

1ST CORINTHIANS

¹ Paul, called (*an*) apostle of Jesus Christ, by the will of God, and Sosthenes, (*a*) brother,

² to the church of God that is at Corinth, to them that be hallowed in Christ Jesus, and called saints, (*or to those who be consecrated in the Messiah Jesus, and be called God's people*), with all that inwardly call the name of our Lord Jesus Christ [*or with all that in-call the name of our Lord Jesus Christ*], in each place of them and of ours (*or in every place of theirs and of ours*),

³ grace (*be*) to you and (*the*) peace of God, our Father, and of the Lord Jesus Christ.

⁴ I do thankings to my God (*for*)evermore for you, in the grace of God that is given to you in Christ Jesus. (*I give thanks always to my God for you, for the grace of God which is given to you in the Messiah Jesus.*)

⁵ For in all things ye be made rich in him, in each word, and in each cunning, (*or knowing*), [*or science*], (*or in all knowledge*),

⁶ as the witnessing of Christ is confirmed in you; (*as the testimony of the Messiah is confirmed in you;*)

⁷ so that nothing fail to you in any grace (*or of any blessing*), that abide the showing [*or the revelation*] of our Lord Jesus Christ;

⁸ which also shall confirm you into the end without crime, [*or great sin*], in the day of the coming of our Lord Jesus Christ.

⁹ A true God [*or Forsooth God is true*], by whom ye be called into the fellowship of his Son Jesus Christ our Lord.

¹⁰ But, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all say the same thing, and that dissensions, [*or schisms, or divisions, or discords*], be not among you; but be ye perfect in the same wit, (*or in the same thinking, or of the same mind*), and in the same cunning, (*or the same knowing, or with the same knowledge*).

¹¹ For, my brethren, it is told to me of them that be at Chloe's, that strives (*or arguments*) be among you.

¹² And I say that, that each of you saith, For I am of Paul, and I am of Apollos, and I am of Cephas, [*that is, Peter*], but I am of Christ.

¹³ Whether Christ is parted? (*or Is the Messiah divided?*) whether Paul was crucified for you, either ye be baptized in the name of Paul?

¹⁴ I do thankings to my God (*or I give thanks to my God*), that I baptized none of you, but Crispus and Gaius;

¹⁵ lest any man say, that ye be baptized in my name.

¹⁶ And I baptized also the house of Stephanas, but I know not, that I baptized any other.

¹⁷ For Christ sent me not to baptize, but to preach the gospel [*or to evangelize*]; not in (*the*) wisdom of word(s), that the cross of Christ be not voided away (*or so that the cross of the Messiah be made of no consequence*).

18 For the word of the cross is folly to them that perish; but to them that be made safe, that is to say, to us, it is the virtue of God. *(For the word of the cross is foolishness to those who perish; but for those who be saved, that is to say, for us, it is the power of God.)*

19 For it is written, I shall destroy the wisdom of wise men, and I shall reprove the prudence of prudent men.

20 Where is the wise man? where is the wise lawyer? *[or where is the writer, or the man of (the) law?]* where is the purchaser of this world? Whether God hath not made the wisdom of this world fond *[or foolish?]*

21 For the world, in *(the)* wisdom of God, knew not God by wisdom, *[or For why for in the wisdom of God, the world knew not God by wisdom]*, it pleased to God, by *[the]* folly of preaching, to make them safe that believed, *(or it pleased God, by the foolishness of preaching, to save those who believed).*

22 For Jews seek signs, and Greeks seek wisdom;

23 but we preach Christ crucified, to the Jews *(a)* cause of stumbling, and to heathen men folly; *(but we preach the crucified Messiah, to the Jews a stumbling block, and to the Gentiles foolishness;)*

24 but to those Jews and Greeks that be called, we preach Christ the virtue of God, and the wisdom of God. *(but to those Jews and Greeks who be called, we preach the Messiah to be the power of God, and the wisdom of God.)*

25 For that that is *(a)* folly thing of God, is wiser than men; and that that is the feeble, [*or (the) frail*], thing of God, is stronger than men. *(For that which is a foolish thing of God, is wiser than men; and that which is the frail or the weak thing of God, is stronger than men.)*

26 But, brethren, see ye your calling, *(or But, brothers, see to your calling)*; for not many *(of you be)* wise men after the flesh, not many mighty, not many noble.

27 But God chose those things that be fond [*or that be foolish*] of the world, to confound wise men; and God chose the feeble, [*or (the) frail*], things of the world, to confound the strong things; *(But God chose those things that be foolish in the world, to shame the wise; and God chose the frail or the weak things of the world, to shame the strong;)*

28 and God chose the unnoble things and *(the)* despicable things of the world, and those things that be not, to destroy those things that be;

29 that each man have not glory in his sight. *(so that no one can boast in the presence of God or before God.)*

30 But of him ye be in Christ Jesus, which is made of God to us wisdom, and rightwiseness, and holiness, and again-buying; *(For ye be in the Messiah Jesus, whom God made to be for us our wisdom, and righteousness, and holiness, and redemption;)*

31 that, as it is written, He that glorieth, have glory in the Lord. *(so that, as it is written, He who boasteth, boast of the Lord.)*

CHAPTER 2

¹ And I, brethren, when I came to you, came not in the highness of word(s), either of wisdom, telling, [*or showing*], to you the witnessing of Christ (*or telling the testimony of the Messiah*).

² For I deemed not me to know anything among you, but Christ Jesus, and him crucified. (*For I judged, or I determined, that when I was among you, I did not know anything, except the Messiah Jesus, and his crucifixion.*)

³ And I in sickness, and dread, and in much trembling, was among you [*or was with you*]; (*And I in frailty or weakness, and in fear, and in much trembling, was with you;*)

⁴ and my word(s) and my preaching was not in (*or with*) subtly stirring [*or persuadable*] words of man's wisdom, but in (*the*) showing of (*the*) Spirit and of virtue (*or and of the power*);

⁵ (*so*) that your faith be not in the wisdom of men, but in the virtue of God (*or but in the power of God*).

⁶ For we speak wisdom among perfect men, but not (*the*) wisdom of this world, neither of (*the*) princes of this world, that be destroyed, (*or nor of the rulers of this world, who be destroyed*);

⁷ but we speak the wisdom of God in mystery, which wisdom is hid; which wisdom God before-ordained before (*the*) worlds into our glory, (*but we speak God's secret wisdom, which wisdom is hidden; which wisdom God before-ordained before the making or the creation of the world for our glory,*)

⁸ which none of the princes of this world knew; for if they had known *(it)*, they should never have crucified the Lord of glory. *(which none of the rulers of this world knew; for if they had known it, they would never have crucified the Lord of glory.)*

⁹ But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed *[or made ready before]* to them that love him *(or what things God hath prepared for those who love him);*

¹⁰ but God showed to us by his Spirit. For why the Spirit searcheth all things, yea, the deep things of God.

¹¹ And who of men knoweth, what things be of man, but the spirit of man that is in him? So what things be of God, no man knoweth, but the Spirit of God.

¹² And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God. *(And we have not received the spirit of this world, but the Spirit that is from God, so that we know what things be given to us from God.)*

¹³ Which things we speak also, not in wise *[or in taught]* words of man's wisdom, but in the doctrine of the Spirit, and make a likeness *[or a comparison]* of spiritual things to ghostly men *(or and make a comparison of spiritual things for spiritual men).*

¹⁴ For a beastly man perceiveth not those things that be of the Spirit of God; for it is folly

to him, and he may not understand, for it is examined, [*or assayed*], ghostly. (*For a fleshly man perceiveth not those things that be of God's Spirit; for it is foolishness to him, and he cannot understand, for it is examined spiritually.*)

¹⁵ But a spiritual man deemeth (*or judgeth*) all things, and he is deemed of (*or by*) no man.

¹⁶ As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ. (*As it is written, And who knew the mind, or the thoughts, of the Lord, or who taught him? And we have the mind of the Messiah.*)

CHAPTER 3

¹ And I, brethren, might not speak to you as to spiritual men, but as to fleshly men; as to little children in Christ,

² I gave to you milk to drink, not meat (*or solid food*); for ye might not yet understand, neither ye may now (*or nor can ye now*),

³ for yet ye be fleshly. For while envy and strife is among you, whether ye be not fleshly, and ye go after man?

⁴ For when some saith, I am of Paul, and another, But I am of Apollos, whether ye be not [*fleshly*] men?

⁵ What therefore is Apollos, and what Paul? They be ministers (*or servants*) of him, to whom ye have believed; and to each man as God hath given.

⁶ I planted, Apollos moisted (*or Apollos watered*), but God gave increasing.

7 Therefore neither he that planteth is anything, neither he that moisteth (*or nor he who watereth*), but God that giveth increasing.

8 And he that planteth, and he that moisteth, be one; and each shall take his own meed, after his travail. (*And he who planteth, and he who watereth, be one; and each shall receive his own reward, according to his labour.*)

9 For we be the helpers of God; ye be the earth-tilling of God, ye be the building of God.

10 After the grace of God that is given to me, as a wise master carpenter I setted the fundament, (*or By the grace of God that is given to me, like a wise master carpenter I set the foundation*); and another buildeth above. But each man see, how he buildeth above, [*or Soothly each man see, how and what things he buildeth upon*].

