

A. Allison Lewis

Workshop Selections

*What the Bible teaches  
is TRUE!*



<http://www.christianbeliefs.org>

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

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

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

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

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

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

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

**JOH 3:36** ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μνει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

**The following is used for typing OR copying Greek:**

to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.

## EASY TYPING GREEK.

**\*\* To setup your Windows computer for using multiple languages please visit:**

<http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx>

Set up keyboard layout in **EL Mode**.

Set in **EL** code line 1: 1a, 1b, 1c. and 1d.

Set in **EL** code line 2: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**

THEN change each line **2 to EN Arial**.

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

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

### LOWER CASE

~ 1 2 3 4 5 6 7 8 9 0 - = \

~ 1 2 3 4 5 6 7 8 9 0 - = \

; ζ ε ρ τ υ θ ι ο π [ ]

q w e r t y u i o p [ ]

α σ δ φ γ η ξ κ λ ' '

a s d f g h j k l ; '

ζ χ ψ ω β ν μ , . /

z x c v b n m , . /

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UPPER CASE – Shift OR caps – (some exceptions!)

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: " E P T Y Θ I O Π { }

Q W E R T Y U I O P { }

Α Σ Δ Φ Γ Η Ε Κ Λ

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A S D F G H J K L : »

Z X Ψ Ω B N M < >

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Z X C V B N M < > ?

**P39LS** TrueType Uncial Font. SAMPLE = al pha kai wmega.  
**Greek Uncials** TrueType Font. SAMPLE = al pha kai wmega

1 2 3 4 5 6 7 8 9 0  
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w e r t y u i o p  
q w e r t y u i o p

a s d f g h k l  
a s d f g h j k l

z x c b n m /  
z x c b n m , . /

**(DO NOT USE EL Mode for either of these uncials)**

Either of these two uncials may be used on this web site.

**Punctuation marks frequently used for Greek text.**

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

# ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

## To the Assembly in Corinth – Letter # 1

Written by Paul from Ephesus in 54-55 AD to Corinth

**1CO 1:1** παυλος κλητος αποστολος ιησου χριστου δια θεληματος θεου και σωσθενης ο αδελφος

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

**1CO 1:2** τη εκκλησια του θεου τη ουση εν κορινθω ηγιασμενοις εν χριστω ιησου κλητοις αγιοις συν πασιν τοις επικαλουμενοις το ονομα του κυριου ημων ιησου χριστου εν παντι τοπω αυτων και ημων

to the **assembly** which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the Name of Jesus Christ our Lord, both theirs and ours:

**1CO 1:3** χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου  
grace to you and peace from God our Father and from the Lord Jesus Christ.

**1CO 1:4** ευχαριστω τω θεω παντοτε περι υμων επι τη χαριτι του θεου τη δοθειση υμιν εν χριστω ιησου

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

**1CO 1:5** οτι εν παντι επλουτισθητε εν αυτω εν παντι λογω και παση γνωσει  
that in every thing you are enriched by Him, in all utterance and in all knowledge;

**1CO 1:6** καθως το μαρτυριον του χριστου εβεβαιωθη εν υμιν  
even as the witness of Christ was confirmed in you:

**1CO 1:7** ωστε υμας μη υστερεισθαι εν μηδενι χαρισματι απεκδεχομενους την αποκαλυψιν του κυριου ημων ιησου χριστου

so that you come behind in no gift; **waiting for the coming of our Lord Jesus Christ:**

**1CO 1:8** ος και βεβαιωσει υμας εως τελους ανεγκλητους εν τη ημερα του κυριου ημων ιησου

Who will also confirm you to the end, **that you may be blameless in the day of our Lord Jesus.**

**1CO 1:9** πιστος ο θεος δι ου εκληθητε εις κοινωνιαν του υιου αυτου ιησου χριστου του κυριου ημων

**God is faithful, through Whom you were called into the fellowship of His Son Jesus Christ our Lord.**

**1CO 1:10** παρακαλω δε υμας αδελφοι δια του ονοματος του κυριου ημων ιησου χριστου ινα το αυτο λεγητε παντες και μη η εν υμιν σχισματα ητε δε κατηρτισμενοι εν τω αυτω νοι και εν τη αυτη γνωμη

**Now I beseech you, brothers, by the Name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.**

**1CO 1:11** εδηλωθη γαρ μοι περι υμων αδελφοι μου υπο των χλοης οτι εριδες εν υμιν εισιν

For it has been declared to me of you, my brothers, by those who are of the house of Chloe, **that there are contentions** [divisions] **among you.**

**1CO 1:12** λεγω δε τουτο οτι εκαστος υμων λεγει εγω μεν ειμι παυλου εγω δε απολλω εγω δε κηφα εγω δε χριστου

Now this I say, that every one of you says, I am of Paul; I of Apollos; I of Cephas and I of Christ.

**1CO 1:13** μεμερισται ο χριστος μη παυλος εσταυρωθη υπερ υμων η εις το ονομα παυλου εβαπτισθητε

Is Christ divided? Paul was not crucified for you. Or were you baptized in the name of Paul?

**1CO 1:14** ευχαριστω οτι ουδενα υμων εβαπτισα ει μη κρισπον και γαιον

I give thanks that I baptized none of you, except Crispus and Gaius;

**1CO 1:15** ινα μη τις ειπη οτι εις το εμον ονομα εβαπτισθητε

In order that anyone should say that I had baptized in my name.

**1CO 1:16** εβαπτισα δε και τον στεφανα οικον λοιπον ουκ οιδα ει τινα αλλον εβαπτισα

And I baptized also the house of Stephanas: besides, I do not know if I baptized any other.

**1CO 1:17** ου γαρ απεστειλεν με χριστος βαπτιζειν αλλα ευαγγελιζεσθαι ουκ εν σοφια λογου ινα μη κενωθη ο σταυρος του χριστου

For Christ sent me not to baptize but to bring the good news: not in wisdom of a word in order that the cross of Christ should not be made void.

**1CO 1:18** ο λογος γαρ ο του σταυρου τοις μεν απολλυμενοις μωρια εστιν τοις δε σωζομενοις ημιν δυναμις θεου εστιν

**For the word of the cross is on the hand to those who perish foolishness; but to us who are saved it is the power of God.**

**1CO 1:19** γεγραπται γαρ απολω την σοφιαν των σοφων και την συνεσιν των συνετων αθετησω

For it has been written, "I will destroy the wisdom of the wise and will bring to nothing the intelligence of the intelligent" [ISA 29:14].

**1CO 1:20** που σοφος που γραμματευς που συζητητης του αιωνος τουτου ουχι εμωρανεν ο θεος την σοφιαν του κοσμου

Where is the wise man? Where is the scribe [scholar]? Where is the debater [philosopher] of this age? Has not God made foolish the wisdom of this world?

