup> And indeed we are found false witnesses of God; because we have testified concerning God that he raised up Christ: whom he raised not, if in truth the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised: <sup>17</sup> And if Christ is not raised, your faith *is* vain; ye are yet in your sins. <sup>18</sup> Then they also who have fallen asleep in Christ have perished. <sup>19</sup> If

in this life only we have hope in Christ, we are of all men most miserable. <sup>20</sup> But now is Christ raised from the dead, *and* become the first-fruits of them that slept. <sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. <sup>24</sup> Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed *is* death. <sup>27</sup> For he hath put all things under his feet. But when he saith, all things are put under *him* , *it is* manifest that he is excepted who did put all things under him. <sup>28</sup> And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all. <sup>29</sup> Else what will they do, who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? <sup>30</sup> And why stand we in jeopardy every hour? <sup>31</sup> I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead rise not? let us eat and drink; for to-morrow we die. <sup>33</sup> Be not deceived: Evil communications corrupt good manners. <sup>34</sup> Awake to righteousness, and sin not; for some have not the knowledge of God. I speak

*this* to your shame. <sup>35</sup> But some *man* will say, How are the dead raised? and with what body do they come? <sup>36</sup> *Thou* fool, that which thou sowest is not vivified except it die: <sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may be of wheat, or of some other *grain* : <sup>38</sup> But God giveth it a body as it hath pleased him, and to every seed its own body. <sup>39</sup> All flesh is not the same flesh; but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of fowls. <sup>40</sup> *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. <sup>41</sup> *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. <sup>42</sup> So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: <sup>43</sup> It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: <sup>44</sup> It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> And so it is written, The first man Adam was made a living soul, the last Adam *was made* a vivifying spirit. <sup>46</sup> However, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first man *is* from the earth, earthy: the second man *is* the Lord from heaven. <sup>48</sup> As is the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. <sup>49</sup> And as we have borne the image of the earthy,

we shall also bear the image of the heavenly.  
<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. <sup>51</sup> Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup> In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal *must* put on immortality. <sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. <sup>55</sup> O death, where *is* thy sting? O grave, where *is* thy victory? <sup>56</sup> The sting of death *is* sin; and the strength of sin *is* the law. <sup>57</sup> But thanks *be* to God, who giveth us the victory, through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

## 16

<sup>1</sup> Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup> Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no collections when I come. <sup>3</sup> And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality to Jerusalem. <sup>4</sup> And if it

be proper that I should go also, they shall go with me. <sup>5</sup> Now I will come to you, when I shall pass through Macedonia: for I am to pass through Macedonia. <sup>6</sup> And it may be that I shall abide, and even winter with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup> For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. <sup>8</sup> But I shall tarry at Ephesus until Pentecost. <sup>9</sup> For a great door and effectual is opened to me, and *there are* many adversaries. <sup>10</sup> Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do* . <sup>11</sup> Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the brethren. <sup>12</sup> As concerning *our* brother Apollos, I greatly desired him to come to you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. <sup>13</sup> Watch ye, stand fast in the faith, acquit yourselves like men, be strong. <sup>14</sup> Let all your things be done with charity. <sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) <sup>16</sup> That ye submit yourselves to such, and to every one that helpeth with *us* , and laboreth. <sup>17</sup> I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied. <sup>18</sup> For they have refreshed my spirit and yours: therefore acknowledge ye them that

are such. <sup>19</sup> The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. <sup>20</sup> All the brethren greet you. Greet ye one another with a holy kiss. <sup>21</sup> The salutation of *me* Paul with my own hand. <sup>22</sup> If any man loveth not the Lord Jesus Christ, let him be Anathema, Maran-atha. <sup>23</sup> The grace of our Lord Jesus Christ *be* with you. <sup>24</sup> My love *be* with you all in Christ Jesus. Amen.

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