11 For no man may set another fundament, except [*or besides*] that that is set, which is Christ Jesus. (*And no other foundation can be laid by any man, besides that which was laid, which is the Messiah Jesus.*)

12 For if any man buildeth over [*or upon*] this fundament, (*with*) gold, silver, precious stones, sticks, hay, or stubble,

13 every man's work shall be open; for the day of the Lord shall declare (*it*), for it shall be showed in fire; the fire shall prove the work of each man, what manner work it is.

14 If the work of any man dwell still, which he builded above [*or upon*], he shall receive meed (*or he shall receive a reward*).

15 If any man's work burn, he shall suffer harm, either impairing; but he shall be safe, so nevertheless as by fire, (*or but he shall be saved, as if from a fire*).

16 Know ye not, that ye be the temple of God, (*or Do ye not know, that ye be God's temple*), and the Spirit of God dwelleth in you?

17 And if any [*man*] defouleth the temple of God, God shall lose him; for the temple of God is holy, which ye be. (*And if any man defileth God's temple, God shall destroy him; for God's temple is holy, which ye be.*)

18 No man deceive himself. If any man among you is seen to be wise in this world, be he made a fool, (*so*) that he (*can truly*) be wise.

19 For the wisdom of this world is folly with God (*or For this world's wisdom is foolishness to God*); for it is written, I shall catch wise men in their fell wisdom, [*or subtle guile*];

20 and again, The Lord knoweth the thoughts of wise men, for those be vain (*or for they be empty and useless*).

21 Therefore no man have glory in men (*or And so let no man boast about men*). For all things be yours,

22 either Paul, either Apollos, either Cephas (*or Peter*), either the world, either life, either death, either things present, either things to coming [*or either things to come*]; for all things be yours,

23 and ye be of Christ, and Christ is of God. (*and ye (be) of the Messiah, and the Messiah (is) of God.*)

CHAPTER 4

¹ So a man guess, [*or deem*], us as ministers of Christ, (*or So think of us as servants of the Messiah*), and (*as*) dispensers of the mysteries of God.

² Now it is sought here among the dispensers, that a man be found true.

³ And to me it is for the least thing, that I be deemed of you (*or if I be judged by you*), or of man's day; but neither I deem (*or I judge*) myself.

⁴ For I am nothing over-trusting, [*or guilty*], to myself, but not in this thing I am justified; for he that deemeth me, is the Lord.

⁵ Therefore do not ye deem before the time, till that the Lord come, which shall lighten the hid things of (*the*) darknesses, and shall show the counsels of (*the*) hearts; and then praising shall be to each man of God. (*And so do not judge before the time, until that the Lord come, who shall lighten things hidden in the darkness, and shall reveal the plans in the hearts; and then praises shall be to each person in God.*)

⁶ And, brethren, I have transfigured these things into me and into Apollos, for you; that in us ye learn (*or so that ye can learn from us*), lest over that it is written [*or lest over that that is written*], one against another be blown with pride for another [*man*].

⁷ Who deemeth thee? (*or Who judgeth thee?*) And what hast thou, that thou hast not received? And if thou hast received (*it*), what gloriest thou (*or why boastest thou*), as (*if*) thou haddest not received (*it*)?

8 Now ye be *[full-]*filled, now ye be made rich; ye reign without us; and I would that ye reign, *(so)* that also we *(could)* reign with you.

9 And I guess, that God showed us the last apostles, *(or For I think, that God hath made us apostles the last, or the lowest), (yea)*, as those that be sent to the death; for we be made a spectacle to the world, and to angels, and to men.

10 We fools for Christ, but ye prudent in Christ; we sick, but ye strong; ye noble, but we un noble. *(We be fools for the Messiah, but ye be wise in the Messiah; we be frail or weak, but ye be strong; ye be noble, but we be ignoble.)*

11 Till into this hour we hunger, and thirst, and be naked, and be smitten with buffets, and we be unstable, *[moving from place to place]*,

12 and we travail working with our hands; we be cursed, and we bless; we suffer persecution, and we abide long;

13 we be blasphemed, and we beseech; as cleansings of this world we be made the out-casting(s) of all things till yet.

14 I write not these things, *(so)* that I confound you, but *(that)* I warn you as my most dearworthy sons.

15 For why if ye have ten thousand of undermasters in Christ, but not many fathers; for in Christ Jesus I have *(en)*gendered you by the gospel. *(For ye may have ten thousand tutors in the Messiah, but only one father; for in the Messiah Jesus I have begat you, by preaching the Gospel or the Good News.)*

16 Therefore, brethren, I pray you, be ye followers of me, as I of Christ. (*And so brothers, I beseech you, be followers of me, like I am of the Messiah.*)

17 Therefore I sent to you Timothy, which is my most dearworthy son, and faithful in the Lord, which shall teach you [*or shall admonish you (in)*] my ways, that be in Christ Jesus, (*or who shall teach you my way of life, that is in the Messiah Jesus*); as I teach everywhere in each church.

18 As though I should not come to you, so some be blown with pride;

19 but I shall come to you soon, if God will (*or God willing*); and I shall know not the word(s) of them that be blown with pride, but the virtue (*or but the power*).

20 For the realm of God is not in word(s), but in virtue. (*For the Kingdom of God is not of words, but of power.*)

21 What will ye? Shall I come to you in a rod, or in charity, and in a spirit of mildness? (*What desire ye? Shall I come to you with a rod, or with love, and in a spirit of meekness and humility?*)

CHAPTER 5

1 Yet all manner of fornication is heard among you, and such fornication, which is not among heathen men (*or which is not even seen among the Gentiles*), so that some man have the wife of his father.

2 And ye be swollen [*or blown*] with pride, and not more had wailing, that he that did this work, be taken away from the middle of you.

³ And I absent in body, but present in spirit, now have deemed (*or now have judged*), as (*if I were*) present, him that hath thus wrought,

⁴ when ye be gathered together in the name of our Lord Jesus Christ, and my spirit, with the virtue of the Lord Jesus (*or with the power of the Lord Jesus*),

⁵ to betake such a man to Satan, into the perishing of flesh, that the spirit be safe in the day of our Lord Jesus Christ. (*to deliver such a man unto Satan, into the perishing of the flesh, so that his spirit be saved on the Day of our Lord Jesus Christ.*)

⁶ Your glorying is not good. Know ye not, that a little sourdough impaireth [*or corrupteth*] all the gobbet? (*Your boasting, or your pride, is not good. Know ye not, that a little yeast corrupteth all the piece?*)

⁷ Cleanse ye out the old sourdough, (*so*) that ye be (*a*) new sprinkling together, as ye be therf, [*or without souring*], (*or unleavened*). For Christ offered is our pask, [*or Forsooth Christ is offered our pask*], (*or For the sacrificed Messiah is our Passover*).

⁸ Therefore eat we, not in old sourdough, neither in sourdough of malice and waywardness, but in therf things of clearness, and of truth. (*And so, let us not eat the old yeast, yea, the yeast of malice and wickedness, but the unleavened things of sincerity, and of truth.*)

⁹ I wrote to you in an epistle, that ye be not meddled, [*or mingled, or commune not*], with lechers,

10 not with *(the)* lechers of this world, nor with covetous men, nor raveners, nor with men serving to maumets [*or to idols*], else ye should have gone out of this world (*or else ye would have had to have gone out of this world*).

11 But now I have written to you, that ye be not meddled, [*or mingled, or commune not with such*]. If he that is named a brother among you, and is a lecher, or covetous, or serving to idols, or a curser, or full of drunkenness, or a ravenor, to take no meat with such, (*or to have no meals, or to eat no food, with such people*).

12 For what is it to me to deem of them that be withoutforth? Whether ye deem not of things [*or of them*] that be withinforth? (*For why should I judge those who be outside of us? Ye should judge those who be inside with us.*)

13 For God shall deem them that be withoutforth (*or And God shall judge those who be outside of us*). Do ye away evil from yourselves.

CHAPTER 6

1 Dare any of you that hath a cause against another, be deemed at wicked men, and not at holy men [*or saints*]? (*Dare any of you who hath a case against another, be judged by wicked men, and not by God's people?*)

2 Whether ye know not, that *(the)* saints shall deem this world? And if the world shall be deemed by you, be ye unworthy to deem the least things? (*Do ye not know, that God's people shall judge this world? And so if the world shall be judged by you, be ye unworthy to judge these least things?*)

³ Know ye not, that we shall deem angels? (*or Do ye not know, that we shall judge the angels?*) (*and so then*) how much more (*the*) worldly things?

⁴ Therefore if ye have worldly dooms (*or And so if ye have worldly judgements to make*), ordain ye those contemptible men, [*or of little reputation*], that be in the church, to deem (*them*).

⁵ I say (*this*) to make you ashamed [*or I say (this) to your shame*]. So there is not any wise man, that may deem betwixt a brother and his brother, (*or So is there not any wise man, who can judge between a brother and his brother*);

⁶ but brother with brother striveth in doom, and that among unfaithful men. (*but a brother must fight, or argue, with another brother in court, and in front of men who be out of the faith?*)

⁷ And (*so*) now trespass is always among you, for ye have dooms among you (*or because ye have legal wranglings among you*). Why rather take ye not (*the*) wrong? why rather suffer ye not (*the*) deceit [*or (the) fraud*]?

⁸ But also ye do wrong, and do fraud [*or and defraud*], and that to brethren.