**1CO 1:21** επειδη γαρ εν τη σοφια του θεου ουκ εγνω ο κοσμος δια της σοφιας τον θεον ευδοκησεν ο θεος δια της μωριας του κηρυγματος σωσαι τους πιστευοντας

For after that **in the wisdom of God** the world by wisdom knew not God, **it pleased God by the foolishness of preaching to save those who believe.**

**1CO 1:22** επειδη και ιουδαιοι σημεια αιτουσιν και ελληνες σοφιαν ζητουσιν

The Jews require a sign and the Greeks seek after wisdom:

**1CO 1:23** ημεις δε κηρυσσομεν χριστον εσταυρωμενον ιουδαιοις μεν σκανδαλον εθνεσιν δε μωριαν

**but we preach Christ crucified, to the Jews a stumbling block, and to the nations foolishness;**

**1CO 1:24** αυτοις δε τοις κλητοις ιουδαιοις τε και ελλησιν χριστον θεου δυναμιν και θεου σοφιαν

**but to those who are called, both Jews and Greeks, Christ the power (mighty work) of God, and the wisdom of God.**

**1CO 1:25** οτι το μωρον του θεου σοφωτερον των ανθρωπων εστιν και το ασθενες του θεου ισχυροτερον των ανθρωπων

**Because the foolishness of God is wiser than men and the weakness of God is stronger than men.**

**1CO 1:26** βλεπετε γαρ την κλησιν υμων αδελφοι οτι ου πολλοι σοφοι κατα σαρκα ου πολλοι δυνατοι ου πολλοι ευγενεις

For you see your calling, brothers, how that **not many wise men after the flesh, not many mighty, not many noble, are called:**

**1CO 1:27** αλλα τα μωρα του κοσμου εξελεξατο ο θεος ινα καταισχυνη τους σοφους και τα ασθενη του κοσμου εξελεξατο ο θεος ινα καταισχυνη τα ισχυρα

**but God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty;**

**1CO 1:28** και τα αγενη του κοσμου και τα εξουθηνημενα εξελεξατο ο θεος τα μη οντα ινα τα οντα καταργηση

**base things of the world, and things which are despised, has God chosen, even, the things which are not, to bring to naught things that are:**

**1CO 1:29** οπως μη καυχησηται πασα σαρξ ενωπιον του θεου

**that no flesh should glory in His presence.**

**1CO 1:30** εξ αυτου δε υμεις εστε εν χριστω ιησου ος εγενηθη σοφια ημιν απο θεου δικαιοσυνη τε και αγιασμος και απολυτρωσις

But of Him are you in **Christ Jesus**, Who of God is **made to us wisdom, righteousness, sanctification and redemption**:

**1CO 1:31** ινα καθως γεγραπται ο καυχωμενος εν κυριω καυχασθω

in order that, according as it has been written, "**He who glories, let him glory in the Lord**" [JER 9:23, 24].

**1CO 2:1** καγω ελθων προς υμας αδελφοι ηλθον ου καθ υπεροχην λογου η σοφιας καταγγελλων υμιν το μυστηριον του θεου

And I, brothers, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of God.

**1CO 2:2** ου γαρ εκρινα τι ειδεναι εν υμιν ει μη ιησουν χριστον και τουτον εσταυρωμενον

For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

**1CO 2:3** καγω εν ασθενεια και εν φοβω και εν τρομω πολλω εγενομην προς υμας  
And I was with you in weakness, and in fear, and in much trembling.

**1CO 2:4** και ο λογος μου και το κηρυγμα μου ουκ εν πειθοις σοφιας λογοις αλλ εν αποδειξει πνευματος και δυναμεως

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

**1CO 2:5** ινα η πιστις υμων μη η εν σοφια ανθρωπων αλλ εν δυναμει θεου  
in order that your faith should not stand in the wisdom of men, but in the power of God.

**1CO 2:6** σοφιαν δε λαλουμεν εν τοις τελειοις σοφιαν δε ου του αιωνος τουτου ουδε των αρχοντων του αιωνος τουτου των καταργουμενων

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

**1CO 2:7** αλλα λαλουμεν θεου σοφιαν εν μυστηριω την αποκεκρυμμενην ην προωρισεν ο θεος προ των αιωνων εις δοξαν ημων

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

**1CO 2:8** ην ουδεις των αρχοντων του αιωνος τουτου εγνωκεν ει γαρ εγνωσαν ουκ αν τον κυριον της δοξης εσταυρωσαν

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

**1CO 2:9** αλλα καθως γεγραπται α οφθαλμος ουκ ειδεν και ους ουκ ηκουσεν και επι καρδιαν ανθρωπου ουκ ανεβη οσα ητοιμασεν ο θεος τοις αγαπωσιν αυτον

But as it has been written, *Eye has not seen, nor ear heard, neither has entered into the heart of man, the things which God has prepared to those who love Him* [ISA 64:4].

**1CO 2:10** ημιν γαρ απεκαλυψεν ο θεος δια του πνευματος το γαρ πνευμα παντα εραυνα και τα βαθη του θεου

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

**1CO 2:11** τις γαρ οιδεν ανθρωπων τα του ανθρωπου ει μη το πνευμα του ανθρωπου το εν αυτω ουτως και τα του θεου ουδεις εγνωκεν ει μη το πνευμα του θεου

For what man knows the things of a man, save the spirit [spirit and mind (vs. 16) and in this verse are used interchangeably] of man which is in him? Even so the things of God knows no man, except the Spirit of God.

**1CO 2:12** ημεις δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου ινα ειδωμεν τα υπο του θεου χαρισθεντα ημιν

But we have received not the spirit of the world, but the Spirit of God; in order that we might know the things that are freely given to us of God.

**1CO 2:13** α και λαλουμεν ουκ εν διδακτοις ανθρωπινης σοφιας λογοις αλλ εν διδακτοις πνευματος πνευματικοις πνευματικα συγκρινοντες  
And which things we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; comparing spiritual things with spiritual.

**1CO 2:14** ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του θεου μωρια γαρ αυτω εστιν και ου δυναται γνωσαι οτι πνευματικως ανακρινεται  
But the natural man [the unsaved man] **accepts not** the things of the Spirit of God because they are foolishness to him and he is not able to understand them because they are spiritually understood.

**1CO 2:15** ο δε πνευματικος ανακρινει μεν παντα αυτος δε υπ ουδενος ανακρινεται  
But the spiritual understands all things, but he himself is understood by no [natural] one.

**1CO 2:16** τις γαρ εγνω νουν κυριου ος συμβιβασει αυτον ημεις δε νουν χριστου εχομεν  
For who has known the mind [see note on vs. 11] of the Lord that he may instruct Him? But we have the mind of Christ.

**1CO 3:1** καγω αδελφοι ουκ ηδυνηθην λαλησαι υμιν ως πνευματικοις αλλ ως σαρκινοις ως νηπιοις εν χριστω  
And I, brothers, was not able speak to you as to spiritual, but as to fleshly, as to babies in Christ.

**1CO 3:2** γαλα υμας εποτισα ου βρωμα ουπω γαρ εδυνασθε αλλ ουδε νυν δυνασθε  
I have fed you with milk, not with [solid] food: for you were not able, but neither **now** are you able.

**1CO 3:3** ετι γαρ σαρκικοι εστε οπου γαρ εν υμιν ζηλος και ερις ουχι σαρκικοι εστε και κατα ανθρωπον περιπατειτε

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

**1CO 3:4** οταν γαρ λεγη τις εγω μεν ειμι παυλου ετερος δε εγω απολλω ουκ ανθρωποι εστε

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

**1CO 3:5** τι ουν εστιν απολλωσ τι δε εστιν παυλος διακονοι δι ων επιστευσατε και εκαστω ως ο κυριος εδωκεν

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

**1CO 3:6** εγω εφυτευσα απολλωσ εποτισεν αλλα ο θεος ηυξανεν  
I have planted, Apollos watered but God gave the increase.