⁹ Whether ye know not, that wicked men shall not wield the kingdom of God? Do not ye err; neither lechers, neither men that serve maumets, neither adulterers, neither lechers against kind, neither they that do lechery with men, (*Do ye not know, that the wicked shall not possess the Kingdom of God? Do not err; neither lechers, nor men who serve idols, nor adulterers, nor lechers*

against nature, nor those who do lechery with men,)

¹⁰ neither thieves, neither avaricious [*or covetous*] men, neither men full of drunkenness, neither cursers, neither raveners, shall wield the kingdom of God (*or shall possess the Kingdom of God*).

¹¹ And ye were sometime these things; but ye be washed, but ye be hallowed (*or but ye be consecrated*), but ye be justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

¹² All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but I shall not be brought down under any man's power. (*All things be lawful for me, but not all things be expedient. All things be lawful for me, but I shall not be brought down under the power of any man.*)

¹³ Meat to the womb, and the womb to meats; and God shall destroy both this and that. And the body not to fornication, but to the Lord, and the Lord to the body. (*Food for the belly, and the belly for food; and God shall destroy both this and that. And the body is not for fornication, but for the Lord, and the Lord is for the body.*)

¹⁴ For God raised the Lord, and shall raise us by his virtue. (*For God raised the Lord, and he shall also raise us by his power.*)

¹⁵ Know ye not, that your bodies be members of Christ? Shall I then take the members of Christ, and shall I make them the members of a whore? God forbid. (*Do ye not know, that your*

bodies be parts of the Messiah? Shall I then take the parts of the Messiah, and make (them), or join (them), to the parts of a whore? God forbid.)

¹⁶ Whether ye know not, that he that cleaveth to a whore, is made one body? For he saith, There shall be twain in one flesh.

¹⁷ And he that cleaveth to the Lord, is one Spirit.

¹⁸ Flee ye fornication; all sin whatever sin a man doeth, is without the body (*or is outside the body*); but he that doeth fornication, sinneth against his body.

¹⁹ Whether ye know not, that your members be the temple of the Holy Ghost, that is in you, whom ye have of God, and ye be not your own? (*Do ye not know, that your bodies be the temple of the Holy Spirit, who is in you, whom ye have received from God, and ye be not your own?*)

²⁰ For ye be bought with (a) great price. Glorify ye, and bear ye God in your body, (*or Glorify, and carry or bear about God in your body*).

CHAPTER 7

¹ But of those things that ye have written to me, it is good to a man to touch not a woman (*or it is good for a man not to touch a woman*).

² But for fornication each man have his own wife, and each woman have her own husband.

³ The husband yield debt to the wife, and also the wife to the husband.

⁴ The woman hath not power of her body, but the husband; and the husband hath not power of his body, but the woman [*or but the wife*]. (*The*

woman hath not power over her body, but the husband; and the husband hath not power over his body, but the wife.)

⁵ Do not ye defraud each to *(the)* other *(or Do not deny yourselves to one another)*, [no] but peradventure of consent for a time, *(so)* that ye give attention to prayer; and again turn again to the same thing *(or and then return to being together)*, lest Satan tempt you for your unchastity.

⁶ But I say this thing as giving leave *[or by indulgence]*, not by commandment.

⁷ For I will *(or I desire)*, that all men be as myself. But each man hath his proper gift of God *(or But each man hath his own gift from God)*; one thus, and another thus.

⁸ But I say to them, that be not wedded, and to widows, it is good to them, if they dwell so as I. *(But I say to them, who be not wedded, and to widows, it is good for them, if they remain like I am.)*

⁹ And if they contain not themselves, *[or be not chaste]*, be they wedded; for it is better to be wedded, than to be burnt. *(And if they cannot contain themselves, or remain chaste, then let them be married; for it is better to be married, than to burn alone.)*

¹⁰ But to them that be joined in matrimony, I command, not I, but the Lord, that the wife depart not from the husband;

¹¹ and that if she departeth, that she dwell unwedded, or be reconciled to her husband; and

the husband forsake not the wife (*or and the husband must not desert the wife*).

¹² But to others I say, not the Lord. If any brother hath an unfaithful, [*or heathen*], wife, (*or If any brother hath a Gentile wife*), and she consenteth to dwell with him, leave he her not.

¹³ And if any woman hath an unfaithful (*or heathen*) husband (*or And if any woman hath a Gentile husband*), and this consenteth to dwell with her, leave she not the husband.

¹⁴ For the unfaithful husband is hallowed by the faithful woman, and the unfaithful woman is hallowed by the faithful husband. Else your children were unclean, but now they be holy.

¹⁵ That if the unfaithful departeth, depart he. For why the brother or sister is not subject to servage in such; for God hath called us in peace. (*But if the unfaithful departeth, then let him depart. Because the brother or the sister is not subject to servitude or to slavery in such; for God hath called us to live in peace.*)

¹⁶ And whereof knowest thou, woman, if thou shalt make the man safe; or whereof knowest thou, man, if thou shalt make the woman safe? (*And whereof knowest thou, woman, if thou shalt save the man; or whereof knowest thou, man, if thou shalt save the woman?*)

¹⁷ [*No*] But as the Lord hath parted to each, and as God hath called each man, so go he, as I teach in all (*the*) churches.

¹⁸ A man circumcised is called, bring he (*himself*) not (*back*) to (*being*) prepuce (*or bring he*

himself not back to being uncircumcised). A man is called in prepuce, be he not circumcised.

¹⁹ Circumcision is nought, and prepuce is nought, but the keeping of the commandments of God (*is everything*). (*Being circumcised is nothing, and being uncircumcised is nothing, but keeping, or obeying, the commandments of God is everything.*)

²⁰ Each man in what calling he is called, in that dwell he.

²¹ Thou [*a*] servant art called, be it no charge to thee (*or do not let that be a burden to you*); but if thou mayest be made free, use it rather.

²² He that is a servant, and is called in the Lord, is a free man of the Lord. Also he that is a free man, and is called, is the servant of Christ (*or is a servant of the Messiah*).

²³ With (*a*) price ye be bought; do not ye be made (*the*) servants of men.

²⁴ Therefore each man in what thing (*that*) he is called a brother, dwell he in this with God (*or remain he in this with God*).

²⁵ But of virgins I have no commandment of (*or from*) God; but I give counsel, as he that hath gotten mercy of the Lord (*or as he who hath received mercy from the Lord*), (*so*) that I be true.

²⁶ Therefore I guess, that this thing is good for the present need; for it is good to a man to be so [*or for it is good for a man to be so*].

²⁷ Thou art bound to a wife, do not thou seek unbinding; thou art unbound from a wife, do not thou seek a wife.

28 But if thou hast taken a wife, thou hast not sinned; and if a maiden is wedded, she sinned not; nevertheless such shall have tribulation of flesh. But I spare you.

29 Therefore, brethren, I say this thing, The time is short. Another is this, that they that have wives, be as though they had none;

30 and they that weep, as they wept not; and they that joy, as they joyed not; and they that buy, as they had not;

31 and they that use this world, as they that use *[it]* not. For why the figure, *[or (the) fairness]*, of this world passeth *(or Because the beauty of this world passeth away)*.

32 But I will, that ye be without busyness *(or But I desire, that ye be without cares or concerns)*, for he that is without *(a)* wife, is busy *(with)* what things *(that)* be of the Lord, how he shall please God.

33 But he that is with a wife, is busy *(with)* what things *(that)* be of the world, how he shall please the wife *[or how he shall please his wife]*, and he is parted *(or and he is divided)*.

34 And a woman unwedded and *[a]* maiden thinketh what things be of the Lord, *(so)* that she be holy in body and spirit. But she that is wedded, thinketh what things be of the world, how she shall please the husband *[or how she shall please her husband]*.

35 And I say these things to your profit, not that I cast to you a snare, but to that that is seemly, and that giveth easiness *[or facility]*, without

hindering to make prayers [*or to beseech*] to the Lord.

³⁶ And if any man guesseth himself to be seen foul on his virgin, that she is full waxen [*or that she is well old*], and so it behooveth to be done, do she that that she will [*+or do she what he will*]; she sinneth not, if she be wedded, [*+or s/he sinneth not, if s/he be wedded*].

³⁷ For he that ordained stably, [*or steadfast(ly)*], in his heart, not having need, but having power of his will, and hath deemed in his heart this thing, to keep his virgin(ity), doeth well. (*For he who resolutely ordained in his heart, not having need, but having power over his will, and hath determined in his heart, to keep his virginity, doeth well.*)

³⁸ Therefore he that joineth his virgin (*or his betrothed*) in matrimony, doeth well, (*or And so he who alloweth his daughter to be joined in matrimony, doeth well*); and he that joineth not, doeth better.

³⁹ The woman is bound to the law, as long (*a*) time as her husband liveth; and if her husband is dead, she is delivered from the law of the husband, be she wedded to whom she will, only in the Lord.

⁴⁰ But she shall be more blessed, if she dwelleth thus, after my counsel; and I ween (*or I guess*), that I have the Spirit of God.

CHAPTER 8

¹ But of these things that be sacrificed to idols, we know, for all we have cunning, (*or knowing, or knowledge*). But cunning, (*or knowing*), [*or*

science], bloweth [*with pride*], charity edifieth, (or *But such knowledge swelleth a man with pride, while love edifieth*).

² But if any man guesseth, [*or deem(eth)*], that he knoweth anything, he hath not yet known how it behooveth him to know.

³ And if any man loveth God, this is known of him (*or this is known by him*).

⁴ But of meats (*or of foods*) that be offered to idols, we know, that an idol is nothing in the world, and that there is no God but one.

⁵ For though there be some that be said gods, either in heaven, either in earth, as there be many gods, and many lords;

⁶ nevertheless to us (*there*) is one God, the Father, of whom be all things, and we in him; and one Lord Jesus Christ, by whom be all things, and we by him.

⁷ But not in all men is cunning (*or knowing*). For some men with (*the*) conscience of idol(s), that is, they guess that the idol is some divine thing, till now eat (*such food*) as (*a*) thing offered to idols; and (*so*) their conscience is defouled, for it is sick. (*But not all men have this knowledge. For some men with the consciousness, or the experience, of idols, that is, they think that the idol is some divine thing, till now eat such food that was offered to idols; and so their conscience is defiled, for it is frail or weak.*)

⁸ Meat commendeth us not to God (*or Food commendeth us not to God*); for neither we shall fail, if we eat not, neither if we eat, we shall have plenty [*or we shall abound*].

⁹ But see ye, lest peradventure this your leave be made *(a)* hurting to sick men *(or to frail and weak men)*. [*+See ye forsooth, lest peradventure this your license, or leave, be made (a) hurting to sick men, or (to the) frail.*]

¹⁰ For if any man shall see him, that hath cunning, *(or knowing)*, *(or who hath knowledge of God)*, eating in a place where idols be worshipped, whether his conscience, since it is sick, *(or it is frail or weak)*, shall not be edified to eat things offered to idols?

¹¹ And the sick, [*or unsteadfast*], brother, for whom Christ died, shall perish in thy cunning *(or in thy knowing)*. *(And the frail or weak brother, for whom the Messiah died, shall now perish because of thy so-called knowledge.)*

¹² For thus ye sinning against *(the)* brethren, and smiting their sick conscience, sin against Christ. *(For thus ye sinning against the brothers, and striking or wounding their frail or weak conscience, sin against the Messiah.)*

¹³ Wherefore if meat causeth my brother to stumble *(or And so if any food causeth my brother to stumble)*, I shall never eat flesh, lest I cause my brother to stumble.

CHAPTER 9

¹ Whether I am not free? Am I not *(an)* apostle? Whether I saw not Jesus Christ, our Lord? Whether ye be not my work in the Lord?

² And though to others I am not *(an)* apostle, but nevertheless to you I am; for ye be the little sign of mine apostlehood in the Lord.

³ My defence to them that ask me, that is. [*My defence to them that ask me, is this.*]

⁴ Whether we have not (*the*) power to eat and drink?

⁵ Whether we have not (*the*) power to lead about a woman, a sister, as also other apostles, and (*the*) brethren of the Lord, and Cephas? (*or and Peter?*)

⁶ Or I alone and Barnabas have not (*the*) power to work these things?

⁷ Who travaileth any time with his own wages? (*or Who laboureth any time at his own expense?*)
Who planteth a vineyard, and eateth not of his fruit? Who keepeth a flock, and eateth not of the milk of the flock? [*+Who fighteth, or holdeth knighthood, any time with his own soldiers' pay? Who planteth a vineyard, and eateth not of the fruits? Who feedeth a flock, and eateth not of the milk of the flock?*]

⁸ Whether after man I say these things? whether also the law saith not these things?

⁹ For it is written in the law of Moses, Thou shalt not bind [*up*] the mouth of the ox that thresheth. Whether of oxen is (*a*) charge to God? (*or Whether oxen be of any concern to God?*)

¹⁰ Whether for us he saith these things? For why those be written for us; for he that eareth, oweth to ear in hope, and he that thresheth, in hope to take (*some*) fruits. (*Whether he saith these things for us? Yea, they be written for us; for he that ploweth, ought to plow in hope, and he that reapeth, in hope to take some fruits.*)

11 If we sow spiritual things to you, is it great, if we reap your fleshly things? (*If we sow spiritual things for you, is it too much to ask, that we be able to harvest your fleshly things?*)

12 If others be partners of your power, why not rather we? But we use not this power, but we suffer all things, that we give no hindering to the evangel of Christ. (*If ye give others this right, why not also us? But we do not need this right, rather we endure everything, so that we do not hinder the Gospel, or the Good News, of the Messiah.*)

13 Know ye not, that they that work in the temple, eat those things that be of the temple, and they that serve to the altar, be partners of the altar?

14 So the Lord ordained to them that tell the gospel, to live of the gospel. (*So the Lord hath ordained for those who tell the Gospel or the Good News, to live from the Gospel or the Good News.*)

15 But I used none of these things; and I wrote not these things, that they be done so in me (*or so that they be done for me*); for it is good rather for me to die, than that any man avoid my glory (*or make my boasting void*).

16 For if I preach the gospel, glory is not to me, (*or there is no boasting, or any glory, for me*), for need-like I must do it; for woe to me, if I preach not the gospel.

17 But if I do this thing willfully [*or willing(ly)*], I have meed, (*or But if I do this of my own free will, I have a reward*); but if against my will, dispensing [*or (a) dispensation*] is betaken to me.

18 What then is my meed? (*or Then what is my reward?*) That I preaching the gospel, put the gospel without others' cost, [*or expense, either taking of sustenance therefore*], that I use not my power in the gospel, [*or that I mis-use not my power in the gospel*], (*or so that I do not mis-use my power in the Gospel or the Good News*).

19 For why when I was free of all men, I made me (*a*) servant of all men (*or I made myself a servant to all men*), to win the more men [*or (so) that I should win more men*].

20 And (*so*) to (*the*) Jews I am made as a Jew, to win the Jews; to them that be under the law, as (*if*) I were under the law, when I was not under the law, to win them that were under the law;

21 to them that were without (*the*) law, as (*if*) I were without (*the*) law, when I was not without [*the*] law of God, but I was in the law of Christ, to win them that were without [*the*] law, (*or but I was in the law of the Messiah, to win those who were without the Law, or outside the Law*).

22 I am made sick to sick men, to win sick men; to all men I am made all things, to make all men safe. (*I am made frail or weak to frail or weak men, to win frail or weak men; to all men I am made all things, to save all men.*)

23 But I do all things for the gospel, (*so*) that I be made (*a*) partner of it.

24 Know ye not, that they that run in a furlong, all run, but one taketh the prize? So run ye, that ye catch (*it*), (*or So run, so that ye win it*).

25 Each man that striveth in (*a*) fight, abstaineth him(*self*) from all things; and they, that

they take a corruptible crown, (*or and they, so that they receive or they win a corruptible crown*), but we an uncorrupt(ed)(one).

²⁶ Therefore I run so, not as to an uncertain thing; thus I fight, not as beating the air;

²⁷ but I chastise my body, and bring it into servage, [*or into servitude*], (*or into slavery*); lest peradventure when I preach to others, I myself be made reprobable.

CHAPTER 10

¹ Brethren, I will not, that ye unknow (*or that ye not know*), that all our fathers were under [*a*] cloud, and all passed (*through*) the (*Red*) sea; (*Brothers, I do not desire, that ye do not know, that all our fathers were under the protection of a cloud, and all passed through the Sea of Reeds;*)

² and all were baptized in Moses, in the cloud and in the sea;

³ and all ate the same spiritual meat, (*and everyone ate the same spiritual food,*)

⁴ and all drank the same spiritual drink; and they drank of the spiritual stone following them; and the stone was Christ (*or and that stone was the Messiah*).

⁵ But not in full many of them it was well pleasant to God; for why they were cast down in [*the*] desert. (*But not very many of them pleased God; and because of that they were thrown down in the desert.*)

⁶ But these things were done in figure of us (*or But these things were done as an example for us*),

(so) that we be not coveters of evil things, as they coveted.

⁷ Neither be ye made idolaters, as some of them; as it is written, The people sat to eat and drink, and they rose up to play.

⁸ Neither do we fornication, as some of them did fornication, and three and twenty thousand were dead in one day.

⁹ Neither tempt we Christ, as some of them tempted, and perished of serpents. *(Nor let us test the Lord, as some of them tested him, and perished from the bites of snakes.)*

¹⁰ Neither grudge ye, as some of them grudged, and they perished of a destroyer [*or of the waster*]. *(And do not grumble, like some of them grumbled, and they perished by the Destroyer.)*

¹¹ And all these things fell to them in figure; but they be written to our amending, into whom the ends of the worlds be come, [*or soothly they be written to our correction, into whom the ends of the world have come*]. *(And all these things were examples for them; but they were written for our correction, unto whom the ends of the world have come.)*

¹² Therefore he that guesseth him(*self*), that he standeth, see he, that he fall not.

¹³ Temptation take not you, but man's temptation; for God is true, which shall not suffer you to be tempted above that that ye may; but he shall make with temptation also purveyance, that ye may suffer [*or sustain*](*it*). *(Do not let yourselves be overtaken or defeated by any test, for it is but each man's testing; and God is true, and he shall*

not allow you to be tested beyond what ye can endure; and he shall also make provision with any test, so that ye can endure it, or so that ye can sustain it.)

¹⁴ Wherefore, ye most dearworthy to me, flee ye from the worshipping of maumets [*or flee from worshipping of idols*].

¹⁵ As to prudent men I speak, deem ye (or judge) yourselves that thing that I say [*or ye yourselves deem that thing that I say*].