**1CO 3:7** ωστε ουτε ο φυτευων εστιν τι ουτε ο ποτιζων αλλ ο αυξανων θεος

So then neither is he who plants any thing, neither he who waters **BUT GOD WHO GIVES THE INCREASE.**

**1CO 3:8** ο φυτευων δε και ο ποτιζων εν εισιν εκαστος δε τον ιδιον μισθον λημψεται κατα τον ιδιον κοπον



Now he who plants and he who waters are one: and every man shall receive his own reward according to his own labor.

**1CO 3:9** θεου γαρ εσμεν συνεργοι θεου γεωργιον θεου οικοδομη εστε

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

**1CO 3:10** κατα την χαριν του θεου την δοθεισαν μοι ως σοφος αρχιτεκτων θεμελιον εθηκα αλλος δε εποικοδομει εκαστος δε βλεπετω πως εποικοδομει

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

**1CO 3:11** θεμελιον γαρ αλλον ουδεις δυναται θειναι παρα τον κειμενον ος εστιν ιησους χριστος

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

**1CO 3:12** ει δε τις εποικοδομει επι τον θεμελιον χρυσιον αργυριον λιθους τιμιους ξυλα χορτον καλαμην

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

**1CO 3:13** εκαστου το εργον φανερον γενησεται η γαρ ημερα δηλωσει οτι εν πυρι αποκαλυπτεται και εκαστου το εργον οποιον εστιν το πυρ αυτο δοκιμασει every man's work will be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

**1CO 3:14** ει τινος το εργον μενει ο εποικοδομησεν μισθον λημψεται

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

**1CO 3:15** ει τινος το εργον κατακαησεται ζημιωθησεται αυτος δε σωθησεται ουτως δε ως δια πυρος

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

**1CO 3:16** ουκ οιδατε οτι ναος θεου εστε και το πνευμα του θεου εν υμιν οικει Know you not that you are the temple of God and that the Spirit of God dwells in you?

**1CO 3:17** ει τις τον ναον του θεου φθειρει φθερει τουτον ο θεος ο γαρ ναος του θεου αγιος εστιν οτινες εστε υμεις

If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple you are.

**1CO 3:18** μηδεις εαυτον εξαπατατω ει τις δοκει σοφος ειναι εν υμιν εν τω αιωνι τουτω μωρος γενεσθω ινα γενηται σοφος

Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool that he may be wise.

**1CO 3:19** η γαρ σοφια του κοσμου τουτου μωρια παρα τω θεω εστιν γεγραπται γαρ ο δρασσομενος τους σοφους εν τη πανουργια αυτων

For the wisdom of this world is foolishness to God. For it is written, *He takes the wise in their own craftiness* [JOB 5:13].

**1CO 3:20** και παλιν κυριος γινωσκει τους διαλογισμους των σοφων οτι εισιν ματαιοι

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

**1CO 3:21** ωστε μηδεις καυχασθω εν ανθρωποις παντα γαρ υμων εστιν

Let no one boast in men. For all things are yours;

**1CO 3:22** ειτε παυλος ειτε απολλως ειτε κηφας ειτε κοσμος ειτε ζωη ειτε θανατος ειτε ενεστωτα ειτε μελλοντα παντα υμων

whether Paul, Apollos, Cephas, the world, life, death, things present or things to come; all are yours;

**1CO 3:23** υμεις δε χριστου χριστος δε θεου

and you are Christ's; and Christ is God's.

**1CO 4:1** ουτως ημας λογιζεσθω ανθρωπος ως υπηρετας χριστου και οικονομους μυστηριων θεου

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

**1CO 4:2** ωδε λοιπον ζητειται εν τοις οικονομοις ινα πιστος τις ευρεθη

Moreover it is required in stewards, in order that a man be found faithful.

**1CO 4:3** εμοι δε εις ελαχιστον εστιν ινα υφ υμων ανακριθω η υπο ανθρωπινης ημερας αλλ ουδε εμαυτον ανακρινω

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

**1CO 4:4** ουδεν γαρ εμαυτω συνοιδα αλλ ουκ εν τουτω δεδικαιωμαι ο δε ανακρινων με κυριος εστιν

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

**1CO 4:5** ωστε μη προ καιρου τι κρινετε εως αν ελθη ο κυριος ος και φωτισει τα κρυπτα του σκοτους και φανερωσει τας βουλας των καρδιων και τοτε ο επαиноς γενησεται εκαστω απο του θεου

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

**1CO 4:6** ταυτα δε αδελφοι μετεσχηματισα εις εμαυτον και απολλων δι υμας ινα εν ημιν μαθητε το μη υπερ α γεγραπται ινα μη εις υπερ του ενος φυσιουσθε κατα του ετερου

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

**1CO 4:7** τις γαρ σε διακρινει τι δε εχεις ο ουκ ελαβες ει δε και ελαβες τι καυχασαι ως μη λαβων

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

**1CO 4:8** ηδη κεκορεσμενοι εστε ηδη επλουτησατε χωρις ημων εβασιλευσατε και οφελον γε εβασιλευσατε ινα και ημεις υμιν συμβασιλευσωμεν

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

**1CO 4:9** δοκω γαρ ο θεος ημας τους αποστολους εσχατους απεδειξεν ως επιθανατιους οτι θεατρον εγενηθημεν τω κοσμω και αγγελοις και ανθρωποις  
For I think that God has set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, angels and men.

**1CO 4:10** ημεις μωροι δια χριστον υμεις δε φρονιμοι εν χριστω ημεις ασθενεις υμεις δε ισχυροι υμεις ενδοξοι ημεις δε ατιμοι

**1CO 4:10** We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honorable, but we are despised.

**1CO 4:11** αχρι της αρτι ωρας και πεινωμεν και διψωμεν και γυμνιτευομεν και κολαφιζομεθα και αστατουμεν

Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

**1CO 4:12** και κοπιωμεν εργαζομενοι ταις ιδιαις χερσιν λοιδορουμενοι ευλογουμεν διωκομενοι ανεχομεθα

and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

**1CO 4:13** δυσφημουμενοι παρακαλουμεν ως περικαθαρματα του κοσμου εγενηθημεν παντων περιψημα εως αρτι

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

**1CO 4:14** ουκ εντρεπων υμας γραφω ταυτα αλλ ως τεκνα μου αγαπητα νουθετων

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

**1CO 4:15** εαν γαρ μυριους παιδαγωγους εχητε εν χριστω αλλ ου πολλους πατερας εν γαρ χριστω ιησου δια του ευαγγελιου εγω υμας εγεννησα

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

**1CO 4:16** παρακαλω συν υμας μιμηται μου γινεσθε

Wherefore I beseech you, be you followers of me.

**1CO 4:17** δια τουτο επεμψα υμιν τιμοθεον ος εστιν μου τεκνον αγαπητον και πιστον εν κυριω ος υμας αναμνησει τας οδους μου τας εν χριστω καθως πανταχου εν παση εκκλησια διδασκω

For this cause have I sent to you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

**1CO 4:18** ως μη ερχομενου δε μου προς υμας εφυσιωθησαν τινες

Now some are puffed up, as though I would not come to you.

**1CO 4:19** ελευσομαι δε ταχεως προς υμας εαν ο κυριος θεληση και γνωσομαι ου τον λογον των πεφυσιωμενων αλλα την δυναμιν  
But I will come to you shortly, if the Lord will, and will know, not the speech of those who are puffed up, but the power.

**1CO 4:20** ου γαρ εν λογω η βασιλεια του θεου αλλ εν δυναμει  
For the **Kingdom of God** is not in word, but in power.

**1CO 4:21** τι θελετε εν ραβδω ελθω προς υμας η εν αγαπη πνευματι τε πραυτητος  
What will you? Shall I come to you with a rod, or in love, and in the spirit of meekness?

**1CO 5:1** ολωσ ακουεται εν υμιν πορνεια και τοιαυτη πορνεια ητις ουδε εν τοις εθνεσιν ωστε γυναικα τινα του πατρος εχειν

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the nations, that one should have his father's wife.

**1CO 5:2** και υμεις πεφυσιωμενοι εστε και ουχι μαλλον επενθησατε ινα αρθη εκ μεσου υμων ο το εργον τουτο πραξας

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

**1CO 5:3** εγω μεν γαρ απων τω σωματι παρων δε τω πνευματι ηδη κεκρικα ως παρων τον ουτως τουτο κατεργασαμενον

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

**1CO 5:4** εν τω ονοματι του κυριου ιησου συναχθεντων υμων και του εμου πνευματος συν τη δυναμει του κυριου ημων ιησου

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

**1CO 5:5** παραδουναι τον τοιουτον τω σατανα εις ολεθρον της σαρκος ινα το πνευμα σωθη εν τη ημερα του κυριου

**to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.**

**1CO 5:6** ου καλον το καυχημα υμων ουκ οιδατε οτι μικρα ζυμη ολον το φυραμα ζυμοι

Your glorying is not good. Know you not that a little leaven leavens the whole lump?

**1CO 5:7** εκκαθαρατε την παλαιαν ζυμην ινα ητε νεον φυραμα καθως εστε αζυμοι και γαρ το πασχα ημων ετυθη χριστος

Purge out therefore the old leaven, in order that you may be a new lump, as you are unleavened. For even Christ our passover is sacrificed for us:

**1CO 5:8** ωστε εορταζωμεν μη εν ζυμη παλαια μηδε εν ζυμη κακιας και πονηριας αλλ εν αζυμοις ειλικρινειας και αληθειας

therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

**1CO 5:9** εγραψα υμιν εν τη επιστολη μη συναμιγνυσθαι πορνοις

I wrote to you in an epistle not to company with fornicators:

**1CO 5:10** ου παντως τοις πορνοις του κοσμου τουτου η τοις πλεονεκταις και αρπαξιν η ειδωλολατραις επει ωφειλετε αρα εκ του κοσμου εξελθειν  
yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must you needs go out of the world.

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

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

**1CO 5:12** τι γαρ μοι τους εξω κρινειν ουχι τους εσω υμεις κρινετε

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

**1CO 5:13** τους δε εξω ο θεος κρινει εξαρατε τον πονηρον εξ υμων αυτων

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

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

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

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

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

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

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

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

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

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

I speak to your shame. Is it so, that there is not a wise man among you? No, not one who will be able to judge between his brothers?

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

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

**1CO 6:7** ηδη μεν ουν ολωσ ηττημα υμιν εστιν οτι κριματα εχετε μεθ εαυτων δια τι ουχι μαλλον αδικεισθε δια τι ουχι μαλλον αποστειρισθε

Now therefore there is utterly a fault among you, because you go to law one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?

**1CO 6:8** αλλά υμεις αδικειτε και αποστερειτε και τουτο αδελφους

No, you do wrong, and defraud, and that your brothers.

**1CO 6:9** η ουκ οιδατε οτι αδικοι θεου βασιλειαν ου κληρονομησουσιν μη πλανασθε ουτε πορνοι ουτε ειδωλολατραι ουτε μοιχοι ουτε μαλακοι ουτε αρσενοκοιται  
Know you not that the unrighteous will not inherit the **Kingdom of God**?  
Be not led astray: neither fornicators, idolaters, adulterers, male prostitutes, homosexuals,

**1CO 6:10** ουτε κλεπται ουτε πλεονεκται ου μεθυσοι ου λοιδοροι ουχ αρπαγες βασιλειαν θεου κληρονομησουσιν  
thieves, covetous, drunkards, revilers nor swindlers, will inherit the **Kingdom of God**.

**1CO 6:11** και ταυτα τινες ητε αλλα απελουσασθε αλλα ηγιασθητε αλλα εδικαιωθητε εν τω ονοματι του κυριου ιησου χριστου και εν τω πνευματι του θεου ημων  
**And such were some of you: but you were washed, but you were made holy, but you were made righteous in the name of the Lord Jesus Christ and by the Spirit of our God.**

**1CO 6:12** παντα μοι εξεστιν αλλ ου παντα συμφερει παντα μοι εξεστιν αλλ ουκ εγω εξουσιασθησομαι υπο τινος

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

**1CO 6:13** τα βρωματα τη κοιλια και η κοιλια τοις βρωμασιν ο δε θεος και ταυτην και ταυτα καταργησει το δε σωμα ου τη πορνεια αλλα τω κυριω και ο κυριος τω σωματι

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

**1CO 6:14** ο δε θεος και τον κυριον ηγειρεν και ημας εξεγερει δια της δυναμεως αυτου

And God has both raised up the Lord, and will also raise up us by His own power.

**1CO 6:15** ουκ οιδατε οτι τα σωματα υμων μελη χριστου εστιν αρας ουν τα μελη του χριστου ποιησω πορνης μελη μη γενοιτο

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

**1CO 6:16** η ουκ οιδατε οτι ο κολλωμενος τη πορνη εν σωμα εστιν εσονται γαρ φησιν οι δυο εις σαρκα μιαν

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

**1CO 6:17** ο δε κολλωμενος τω κυριω εν πνευμα εστιν

But he who is joined to the Lord is one spirit.

**1CO 6:18** φευγετε την πορνειαν παν αμαρτημα ο εαν ποιηση ανθρωπος εκτος του σεωματος εστιν ο δε πορνευων εις το ιδιον σωμα αμαρτανει

Flee fornication. Every sin that a man does is outside the body; but he who commits fornication sins against his own body.

**1CO 6:19** η ουκ οιδατε οτι το σωμα υμων ναος του εν υμιν αγιου πνευματος εστιν ου εχτε απο θεου και ουκ εστε εαυτων

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

**1CO 6:20** ηγορασθητε γαρ τιμης δοξασατε δη τον θεον εν τω σωματι υμων

For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

**1CO 7:1** περι δε ων εγραψατε καλον ανθρωπω γυναικος μη απτεσθαι

Now concerning the things whereof **you wrote to me**: It is good for a man not to touch a woman [for sexual purposes].

**1CO 7:2** δια δε τας πορνειας εκαστος την εαυτου γυναικα εχετω και εκαστη τον ιδιον ανδρα εχετω

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

**1CO 7:3** τη γυναικι ο ανηρ την οφειλην αποδιδοτω ομοιως δε και η γυνη τω ανδρι

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

**1CO 7:4** η γυνη του ιδιου σωματος ουκ εξουσιαζει αλλα ο ανηρ ομοιως δε και ο ανηρ του ιδιου σωματος ουκ εξουσιαζει αλλα η γυνη

The wife has not power over her own body, but the husband: but likewise also the husband has not power over his own body, but the wife.

**1CO 7:5** μη αποστερειτε αλληλους ει μητι εκ συμφωνου προς καιρον ινα σχολασητε τη προσευχη και παλιν επι το αυτο ητε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν

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

**1CO 7:6** τουτο δε λεγω κατα συγγνωμην ου κατ επιταγην

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

**1CO 7:7** θελω δε παντας ανθρωπους ειναι ως κ εμαυτον αλλα εκαστος ιδιον εχει χαρισμα εκ θεου ο μεν ουτως ο δε ουτως

For I would that all men were even as I myself. But every man has his proper gift of God, one after this manner, and another after that.