¹⁶ Whether the cup of blessing which we bless, is not the communing of Christ's blood? and whether the bread which we break, is not the part-taking of the body of the Lord? (*The cup of blessing which we bless, is it not the sharing of the Messiah's blood? and the bread which we break, is it not the partaking of the Lord's body?*)

¹⁷ For we many be one bread and one body, all we that take part of one bread and of one cup.

¹⁸ See ye Israel after the flesh, whether they that eat sacrifices, be not partners of the altar?

¹⁹ What therefore say I, that a thing that is offered to idols is anything, or that the idol is anything?

²⁰ But those things that heathen men offer, they offer to devils, and not to God. But I will not, that ye be made fellows of fiends; (*But those things which the Gentiles offer, they offer to demons, and not to God. But I do not desire, that ye be made the partners of devils and demons;*)

²¹ for ye may not drink the cup of the Lord, and the cup of fiends; ye may not be partners of the board of the Lord, and of the board of fiends.

(for ye cannot drink the cup of the Lord, and the cup of devils and demons; ye cannot be partners of the table of the Lord, and partners of the table of devils and demons.)

²² Whether we have envy to the Lord? whether we be stronger than he? *(Could the Lord ever envy us? be we stronger than him?)*

²³ All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but not all things edify. *(All things be lawful for me, but not all things be expedient. All things be lawful for me, but not all things edify.)*

²⁴ No man seek *(to protect or to esteem)* that thing that is his own, but that thing that is of another *(man)*.

²⁵ All thing that is sold in the butchery, eat ye, asking nothing for conscience.

²⁶ The earth and the plenty of it, is the Lord's.

²⁷ If any of heathen *[or of unfaithful]* men call you to supper *(or If any of the Gentiles invite you to dinner)*, and ye will go, all thing that is set to you, eat ye, asking nothing for conscience.

²⁸ But if any man saith, This thing is offered to idols, do not ye eat *(it)*, for him that showed *[this thing]*, and for conscience;

²⁹ and I say not, thy conscience, but of another *[man's](conscience)*. But whereto is my freedom *[or my liberty]* deemed of *(or judged by)* another man's conscience?

³⁰ Therefore if I take part with grace, what am I blasphemed, for that that I do thankings *[or I do graces]*? *(And so if I take part after saying grace, why am I blasphemed or criticized for that over*

which I have said grace, or for which I have given thanks?)

³¹ Therefore whether ye eat, or drink, or do any other thing, do ye all things to the glory of God.

³² Be ye without offence to Jews, and to heathen men, and to the church of God; (*Give no offence to Jews, or to Gentiles, or to the church of God;*)

³³ as I by all things please to all men, not seeking that that is profitable to me [*or not seeking what is profitable to me*], but that that is profitable to many men, that they be made safe (*or so that they can be saved*).

CHAPTER 11

¹ Be ye my followers, as I am of Christ. (*Be followers of me, like I am of the Messiah.*)

² And, brethren, I praise you, that by all things ye be mindful of me; and as I betook to you my commandments, ye hold (*onto them*), [*or ye keep (them)*]. (*And, brothers, I praise you, because ye always remember me; and as I delivered to you my teachings, ye follow and obey them.*)

³ But I will that ye know, that Christ is [*the*] head of each man; but the head of the woman is the man; and the head of Christ is God. (*But I desire that ye know, that the Messiah is the head of every man; and the head of the woman is the man; and the head of the Messiah is God.*)

⁴ Each man praying, or prophesying, when his head is covered, defouleth his head (*or defileth his head*).

⁵ But each woman praying, or prophesying, when her head is not covered, defouleth her head (*or defileth her head*); for it is one (*or for it is such*), as if she were polled, [*or if she were made bald, or clipped*].

⁶ And if a woman be not covered [*or veiled*], be she polled; and if it is (*a*) foul thing to a woman to be polled, or to be made bald, (*or and if it is a foul thing for a woman to be clipped, or to be cropped, or to be made bald*), cover she her head.

⁷ But a man shall not cover his head, for he is the image and (*the*) glory of God; but a woman is the glory of man.

⁸ For a man is not of the woman, but the woman of the man.

⁹ And the man is not made for the woman, but the woman for the man.

¹⁰ Therefore the woman shall have a covering on her head, (*and*) also (*out of regard*) for (*the*) angels. (*And so the woman shall have a covering upon her head, out of respect for the angels.*)

¹¹ Nevertheless neither the man is without the woman, neither the woman is without [*the*] man, in the Lord.

¹² For why as the woman is of the man, so the man is by the woman; but all things be of God.

¹³ Deem ye yourselves (*or You yourselves judge*); beseemeth it [*or becometh it*] (*for*) a woman not covered on the head to pray to God?

¹⁴ Neither the kind itself teacheth us [*that*](*or Neither nature itself teacheth us that*), for if a man nourish long hair, it is (*a*) shame to him;

15 but if a woman nourish long hair, it is (a) glory to her, for hairs be given to her for covering.

16 But if any man is seen to be full of strife (or *And if anyone is seen to be always arguing*), we have none such custom, neither (*hath*) the church of God.

17 But this thing I command, not praising, that ye come together not into the better, but into the worse.

18 First for when ye come together into the church, I hear that dissensions, either partings, be, and in part I believe (*it*).

19 For it behooveth heresies to be, (*so*) that they that be (*ap*)proved, be openly known in you.

20 Therefore when ye come together into one, now it is not to eat the Lord's supper;

21 for why each man before taketh his supper to eat, and one is (*still*) hungry, and another is (*now*) drunken.

22 Whether ye have not houses to eat and (*to*) drink (*in*), or ye (*so*) despise the church of God, and confound, [*or shame*], them that have none [*or them that have not*]? What shall I say to you? I praise you, but herein I praise you not, [*or in this thing I praise you not*].

23 For I have taken of the Lord that thing, which I have betaken to you, (*or For I have received from the Lord, that which I have delivered to you*). For the Lord Jesus, in what night he was betrayed, took bread,

24 and did thankings [*or graces*], and brake (*it*), and said, Take ye, and eat ye; this is my body,

which shall be betrayed for you; do ye this thing into my mind (*or do this in remembrance of me*).

²⁵ Also [*he took*] the cup, after that he had supped, and said, This cup is the new testament in my blood; do ye this thing, as oft as ye shall drink [*it*], into my mind. (*And (he took) the cup, after that he had supped, and said, This cup is the New Covenant sealed by my blood; do this, as often as ye shall drink (it), in remembrance of me.*)

²⁶ For as oft as ye shall eat this bread, and drink this cup, ye shall tell the death of the Lord, till that he come, [*or ye shall show the death of the Lord, till he come*].

²⁷ Therefore whoever eateth the bread, or drinketh the cup of the Lord unworthily, he shall be guilty of the body and of the blood of the Lord.

²⁸ But prove a man himself, and so eat he of that bread, and drink he of the cup.

²⁹ For he that eateth and drinketh unworthily, eateth and drinketh doom, [*or damnation*], (*or judgement*), (*un*)to him[*self*], not wisely deeming the body of the Lord.

³⁰ Therefore among you many be sick and feeble [*or unstrong*], and many sleep, [*or die*]. (*And so among you there be many who be frail and weak, and many who have died.*)

³¹ And if we deemed wisely us-selves, we should not be deemed; (*And if we wisely judged ourselves, then we would not be judged or come under God's judgement;*)

³² but while we be deemed of the Lord (*or but when we be judged by the Lord*), we be chastised, (*so*) that we be not condemned with this world.

³³ Therefore, my brethren, when ye come together to eat, abide ye together. (*And so, my brothers, when ye come together to eat, wait for one another.*)

³⁴ If any man hungereth, eat he at home, that ye come not together into doom (*or so that ye do not come together under judgement*). And I shall dispose other things, when I come.

CHAPTER 12

¹ But of spiritual things, brethren, I will not that ye unknow. (*But regarding spiritual matters, brothers, I do not desire that ye do not know or be ignorant about such things.*)

² For ye know, that when ye were heathen men, how ye were led going to dumb maumets [*or to dumb simulacra*]. (*For ye know, how that when ye were Gentiles, ye were led like sheep unto mute and lifeless idols.*)

³ Therefore I make known to you, that no man speaking in the Spirit of God, saith departing from Jesus; and no man may say the Lord Jesus [*is*], [*no*] but in the Holy Ghost, (*or and no one can say that Jesus is the Lord, unless he is guided by the Holy Spirit*).

⁴ And diverse graces there be, (*or And there be many different gifts or blessings*), but it is all one Spirit;

⁵ and diverse services there be, but it is all one Lord;

⁶ and diverse workings there be, but it is all one God, that worketh all things in all things. (*and*

there be many different kinds of works, but it is all one God, who worketh everything in everything.)

⁷ And to each man the showing of *(the) Spirit* is given to *(his) profit (or for his benefit)*.

⁸ And the word of wisdom is given to one by *(the) Spirit*; to another the word of cunning, *(or of knowing)*, *(or to another the word of knowledge)*, by the same Spirit;

⁹ faith to another, in the same Spirit; to another, grace(s) of healings *[or of healths]*, in one Spirit; *(faith to another, by the same Spirit; to another, gifts of healing, by the one Spirit;)*

¹⁰ to another, the working of virtues, *(or works of power; or miracles)*; to another, prophecy; to another, very knowing, *[or discretion]*, *(or true discerning)*, of spirits; to another, kinds of *(strange and ecstatic) languages [or tongues]*; to another, *(the) expounding [or (the) interpreting]* of words.