**1CO 7:8** Λεγω δε τοις αγαμοις και ταις χηραις καλον αυτοις εαν μεινωσιν ως καγω I say therefore to the unmarried and widows, It is good for them if they abide even as I.

**1CO 7:9** ει δε ουκ εγκρατευονται γαμησατωσαν κρειττον γαρ εστιν γαμειν η πυρουσθαι

But if they cannot contain, let them marry: for it is better to marry than to burn.

**1CO 7:10** τοις δε γεγαμηκοσιν παραγγελω ουκ εγω αλλα ο κυριος γυναικα απο ανδρος μη χωρισθηναι

And to the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

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

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

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

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

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

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

**1CO 7:14** ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναικι και ηγιασται η γυνη η απιστος εν τω αδελφω επει αρα τα τεκνα υμων ακαθαρτα εστιν νυν δε αγια εστιν For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean but now they are holy.

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

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

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

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

**1CO 7:17** ει μη εκαστω ως μεμερικεν ο κυριος εκαστον ως κεκληκεν ο θεος ουτως περιπατειτω και ουτως εν ταις εκκλησιαις πασαις διατασσομαι

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

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

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

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

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

**1CO 7:20** εκαστος εν τη κλησει η εκληθη εν ταυτη μενετω

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

**1CO 7:21** δουλος εκληθης μη σοι μελετω αλλ ει και δυνασαι ελευθερος γενεσθαι μαλλον χρησαι



Are you called being a servant? care not for it: but if you may obtain your freedom, use it rather.

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

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

Likewise also he who is called, being free, is Christ's servant.

**1CO 7:23** τιμης ηγορασθητε μη γινεσθε δουλοι ανθρωπων

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

**1CO 7:24** εκαστος εν ω εκληθη αδελφοι εν τουτω μενετω παρα θεω

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

**1CO 7:25** περι δε των παρθενων επιταγην κυριου ουκ εχω γνωμην δε διδωμι ως ηληθευμενος υπο κυριου πιστος ειναι

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one who has obtained mercy of the Lord that you be faithful.

**1CO 7:26** νομιζω ουν τουτο καλον υπαρχειν δια την ενεστωσαν αναγκην οτι καλον ανθρωπω το ουτως ειναι

I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

**1CO 7:27** δεδεσαι γυναικι μη ζητει λυσιν λελυσαι απο γυναικος μη ζητει γυναικα

Are you married to a wife? Seek not to be loosed. Are you not married to a wife? Seek not a wife.

**1CO 7:28** εαν δε και γαμησης ουχ ημαρτες και εαν γημη παρθενος ουχ ημαρτεν θλιψιν δε τη σαρκι εξουσιν οι τοιουτοι εγω δε υμων φειδομαι

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

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

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

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

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

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

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

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

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

**1CO 7:33** ο δε γαμησας μεριμνα τα του κοσμου πως αρεση τη γυναικι

but he who is married cares for the things that are of the world, how he may please his wife.

**1CO 7:34** και μεμερισται και η γυνη η αγαμος και η παρθενος μεριμνα τα του κυριου ινα η αγια τω σωματι και τω πνευματι η δε γαμησασα μεριμνα τα του κοσμου πως αρεση τω ανδρι

There is also a difference between a wife and a virgin. The unmarried woman [virgin] cares for the things of the Lord, that she may be holy both in body and in spirit: but she who is married cares for the things of the world, how she may please her husband.

**1CO 7:35** τουτο δε προς το υμων αυτων συμφορον λεγω ουχ ινα βροχον υμιν επιβαλω αλλα προς το ευσημιον και ευπαρεδρον τω κυριω απερισπαστως  
And this I speak for your own profit; not that I may cast a snare on you, but for that which is comely and that you may attend on the Lord without distraction.

**1CO 7:36** ει δε τις ασχημονειν επι την παρθενον αυτου νομιζει εαν η υπερακμος και ουτως οφειλει γινεσθαι ο θελει ποιειτω ουχ αμαρτανει γαμειτωσαν

But if any man think that he behaves himself uncomely toward his virgin [unmarried daughter], if she pass the child bearing age, and need so require, let him do what he will, he does not sin: let her marry.

**1CO 7:37** ος δε εστηκεν εν τη καρδια αυτου εδραιος μη εχων αναγκην εξουσιαν δε εχει περι του ιδιου θεληματος και τουτο κεκρικεν εν τη ιδια καρδια τηρειν την εαυτου παρθενον καλως ποιησει

Nevertheless he who stands stedfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin [unmarried daughter], does well.

**1CO 7:38** ωστε και ο γαμιζων την εαυτου παρθενον καλως ποιει και ο μη γαμιζων κρεισσον ποιησει

So then he who **gives her in marriage** does well; but he who gives her not in marriage does better.

**1CO 7:39** γυνη δεδεται εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηθη ο ανηρ ελευθερα εστιν ω θελει γαμηθηναι μονον εν κυριω

The wife is bound by the law [to her husband] as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will (**only in the Lord**).

**1CO 7:40** μακαριωτερα δε εστιν εαν ουτως μεινη κατα την εμην γνωμην δοκω γαρ καγω πνευμα θεου εχειν

But she is happier if she so abide [unmarried], after my judgment: and I think also that I have the Spirit of God.

**1CO 8:1** περι δε των ειδωλοθυτων οιδαμεν οτι παντες γνωσιν εχομεν η γνωσις φυσιοι η δε αγαπη οικοδομει

Now as touching things offered to idols, we know that we all have knowledge. Knowledge puffs up, but love edifies.

**1CO 8:2** ει τις δοκει εγνωκεναι τι ουπω εγνω καθως δει γνωσαι

And if any man think that he knows anything, he knows nothing yet as he ought to know.

**1CO 8:3** ει δε τις αγαπα τον θεον ουτος εγνωσται υπ αυτου

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

**1CO 8:4** περι της βρωσεως ουν των ειδωλοθυτων οιδαμεν οτι ουδεν ειδωλον εν κοσμω και οτι ουδεις θεος ει μη εις

As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that

**there is none other God but one.**

**1CO 8:5** και γαρ ειπερ εισιν λεγομενοι θεοι ειτε εν ουρανω ειτε επι γης ωσπερ εισιν θεοι πολλοι και κυριοι πολλοι

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

**1CO 8:6** ημιν εις θεος ο πατηρ εξ ου τα παντα και ημεις εις αυτον και εις κυριος ιησους χριστος δι ου τα παντα και ημεις δι αυτου

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

**1CO 8:7** αλλ ουκ εν πασιν η γνωσις τινες δε τη συνηθεια εως αρτι του ειδωλου ως ειδωλοθυτον εσθιουσιν και η συνειδησις αυτων ασθηνης ουσα μολυνεται

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

**1CO 8:8** βρωμα δε ημας ου παραστησει τω θεω ουτε εαν μη φαγωμεν υστερουμεθα ουτε εαν φαγωμεν περισσευομεν

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

**1CO 8:9** βλεπετε δε μη πως η εξουσια υμων αυτη προσκομμα γενηται τοις ασθνεσιν

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

**1CO 8:10** εαν γαρ τις ιδη τον εχοντα γνωσιν εν ειδωλειω κατακειμενον ουχι η συνειδησις αυτου ασθενους οντος οικοδομηθησεται εις το τα ειδωλοθυτα εσθιειν  
For if anyone sees you who have knowledge sitting in the idol's temple, shall not the conscience of him who is weak be emboldened to eat the idolatrous sacrifices;

**1CO 8:11** απολλυται γαρ ο ασθωνων εν τη ση γνωσει ο αδελφος δι ον χριστος απεθανεν

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

**1CO 8:12** ουτως δε αμαρτανοντες εις τους αδελφους και τυπτοντες αυτων την συνειδησιν ασθενουσαν εις χριστον αμαρτανετε

And thus sinning against the brothers and wounding their weak conscience, you sin against Christ.

**1CO 8:13** διοπερ ει βρωμα σκανδαλιζει τον αδελφον μου ου μη φαγω κρεα εις τον αιωνα ινα μη τον αδελφον μου σκανδαλισω  
Wherefore, if food causes my brother to stumble, I will never again eat meat, lest I cause my brother to stumble.

**1CO 9:1** ουκ ειμι ελευθερος ουκ ειμι αποστολος ουχι ιησουν τον κυριον ημων εορακα ου το εργον μου υμεις εστε εν κυριω  
Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

**1CO 9:2** ει αλλοις ουκ ειμι αποστολος αλλα γε υμιν ειμι η γαρ σφραγισ μου της αποστολης υμεις εστε εν κυριω  
If I be not an apostle to others, yet doubtless I am to you: for you are the seal of my apostleship in the Lord.

**1CO 9:3** η εμη απολογια τοις εμε ανακρινουσιν εστιν αυτη  
My answer to those who do examine me is this:

**1CO 9:4** μη ουκ εχομεν εξουσιαν φαγειν και πειν  
Have we not power to eat and to drink?

**1CO 9:5** μη ουκ εχομεν εξουσιαν αδελφην γυναικα περιαγειν ως και οι λοιποι αποστολοι και οι αδελφοι του κυριου και κηφας  
Have we not power to lead about a **[believing] sister [woman NOT a physical sister i. e. one born of the same parents] — a wife**, as well as other apostles, the brothers of the Lord and Cephas?

**1CO 9:6** η μονος εγω και βαρναβας ουκ εχομεν εξουσιαν μη εργαζεσθαι  
Or I only and Barnabas, have we not power to forbear working?

**1CO 9:7** τις στρατευεται ιδιοις οψωνιοις ποτε τις φυτευει αμπελωνα και τον καρπον αυτου ουκ εσθιει τις ποιμινει ποιμνην και εκ του γαλακτος της ποιμνης ουκ εσθιει  
Who goes to war any time at his own expense? Who plants a vineyard and eats not of the fruit thereof? Or who feeds a flock and eats not of the milk of the flock?

**1CO 9:8** μη κατα ανθρωπον ταυτα λαλω η και ο νομος ταυτα ου λεγει  
Do I say these things as a man or does the Law not say the same also?

**1CO 9:9** εν γαρ τω μουσεως νομω γεγραπται ου φιμωσεις βουν αλωοντα μη των βοων μελει τω θεω  
For it is written in the Law of Moses, *You shall not muzzle an ox while it is threshing* [DEU 25:4]. Does God take care for oxen?

**1CO 9:10** η δι ημας παντως λεγει δι ημας γαρ εγραφη οτι οφειλει επ ελπιδι ο αροτριων αροτριαν και ο αλωνων επ ελπιδι του μετεχειν  
Or said he it altogether for our sakes? For our sakes, no doubt, this is written: that he who plows should plow in hope; and that he who threshes in hope should be partaker of his hope.

**1CO 9:11** ει ημεις υμιν τα πνευματικα εσπειραμεν μεγα ει ημεις υμων τα σαρκικα θερισομεν  
If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?

**1CO 9:12** ει αλλοι της υμων εξουσιας μετεχουσιν ου μαλλον ημεις αλλ ουκ εχρησαμεθα τη εξουσια ταυτη αλλα παντα στεγομεν ινα μη τινα εγκοπην δωμεν τω ευαγγελιω του χριστου

If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

**1CO 9:13** ουκ οιδατε οτι οι τα ιερα εργαζομενοι τα εκ του ιερου εσθιουσιν οι τω θυσιαστηριω παρεδρευοντες τω θυσιαστηριω συμεριζονται

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

**1CO 9:14** ουτως και ο κυριος διεταξεν τοις το ευαγγελιον καταγγελλουσιν εκ του ευαγγελιου ζην

Even so has the Lord ordained that those who preach the gospel should live of the gospel.

**1CO 9:15** εγω δε ου κεχημαι ουδενι τουτων ουκ εγραψα δε ταυτα ινα ουτως γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το καυχημα μου ουδεις κενωσει

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.

**1CO 9:16** εαν γαρ ευαγγελιζωμαι ουκ εστιν μοι καυχημα αναγκη γαρ μοι επικειται ουαι γαρ μοι εστιν εαν μη ευαγγελισωμαι

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

**1CO 9:17** ει γαρ εκων τουτο πρασσω μισθον εχω ει δε ακων οικονομιαν πεπιστευμαι

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.

**CO 9:18** τις ουν μου εστιν ο μισθος ινα ευαγγελιζομενος αδαπανον θησω το ευαγγελιον εις το μη καταχρησασθαι τη εξουσια μου εν τω ευαγγελιω

What is my reward then? Truly that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

**1CO 9:19** ελευθερος γαρ ων εκ παντων πασιν εμαυτον εδουλωσα ινα τους πλειονας κερδησω

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

**1CO 9:20** και εγενομην τοις ιουδαιοις ως ιουδαιος ινα ιουδαιους κερδησω τοις υπο νομον ως υπο νομον μη ων αυτος υπο νομον ινα τους υπο νομον κερδησω

And to the Jews I became as a Jew that I might gain the Jews; to those who are under the Law, as under the Law, that I might gain those who are under the Law;

**1CO 9:21** τοις ανομοις ως ανομος μη ων ανομος θεου αλλ εννομος χριστου ινα κερδανω τους ανομους  
to those who are without Law, as without Law, **(being not without Law to God but under the Law to Christ)**, that I might gain those who are without Law.

**1CO 9:22** εγενομην τοις ασθενεσιν ασθενης ινα τους ασθενεις κερδησω τοις πασιν γεγονα παντα ινα παντως τινας σωσω  
To the weak became I as weak, that I might gain the weak. I am made all things to all men that I might by all means save some.

**1CO 9:23** παντα δε ποιω δια το ευαγγελιον ινα συγκοινωνος αυτου γενωμαι  
And this I do for the gospel's sake that I might be partaker thereof with you.

**1CO 9:24** ουκ οιδατε οτι οι εν σταδιω τρεχοντες παντες μεν τρεχουσιν εις δε λαμβανει το βραβειον ουτως τρεχετε ινα καταλαβητε  
Do you not know that those who run in a race all run, but one receives the prize? So run that you may obtain.

**1CO 9:25** πας δε ο αγωνιζομενος παντα εγκρατευεται εκεινοι μεν ουν ινα φθαρτον στεφανον λαβωσιν ημεις δε αφθαρτον  
And every man who strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

**1CO 9:26** εγω τοιουν ουτως τρεχω ως ουκ αδηλωσ ουτως πυκτευω ως ουκ αερα δερων  
I therefore so run, not as uncertainly; so fight I, not as one who beats the air:

**1CO 9:27** αλλα υπωπιαζω μου το σωμα και δουλαγωγω μη πως αλλοις κηρυξας αυτος αδοκιμος γενωμαι  
but I keep my body under and bring it into subjection: lest that by any means, when I have preached to others, I myself might become disapproved [disqualified for the crown].