¹¹ And one and the same Spirit worketh all these things, parting to each by themselves as he will, *(or dividing, or imparting, to each as he so desireth)*.

¹² For as there is one body, and *(it) hath many members*, and all the members of the body when those be many *[or when they be many]*, be one body, so also Christ *(or so also the Messiah)*.

¹³ For in one Spirit all we be baptized into one body, either Jews, either heathen, either servants, either free; and all we be filled with drink in one Spirit *[or and all we have drunk in one Spirit]*. *(For by one Spirit or in one Spirit, we all were baptized into one body, whether Jews, or*

Gentiles, servants, or free men; and we all have drunk from the one Spirit, or of one Spirit.)

14 For the body is not one member, but many.

15 If the foot shall say, For I am not the hand, I am not of the body; not therefore it is not of the body.

16 And if the ear saith, For I am not the eye, I am not of the body; not therefore it is not of the body.

17 If all the body is the eye, where is *[the]* hearing? and if all the body is hearing, where is *[the]* smelling?

18 But now God hath set members *[or Now forsooth God hath put members]*, and each of them in the body, as he would *(or as he wanted them to be)*.

19 And if all were one member, where were the body? *(or where would the body be?)*

20 But now there be many members, but one body.

21 And *(so)* the eye may not say to the hand, I have no need to thy works *(or I have no need of thy works)*; or again the head to the feet, Ye be not necessary to me.

22 But much more those that be seen to be the lower members of the body, *[or the more sick]*, *(or the more frail, or weaker, members of the body)*, be more needful;

23 and those that we guess to be the unworthier *[or the unnobler]* members of the body, to them we give more honour; and those members that be dishonest, have more honesty, *(or and those*

members that be unseemly, have more seemliness).

24 For our honest members have need of none; but God tempered the body, giving more worship to it, to whom it failed, *(For our seemly members have need of no one else; but God tempered the body, giving more honour to those parts, that seemed lacking,)*

25 *(so)* that debate be not in the body, but that the members be busy into the same thing each for *(the)* other *(or for one another)*.

26 And if one member suffereth anything, all members suffer therewith; either if one member joyeth *[or glorieth]*, all members joy together.

27 And ye be the body of Christ *(or And ye be the body of the Messiah)*, and members of member.

28 But God set some men in the church, first apostles, the second time prophets *[or the second prophets]*, the third teachers, afterward virtues, *(or works of power; or miracles)*, afterward graces of healings *(or gifts of healing)*, helpings, governings, kinds of *(strange and ecstatic)* languages *(or tongues)*, interpretations of words.

29 Whether all *[be]* apostles? whether all *[be]* prophets? whether all *(be)* teachers? whether all *(be)* virtues? *(or whether all be works of power or miracles?)*

30 whether all have *(the)* grace of healings? whether all speak with *(strange and ecstatic)* languages? whether all expound *[or interpret]*? *(whether all have the gift of healing? whether all speak with tongues? whether all interpret?)*

³¹ But (*pur*)sue ye the better ghostly gifts (*or But follow, or go after, the better spiritual gifts*). And yet I (*shall*) show to you a more excellent, [*or worthy*], way.

CHAPTER 13

¹ If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling. (*If I speak with the tongues of men and of angels, but I have no love, I am made like a sounding brass, or like a tinkling cymbal.*)

² And if I have prophecy, and know all mysteries, and all cunning, (*or all knowing*), [*or science*], and if I have all faith, so that I (*can*) move hills from their place(s), [*or from one place to another*], and I have not charity, I am nought. (*And if I have prophecy, and know all mysteries, and all knowledge, and if I have all faith, so that I can move mountains from one place to another, but I have no love, I am nothing.*)

³ And if I part all my goods into the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me nothing. (*And if I part with, or divide up, all my goods, to provide food for the poor, and if I deliver, or give up, my body, to be burned, but I have no love, it profiteth nothing to me.*)

⁴ Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not blown [*with pride*], (*Love is patient, it is kind; love envieth not, it doeth not wickedly, it is not swollen with pride.*)

⁵ it is not covetous, [*or it is not ambitious, or covetous of worships, (or honours)*], it seeketh not those things that be his own [*or her own*], it is not stirred to wrath, it thinketh not evil,

⁶ it joyeth not on wickedness, but it joyeth together to *(the)* truth; [*it joyeth not in wickedness, forsooth it joyeth together with (the) truth;*]

⁷ it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.

⁸ Charity falleth never down, whether prophecies shall be voided, either languages shall cease, either science shall be destroyed. (*Love never falleth down, whether prophecies shall be made null and void, or strange and ecstatic languages shall cease, or knowledge shall be destroyed.*)

⁹ For a part we know, and a part we prophesy;

¹⁰ but when that shall come that is perfect, that thing that is of part shall be voided. (*but when that shall come which is complete, or which is finished, that which is but partial, or is unfinished, shall be done away.*)

¹¹ When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I avoided those things/I voided those things that were of a little child. (*When I was a little child, I spoke like a little child, I understood like a little child, I thought like a little child; but when I became a man, I put away those things that were a little child's.*)

¹² And we see now by a mirror in darkness, but then face to face; now I know of part, but then I shall know, as I am known. (*And we see*

now by a mirror in the dark, but then face to face; now I know a part, but then I shall know, like I am known by God.)

¹³ And now dwell faith, hope, charity, these three; but the most of these is charity. *(And now remain faith, hope, love, these three; but the greatest of these is love.)*

CHAPTER 14

¹ *(Pur)Sue ye charity, (or Follow or Go after love), (and) love ye spiritual things, but more that ye prophesy.*

² And he that speaketh in tongue(s), speaketh not to men, but to God; for no man heareth *(it)*, *(or And he who speaketh in a strange and ecstatic language, speaketh not to men, but to God; for no one can understand it)*. But the Spirit speaketh mysteries.

³ For he that prophesieth, speaketh to men to edification *(or speaketh to men for edification)*, and admonishing, and comforting.

⁴ He that speaketh in tongue(s), that is, in *(a)strange language, edifieth himself, (or He who speaketh in a strange and ecstatic language, edifieth himself)*; but he that prophesieth, edifieth the church of God.

⁵ And I will, that all ye speak in tongues, but more that ye prophesy. For he that prophesieth, is more than he that speaketh in *(strange and ecstatic) languages, [or in tongues]*; but peradventure he expound, *[or interpret, or declare]*, that the church take edification. *(And I do desire, that ye all speak in strange and ecstatic languages,*

or in tongues, but more importantly, that ye all prophesy. For he who prophesieth, is more helpful to others than he who speaketh in a strange and ecstatic language; unless of course, the speaker in tongues can also expound or interpret, so that the entire church can receive edification.)

⁶ But now, brethren, if I come to you, and speak in tongues, what shall I profit to you [*or what shall it profit to you*], [*no*] but if I speak to you either in revelation, either in science, either in prophecy, either in teaching? (*But now, brothers, if I come to you, and speak in a strange and ecstatic language, what shall it profit you, unless I also speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?*)

⁷ For those things that be without soul, [*or life*], and giveth voices (*or maketh sounds*), (*yea*), either pipe, either harp, but those give (*a*) distinction of soundings [*or no but if they shall give (a) distinction of soundings*], how shall it be known that that is sung, either that that is trumped [*or is harped*].

⁸ For if a trumpet give an uncertain sound, who shall make himself ready to battle? (*or who shall prepare himself for battle?*)

⁹ So but ye give an open word by tongue(s), how shall that that is said be known? (*or And so, unless ye open, or ye interpret, the words spoken in a strange and ecstatic language, how shall what is said be understood?*) For ye shall be speaking in vain [*or in the air*].

¹⁰ There be many kinds of languages [*or tongues*] in this world, and nothing is without

voice (*or and none of them is without sound or meaning*).

¹¹ But if I know not the virtue of a voice (*or But if I do not know the meaning of a sound*), I shall be to him, to whom I shall speak, (*like*) a barbaric; and he that speaketh to me, shall be(*like*) a barbaric.

¹² So ye, for ye be lovers of spirits, [*that is, of ghostly, (or spiritual) gifts*], seek ye that ye be plenteous to (*the*) edification of the church.

¹³ And therefore he that speaketh in (*a strange and ecstatic*) language [*or in tongue(s)*], pray, that he expound (*it*), [*or pray, that he interpret (it)*]. (*And so he who speaketh in a strange and ecstatic language, beseech him to interpret it.*)

¹⁴ For if I pray in tongue(s), my spirit prayeth; mine understanding, [*or my mind, or reasoning*], is without fruit. (*For if I pray in a strange and ecstatic language, my spirit prayeth; but my thinking, or my reasoning, is without fruit.*)

¹⁵ What then? I shall pray in (*my*) spirit, I shall pray in (*my*) mind; I shall say psalm in (*my*) spirit, I shall say psalm also in (*my*) mind.

¹⁶ For if thou blessest in (*thy*) spirit, who filleth the place of an idiot, [*or unlearned man*], (*or For if thou blessest from thy spirit, if an unlearned man be there*), how shall he say Amen on thy blessing, for he knoweth not, what thou sayest?

¹⁷ For thou doest well (*thy*) thankings [*or (thy) graces*], but another man is not edified.