**1CO 10:1** ου θελω γαρ υμας αγνοειν αδελφοι οτι οι πατερες ημων παντες υπο την νεφελην ησαν και παντες δια της θαλασσης διηλθον  
Brothers, for I do not wish you to be ignorant, that all our fathers were under the cloud, and all passed through the sea;

**1CO 10:2** και παντες εις τον μωσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση  
and were all baptized into Moses in the cloud and in the sea;

**1CO 10:3** και παντες πνευματικον βρωμα εφαγον  
and all ate the same spiritual food;

**1CO 10:4** και παντες το αυτο πνευματικον επιον πομα επινον γαρ εκ πνευματικης ακολουθουσης πετρας η πετρα δε ην ο χριστος  
and all drank the same spiritual drink: **for they drank of a spiritual Rock following them: and the Rock was Christ.**

**1CO 10:5** αλλ ουκ εν τοις πλειοσιν αυτων ευδοκησεν ο θεος κατεστρωθησαν γαρ εν τη ερημω

But God was not well pleased with most of them: for they were scattered in the desert.

**1CO 10:6** ταυτα δε τυποι ημων εγενηθησαν εις το μη ειναι ημας επιθυμητας κακων καθως κακεινοι επεθυμησαν

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

**1CO 10:7** μηδε ειδωλολατραι γινεσθε καθως τινες αυτων ωσπερ γεγραπται εκαθισεν ο λαος φαγειν και πειν και ανεστησαν παιζειν

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

**1CO 10:8** μηδε πορνευωμεν καθως τινες αυτων επορνευσαν και επεσαν μια ημερα εικοσι τρεις χιλιαδες

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

**1CO 10:9** μηδε εκπειραζωμεν τον κυριον καθως τινες αυτων επειρασαν και υπο των οφεων απωλλυντο

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

**1CO 10:10** μηδε γογγυζετε καθαπερ τινες αυτων εγογγυσαν και απωλοντο υπο του ολοθρευτου

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

**1CO 10:11** ταυτα δε τυπικως συνεβαινεν εκεινοις εγραφη δε προς νουθεσιαν ημων εις ους τα τελη των αιωνων κατηντηκεν

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

**1CO 10:12** ωστε ο δοκων εσταναι βλεπετω μη πεση

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

**1CO 10:13** πειρασμος υμας ουκ ειληφεν ει μη ανθρωπινος πιστος δε ο θεος ος ουκ εασει υμας πειρασθηναι υπερ ο δυνασθε αλλα ποιησει συν τω πειρασμω και την εκβασιν του δυνασθαι υπενεγκειν

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

**1CO 10:14** διοπερ αγαπητοι μου φευγετε απο της ειδωλολατριας

Wherefore, my dearly beloved, flee from idolatry.

**1CO 10:15** ως φρονιμοις λεγω κρινατε υμεις ο φημι

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

**1CO 10:16** το ποτηριον της ευλογιας ο ευλογουμεν ουχι κοινωνια εστιν του αιματος

του χριστου τον αρτον ον κλωμεν ουχι κοινωνια του σωματος του χριστου εστιν

The cup of blessing which we bless, is it not a fellowship of the blood of Christ? The bread which we break, is it not a fellowship of the body of Christ?

**1CO 10:17** οτι εις αρτος εν σωμα οι πολλοι εσμεν οι γαρ παντες εκ του ενος αρτου μετεχομεν

Because we being many are one bread, and one body: for we are all partakers of that one bread.

**1CO 10:18** βλεπετε τον ισραηλ κατα σαρκα ουχ οι εσθιοντες τας θυσιας κοινωνοι του θυσιαστηριου εισιν

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

**1CO 10:19** τι ουν φημι οτι ειδωλοθυτον τι εστιν η οτι ειδωλον τι εστιν

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

**1CO 10:20** αλλ οτι α θυουσιν δαιμονιοις και ου θεω θυουσιν ου θελω δε υμας κοινωνους των δαιμονιων γινεσθαι

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

**1CO 10:21** ου δυνασθε ποτηριον κυριου πινειν και ποτηριον δαιμονιων ου δυνασθε τραπεζης κυριου μετεχειν και τραπεζης δαιμονιων

You are not able to drink the cup of the Lord, and the cup of demons: you are not able to be partakers of the Lord's table, and of the table of demons.

**1CO 10:22** η παραζηλουμεν τον κυριον μη ισχυροτεροι αυτου εσμεν

Do we provoke the Lord to jealousy? Are we stronger than He?

**1CO 10:23** παντα εξεστιν αλλ ου παντα συμφερει παντα εξεστιν αλλ ου παντα οικοδομει

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

**1CO 10:24** μηδεις το εαυτου ζητειω αλλα το του ετερου

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

**1CO 10:25** παν το εν μακελλω πωλουμενον εσθιετε μηδεν ανακρινοντες δια την συνειδησιν

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

**1CO 10:26** του κυριου γαρ η γη και το πληρωμα αυτης

for the Earth is the Lord's, and the fullness of it.

**1CO 10:27** ει τις καλει υμας των απιστων και θελετε πορευεσθαι παν το παρατιθεμενον υμιν εσθιετε μηδεν ανακρινοντες δια την συνειδησιν

If any of the unbelievers invite you, and you wish to go; eat whatever is set before you, examining nothing on account of the conscience.

**1CO 10:28** εαν δε τις υμιν ειπη τουτο ιεροθυτον εστιν μη εσθιετε δι εκεινον τον μηνυσαντα και την συνειδησιν

But if anyone says to you, *This is sacrificed*, do not eat on account of the one who told you and the conscience.



**1CO 10:29** συνειδησιν δε λεγω ουχι την εαυτου αλλα την του ετερου ινα τι γαρ η ελευθερια μου κρινεται υπο αλλης συνειδησεως  
conscience, I say, not your own, but of the other: in order that for why is my liberty judged of another man's conscience?

**1CO 10:30** ει εγω χαριτι μετεχω τι βλασφημουμαι υπερ ου εγω ευχαριστω  
If I by grace partake, why am I evil spoken of concerning that for which I give thanks?

**1CO 10:31** ειτε ουν εσθιετε ειτε πινετε ειτε τι ποιειτε παντα εις δοξαν θεου ποιειτε  
**Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.**

**1CO 10:32** απροσκοποι και ιουδαιοις γινεσθε και ελλησιν και τη εκκλησια του θεου  
Give none offense, neither to **the Jews, nor to the Greeks, nor to the assembly of God** [See MAT 16:25, 26; 22:37]:

**1CO 10:33** καθως καγω παντα πασιν αρεσκω μη ζητων το εμαυτου συμφορον αλλα το των πολλων ινα σωθωσιν  
even as I please all in all things, not seeking my own profit, but the profit of many, in order that they may be saved.

**1CO 11:1** μιμηται μου γινεσθε καθως καγω χριστου

**Be followers of me, even as I also am of Christ.**

**1CO 11:2** επαινω δε υμας οτι παντα μου μεμνησθε και καθως παρεδωκα υμιν τας παραδοσεις κατεχετε

Now I praise you because you have remembered me in all things. Hold fast the teachings [παραδοσεις - teachings], even as I delivered them to you.