¹⁸ I thank my God, for I speak in the language of all (*of*) you; [*I do graces to my God, for I speak in the tongue of all (of) you;*]

19 but in the church I will (*rather*) speak five words in my wit, (*or but in the church I would rather speak five words from my mind, or out of my thoughts*), (*so*) that also I teach other men, than ten thousand words in (*a*) tongue [*not understood*].

20 Brethren, do not ye be made children in wits, (*or Brothers, do not be made like children in your minds, or in your thoughts*), but in malice be ye children; but in wits be ye perfect.

21 For in the law it is written, That in other tongues and other lips I shall speak to this people, and neither so they shall hear me, saith the Lord.

22 Therefore (*strange and ecstatic*) languages be into (*a*) token, not to faithful men, but to men out of the faith; but prophecies be not to men out of the faith, but to faithful men. (*And so tongues be a sign, not for men in the faith, but for men out of the faith; and prophecies be a sign, not for men out of the faith, but for men in the faith.*)

23 Therefore if all the church come together into one, and all men speak in tongues, if idiots, either men out of the faith, enter, whether they shall not say, What, be ye mad? (*And so if all the church come together as one, and everyone speak in strange and ecstatic languages, if the unlearned, or those not in the faith enter, shall they not say, What is this? ye be crazy!*)

24 But if all men prophesy, if any unfaithful man or idiot enter, he is convicted of all, he is wisely deemed of all (*these words*). (*But if everyone prophesy, if anyone not in the faith, or*

someone unlearned, enter; he is convicted by all of these words, he is wisely judged by all of them.)

²⁵ For the hid things of his heart be known, and so he shall fall down on the face, and shall worship God, and show verily that God is in you. *(For the hidden things of his heart be known, and so he shall fall down on his face, and shall worship God, and truly show that God is there with you.)*

²⁶ What then, brethren? When ye come together, each of you hath a psalm, he hath teaching, he hath apocalypse, *[or revelation]*, he hath tongue(s), *(or he hath a strange and ecstatic language)*, he hath expounding *[or interpreting]*; all *(these)* things be they done to edification.

²⁷ Whether a man speaketh in tongue(s), *(or And if someone speaketh in a strange and ecstatic language)*, *[be this done]* by two men, either three at the most, and by parts, *(so)* that *(some)one (can)* interpret.

²⁸ But if there be not an interpreter, be he still *[or speak he not]* in the church, and speak he *(only)* to himself and to God.

²⁹ Prophets twain or three say, and others wisely deem. *(Let two or three prophets speak, and others wisely judge what they say.)*

³⁰ But if anything be showed to a sitter *[or (to) one (who is) sitting]*, the former be still *(or the first speaker stop speaking)*.

³¹ For ye may all prophesy, each by himself, that all men learn *(or so that everyone can learn)*, and all admonish.

³² And the spirits of *(the)* prophets be subject to *(other)* prophets;

33 for why God is not of dissension, but of peace; as I teach in all churches of holy men. *(for God is not (the God) of conflict or discord, but (the God) of peace; as I teach in all the churches of the saints or of God's people.)*

34 Women in churches be still; for it is not suffered to them to speak, but to be subject, as the law saith. *(Women should be silent in church; for it is not allowed for them to speak, but they should be subordinate, or in submission, like the Law saith.)*

35 But if they will anything learn, ask they their husbands at home; for it is foul thing to a woman to speak in the church. *(And if they desire to learn anything, let them ask their husbands at home; for it is a foul thing for a woman to speak in the church.)*

36 Whether the word of God came forth of you, or to you alone it came? *(Did the word of God come forth from you, or did it come to you alone?)*

37 If any man is seen to be a prophet, or spiritual, know he those things that I write to you, for those be the commandments of the Lord *[or for they be the commandments of the Lord].*

38 And if any man unknoweth *(or not knoweth)*, he shall be unknowing. *(And if anyone is ignorant, let him be ignorant.)*

39 Therefore, brethren, love ye to prophesy, and do not ye forbid to speak in tongues. *(And so brothers, love prophesy, and do not forbid any to speak in strange and ecstatic languages.)*

⁴⁰ But be all things done honestly, and by due order in you. *(But let all things be done with seemliness, and by due order among you.)*

CHAPTER 15

¹ Soothly, brethren, I make the gospel known to you, which I have preached to you, which also ye have taken, in which ye stand, *(Truly, brothers, I make the Gospel, or the Good News, known to you, which I have preached to you, and which ye have received, and in which ye stand,)*

² by which also ye shall be saved; by which reason I have preached to you, if ye hold, if ye have not believed idly. *(and by which ye shall be saved; for which reason I have preached to you, if ye will hold onto it, and if ye have not idly believed it.)*

³ For I betook to you at the beginning [*or in the first*] that thing which also I have received; that Christ was dead for our sins, by the scriptures; *(For I delivered or I gave to you, from the beginning, that which also I have received; that the Messiah died for our sins, according to the Scriptures;)*

⁴ and that he was buried, and that he rose again in the third day, after [*the*] scriptures; *(and that he was buried, and that he rose again on the third day, according to the Scriptures;)*

⁵ and that he was seen to Cephas, and after these things to *(the)* eleven; *(and that he was seen by Peter, and afterward by the Eleven;)*

⁶ afterward he was seen to more than five hundred brethren together, of which many live

yet, but some be dead; *(afterward he was seen by more than five hundred brothers together, of whom many still live, but some of whom have died;)*

⁷ afterward he was seen to James, and afterward to all the apostles. *(afterward he was seen by James, and afterward by all the apostles.)*

⁸ And last of all he was seen also to me, as to a dead-born child. *(And last of all he was also seen by me, as if to a dead-born child.)*

⁹ For I am the least of the apostles, that am not worthy to be called *(an)* apostle, for I pursued the church of God *(or for I persecuted God's church).*

¹⁰ But by the grace of God I am that thing that I am; and his grace was not void in me. For I travailed more plenteously than all they; but not I, but the grace of God with me. *(But by the grace of God I am what I am; and his grace was not given to me in vain. For I worked harder than all of them; but not me really, but the grace of God working through me.)*

¹¹ But whether I, or they, so we have preached, and so ye have believed.

¹² And if Christ is preached, that he rose again from death *[or that he rose again from (the) dead]*, how say some men among you, that the again-rising of dead men is not? *(And if it be preached, that the Messiah rose again from the dead, then how can some men among you say, that there is no resurrection of the dead?)*

¹³ And if the again-rising of dead men is not, neither Christ rose again from death. *(And if*

there is no resurrection of the dead, then the Messiah did not rise again from the dead.)

¹⁴ And if Christ rose not, our preaching is vain, our faith is vain. *(And if the Messiah did not rise again, then our preaching is in vain, and our faith is in vain.)*

¹⁵ And we be found false witnesses of God, for we have said witnessing against God, that he raised Christ, whom he raised not, if dead men rise not again. *(And we be found to be false witnesses about God, for we have said false testimony about God, that he raised the Messiah, whom he did not raise, if the dead do not rise again.)*

¹⁶ For why if dead men rise not again, neither Christ rose again; *(Because if the dead do not rise again, then neither did the Messiah rise again;)*

¹⁷ and if Christ rose not again, our faith is vain; and yet ye be in your sins. *(and if the Messiah did not rise again, then our faith is in vain; and ye still be in your sins.)*

¹⁸ And then they that have died [*or that (have) slept*] in Christ, have perished. *(And then those who have died in the Messiah, have truly perished.)*

¹⁹ If in this life only we be hoping in Christ, we be more wretches than all men. *(If it is only for this life that we have hope in the Messiah, then we be greater wretches than anyone.)*

²⁰ But now Christ hath risen again from death [*or Now forsooth Christ rose again, from dead men*], the first fruit(s) of dead men; *(But the*

Messiah hath risen again from the dead, yea, he is the first fruits of the dead;)

²¹ for death was by a man, and by a man is again-rising (*or the resurrection*) from death. [*+for soothly by a man (came) death, and by a man (the) again-rising of (the) dead.*]

²² And as in Adam all men die, so in Christ all men shall be quickened. (*And so as in Adam all men die, so in the Messiah all men shall be enlivened or shall be given life.*)

²³ But each man in his order; the first fruit(s), Christ, [*or (the) first fruits, Christ*], afterward they that be of Christ, that believed in the coming of Christ; (*But each one in the proper order; the first fruits, the Messiah, afterward they who be of the Messiah, yea, those who believe at the coming of the Messiah;*)

²⁴ afterward an end, when he shall betake the kingdom to God and to the Father, when he shall void all princehood, and power, and virtue. (*and then the end, when he shall deliver the Kingdom to God the Father; when he shall make void, or shall do away, all princehood, and power, and authority.*)

²⁵ But it behooveth him to reign, till he put all his enemies under his feet.

²⁶ And at the last, death the enemy shall be destroyed;

²⁷ for he hath made subject all things under his feet. And when he saith, all things be subject to him, without doubt except him that subjected all things to him.

28 And when all things be subjected to him, then the Son himself shall be subject to him, that made all things subject to him, (so) that God be all things in all things.

29 Else what shall they do, that be baptized for dead men, if in no wise dead men rise again? whereto be they baptized for them? (*Or else what shall they do, who be baptized for the dead, if in no way the dead rise again? why then be they baptized for them?*)

30 And whereto be we in peril every hour? (*And why be we in danger every hour?*)

31 Each day I die for your glory, brethren, which glory I have in Christ Jesus our Lord. (*Every day I die for your glory, brothers, which glory I have in the Messiah Jesus our Lord.*)

32 If after man I have fought to beasts, [*or against beasts*], at Ephesus, what profiteth it to me, if dead men rise not again? (*or what is the benefit to me, if the dead do not rise again?*) Eat we, and drink we, for we shall die tomorrow.

33 Do not ye be deceived; for evil speeches destroy good conduct. [*+Do not ye be deceived by false teaching; forsooth evil speeches, or false doctrine, corrupt good virtues.*]

34 Awake ye, just men, and do not ye do sin [*or and do not ye sin*]; for some men have ignorance of God, but to reverence, that is, to your shame, I speak to you (*or I speak about you*).

35 But some man saith, How shall dead men rise again (*or How can the dead rise again*), or in what manner body shall they come?

³⁶ [O!] Unwise man, that thing that thou sowest, is not quickened, [no] but it die first; (*O unwise man! that which thou sowest, is not brought back to life, unless it first die;*)

³⁷ and that thing that thou sowest, thou sowest not the body that is to come, but a naked corn, (*or a kernel, or a grain*), as of wheat, or of some other seeds;

³⁸ and God giveth to it a body, as he will, and to each of (*the*) seeds a proper body. (*and God giveth it a body, as he so desireth, yea, to each seed its own body.*)

³⁹ Not each flesh is the same flesh (*or All flesh is not the same flesh*), but one is of men, another is of beasts, another is of birds, another is of fishes.

⁴⁰ And there be heavenly bodies, and there be earthly bodies; but one glory is of heavenly bodies, and another is of earthly [*bodies*]. (*And there be heavenly bodies, and there be earthly bodies; but one beauty or splendour is of or for heavenly bodies, and another beauty or splendour is of or for earthly bodies.*)

⁴¹ Another clearness is of the sun, another clearness is of the moon, and another clearness is of the stars; and a star diverseth from a star in clearness. (*And there is one beauty or splendour for the sun, another beauty or splendour is for the moon, and another beauty or splendour is for the stars; and a star diverseth from a star in its beauty or splendour.*)

⁴² And so the again-rising of dead men (*or And so the resurrection of the dead*). It is sown in corruption, it shall rise in uncorruption;

⁴³ it is sown in unnobleness, it shall rise in glory; it is sown in infirmity, it shall rise in virtue, *(or it is sown in frailty and weakness, it shall rise in strength and power);*

⁴⁴ it is sown a beastly body, it shall rise a spiritual body, *(or it is sown as a fleshly body, it shall rise as a spiritual body)*. If there is a beastly body, *(then)* there is also a spiritual body;

⁴⁵ as it is written, The first man Adam was made into a soul living, the last Adam into a spirit quickening. *(as it is written, The first Adam was made into a living soul, the last Adam into the enlivening, or the life-giving, Spirit.)*

⁴⁶ But the first is not that *[body]* that is spiritual, but that that is beast-like *(or that is fleshly)*, afterward that that is spiritual.

⁴⁷ The first man of earth is earthly; the second man of heaven is heavenly. *(The first man from earth (is) earthly; the second Man from heaven (is) heavenly.)*

⁴⁸ Such as the earthly man is, such be the earthly men; and such as the heavenly man is, such be also the heavenly men.

⁴⁹ Therefore as we have borne the image of the earthly man, bear we also the image of the heavenly man. *(And so as we have worn the image of the earthly man, let us also wear the image of the heavenly Man.)*

⁵⁰ Brethren, I say this thing, that flesh and blood may not wield the kingdom of God, neither corruption shall wield uncorruption *[or incorruption]*. *(Brothers, I say this, that flesh and blood cannot possess the Kingdom of God, nor*

shall that which is corrupted or is mortal, possess incorruption or immortality.)

⁵¹ Lo! I say to you (a) private [*or a mystery*] of holy things, (*or Behold! I shall tell you a secret about the holy things*). And all we shall rise again, but not all we shall be changed to the state of glory;

⁵² in a moment, in the twinkling of an eye, in the last trump; for the trump shall sound, and dead men shall rise again, without corruption [*or incorrupt*], and we shall be changed. (*in a moment, in the twinkling of an eye, at the last trumpet call; for the trumpet shall sound, and the dead shall rise again, without corruption, or incorrupt, or immortal, and so we shall be changed.*)

⁵³ For it behooveth this corruptible thing to clothe uncorruption [*or incorruption*], and this deadly thing to put away [*or to clothe*] undeadliness. (*For it behooveth that this corruptible thing be clothed with incorruption, yea, that this mortal thing put on, or be clothed with, immortality.*)

⁵⁴ But when this deadly thing shall clothe undeadliness, then shall the word be done [*or be fulfilled*], that is written, Death is sopped up in victory. (*But when this mortal thing shall be clothed with immortality, then shall the word be fulfilled that is written, Death is swallowed up in victory!*)

⁵⁵ Death, where is thy victory? Death, where is thy prick? (*Death, where is thy victory? Death, where is thy prod?*)

56 But the prick of death is sin; and the virtue of sin is the law. (*And the prod of death is sin; and the power of sin cometh from the Law.*)

57 But do we thankings to God, that gave to us victory by our Lord Jesus Christ. (*But we give thanks to God, who gave us victory by our Lord Jesus Christ.*)

58 Therefore, my dearworthy brethren, be ye steadfast, and unmoveable, being plenteous in (*the*) work of the Lord, (*for*)evermore witting that your travail is not idle in the Lord (*or always knowing that your labour is never in vain, or futile, in, or done for, the Lord*).

CHAPTER 16

1 But of the gatherings [*or of the collects*]of money that be made into (*the*) saints (*or Regarding the collection of money that be made for the saints or God's people*), as I have ordained in the churches of Galatia, so also do ye

2 one day of the week (*or the first day of the week*). Each of you keep, [*or lay up*], at himself, keeping that that pleaseth to him(*self*), (*so*) that when I come, the gatherings be not made.

3 And when I shall be present, which men ye (*ap*)prove, I shall send them by epistles to bear your grace into Jerusalem. (*And then when I shall be there, whichever men ye shall approve, I shall send them with letters to take your gift to Jerusalem.*)

4 That if it be worthy that also I go, they shall go with me. (*And if it be worthwhile that I also go, they shall go with me.*)

⁵ But I shall come to you, when I shall pass by Macedonia; for why I shall pass by Macedonia. (*But I shall come to you, when I shall pass through Macedonia; for I shall go through Macedonia.*)

⁶ But peradventure I shall dwell at you (*or But perhaps I shall remain with you*), or also dwell the winter (*there*), (*so*) that ye (*can*) lead me whither ever I shall go.

⁷ And I will not now see you in my passing (*through*), [*or Soothly I will not now see you in (or while) passing (through)*], for I hope to dwell with you a while, if the Lord shall suffer, (*or for I hope to remain with you for a while, if the Lord will allow it*).

⁸ But I shall dwell at Ephesus, unto Whitsuntide.

⁹ For a great door and an open [*or (an) evident (one)*] is opened to me (*or For a great door is opened to me for effective work*), and (*there be*) many adversaries.

¹⁰ And if Timothy come, see ye that he be without dread with you (*or see that he be without anything to fear from you*), for he worketh the work of the Lord, as I (*do*).

¹¹ Therefore no man despise him; but lead him forth in peace, (*so*) that he come to me; for I abide him with (*the*) brethren (*or for I wait for him with the brothers*).

¹² But, brethren, I make known to you of Apolos, that I prayed (*or beseeched*) him much, that he should come to you, with (*some*) brethren. But it was not his will to come now (*or But it was not his desire to come now*); but he shall come, when

he shall have leisure [*or when it shall be able to him*].

¹³ Walk ye, and stand ye in the faith; do ye manly, and be ye comforted in the Lord, (*or be brave, and be strong in the Lord*),

¹⁴ and be all your things done in charity. (*and let everything ye do be done in love, or with love.*)

¹⁵ And, brethren, I beseech you, ye know the house(*hold*) of Stephanas, and of Fortunatus, and Achaicus, for they be the first fruits of Achaia, and into (*the*) ministry of (*the*) saints they have ordained themselves (*or and they have committed themselves unto the service of God's people*);

¹⁶ that also ye be subjects to such, and to each working together and travailing.

¹⁷ For I have joy in the presence of Stephanas, and Fortunatus, and Achaicus; for they [*full-*filled that thing that failed to you (*or for they did fully what you were unable to do, because of your absence*)];

¹⁸ for they have refreshed both my spirit and yours. Therefore know ye them, that be such manner men(*or And so know and respect those who be such kind of men*).

¹⁹ All the churches of Asia greet you well (*or All the Asian churches send you hearty greetings*). Aquila and Priscilla, with their home-church, greet you much in the Lord, at the which also I am harboured.

²⁰ All (*the*) brethren greet you well. Greet ye well together in holy kiss. (*All the brothers send*

you hearty greetings. Give hearty greetings to one another with a holy kiss.)

²¹ My greeting by Paul's hand.

²² If any man loveth not our Lord Jesus Christ, be he cursed, Maranatha, that is, in the coming of the Lord, or in the day of doom. *(If anyone loveth not our Lord Jesus Christ, let him be cursed on the Day of Judgement.)*

²³ The grace of our Lord Jesus Christ be with you.

²⁴ My charity be with you all in Christ Jesus our Lord. Amen. *(My love be with you all in the Messiah Jesus our Lord. Amen.)*

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