**1CO 11:3** θελω δε υμας ειδεναι οτι παντος ανδρος η κεφαλη ο χριστος εστιν κεφαλη δε γυναικος ο ανηρ κεφαλη δε του χριστου ο θεος

**But I wish you to know that Christ is the head of every man, and the man is the head of a woman and God is the head of Christ.**

**1CO 11:4** πας ανηρ προσευχομενος η προφητευων κατα κεφαλης εχων καταισχυνει την κεφαλην αυτου

**Every man praying or prophesying, having his head covered, shames his head.**

**1CO 11:5** πασα δε γυνη προσευχομενη η προφητευουσα ακατακαλυπτω τη κεφαλη καταισχυνει την κεφαλην αυτης εν γαρ εστιν και το αυτο τη εξυρημενη

**But every woman who prays or prophesies with her head uncovered shames her head: for that is even the same thing as having been shaved.**

**1CO 11:6** ει γαρ ου κατακαλυπτεται γυνη και κειρασθω ει δε αισχρον γυναικι το κειρασθαι η ξυρασθαι κατακαλυπτεσθω

**For if a woman is not covered, let her also be shaved: but if it be a shame for a woman to be shaved or have her hair cut off, let her be covered.**

**1CO 11:7** ανηρ μεν γαρ ουκ οφειλει κατακαλυπτεσθαι την κεφαλην εικων και δοξα θεου υπαρχων η γυνη δε δοξα ανδρος εστιν

**For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of a man.**

**1CO 11:8** ου γαρ εστιν ανηρ εκ γυναικος αλλα γυνη εξ ανδρος

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

**1CO 11:9** και γαρ ουκ εκτισθη ανηρ δια την γυναικα αλλα γυνη δια τον ανδρα

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

**1CO 11:10** δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

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

**1CO 11:11** πλην ουτε γυνη χωρις ανδρος ουτε ανηρ χωρις γυναικος εν κυριω

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

**1CO 11:12** ωσπερ γαρ η γυνη εκ του ανδρος ουτως και ο ανηρ δια της γυναικος τα δε παντα εκ του θεου

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

**1CO 11:13** εν υμιν αυτοις κρινατε πρεπον εστιν γυναικα ακατακαλυπτον τω θεω προσευχεσθαι

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

**1CO 11:14** ουδε η φυσικη αυτη διδασκει υμας οτι ανηρ μεν εαν κομα ατιμια αυτω εστιν

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

**1CO 11:15** γυνη δε εαν κομα δοξα αυτη εστιν οτι η κομη αντι περιβολαιου δεδοται αυτη

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

**1CO 11:16** ει δε τις δοκει φιλονεικος ειναι ημεις τοιαυτην συνηθειαν ουκ εχομεν ουδε αι εκκλησιαι του θεου

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

**1CO 11:17** τουτο δε παραγγελων ουκ επαινω οτι ουκ εις το κρεισσον αλλα εις το ησσον συνερχεσθε

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

**1CO 11:18** πρωτον μεν γαρ συνερχομενων υμων εν εκκλησια ακουω σχισματα εν υμιν υπαρχειν και μερος τι πιστευω

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

**1CO 11:19** δει γαρ και αιρεσεις εν υμιν ειναι ινα οι δοκιμοι φανεροι γενωνται εν υμιν

For there must be also heresies among you, that those who are approved may be made manifest among you.

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

**1CO 11:21** εκαστος γαρ το ιδιον δειπνον προλαμβανει εν τω φαγειν και ος μεν πεινα ος δε μεθυει

For in eating every one takes before other his own supper: and one is hungry, and another is drunken.

**1CO 11:22** μη γαρ οικιας ουκ εχετε εις το εσθιειν και πινειν η της εκκλησιας του θεου καταφρονειτε και καταισχνετε τους μη εχοντας τι ειπω υμιν επαινεσω υμας εν τουτω ουκ επαινω

What? Have you not houses to eat and to drink in? Or do you despise the church of God, and shame those who have not? What shall I say to you? Shall I praise you in this? I praise you not.

**1CO 11:23** εγω γαρ παρελαβον απο του κυριου ο και παρεδωκα υμιν οτι ο κυριος ιησους εν τη νυκτι η παρεδιδετο ελαβεν αρτον

For I have received of the Lord that which also I delivered to you, "That the Lord Jesus the same night in which He was betrayed took bread:

**1CO 11:24** και ευχαριστησας εκλασεν και ειπεν τουτο μου εστιν το σωμα το υπερ υμων τουτο ποιειτε εις την εμην αναμνησιν

and when He had given thanks, He broke it, and said, 'Take, eat: this is My body, which is broken for you: this do in remembrance of Me.'

**1CO 11:25** ωσαντως και το ποτηριον μετα το δειπνησαι λεγων τουτο το ποτηριον η καινη διαθηκη εστιν εν τω εμω αιματι τουτο ποιειτε οσακις εαν πινητε εις την εμην αναμνησιν

After the same manner also He took the cup, when He had supped, saying, 'This cup is the new testament in My blood: this do, as often as you drink it, in remembrance of me.'

**1CO 11:26** οσακις γαρ εαν εσθητε τον αρτον τουτον και το ποτηριον πινητε τον θανατον του κυριου καταγγελλετε αχρις ου ελθη

**For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.**

**1CO 11:27** ωστε ος αν εσθη τον αρτον η πινη το ποτηριον του κυριου αναξιος ενοχος εσται του σωματος και του αιματος του κυριου

Wherefore whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

**1CO 11:28** δοκιμαζετω δε ανθρωπος εαυτον και ουτως εκ του αρτου εσθιετω και εκ του ποτηριου πινετω

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

**1CO 11:29** ο γαρ εσθιων και πινων κριμα εαυτω εσθiei και πινει μη διακρινων το σωμα

For he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

**1CO 11:30** δια τουτο εν υμιν πολλοι ασθηνεις και αρρωστοι και κοιμονται ικανοι

**For this cause many are weak and sickly among you, and many sleep [are dead].**

**1CO 11:31** ει δε εαυτους διεκρινομεν ουκ αν εκρινομεθα

For if we would judge ourselves, we should not be judged.

**1CO 11:32** κρινομενοι δε υπο του κυριου παιδευομεθα ινα μη συν τω κοσμο κατακριθωμεν

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

**1CO 11:33** ωστε αδελφοι μου συνερχομενοι εις το φαγειν αλληλους εκδεχεσθε

Wherefore, my brothers, when you come together to eat, tarry one for another.

**1CO 11:34** ει τις πεινα εν οικω εσθιετω ινα μη εις κριμα συνερχησθε τα δε λοιπα ως αν ελθω διαταξομαι

And if any man hunger, let him eat at home; in order that you come not together to condemnation. **And the rest will I set in order when I come.**

**1CO 12:1** περι δε των πνευματικων αδελφοι ου θελω υμας αγνοειν

Now concerning spiritual gifts, brothers, I would not have you ignorant.

**1CO 12:2** οιδατε οτι οτε εθνη ητε προς τα ειδωλα τα αφωνα ως αν ηγεσθε απαγομενοι

You know that you were Gentiles, carried away to these dumb idols, even as you were led.

**1CO 12:3** διο γνωριζω υμιν οτι ουδεις εν πνευματι θεου λαλων λεγει αναθεμα ιησους και ουδεις δυναται ειπειν κυριος ιησους ει μη εν πνευματι αγιω

Wherefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed [αναθεμα]: and that no man can say that Jesus is the Lord, but by the Holy Spirit.

**1CO 12:4** διαιρεσεις δε χαρισματων εισιν το δε αυτο πνευμα

Now there are diversities of gifts, but the same Spirit.

**1CO 12:5** και διαιρεσεις διακονιων εισιν και ο αυτος κυριος

And there are differences of administrations, but the same Lord.

**1CO 12:6** και διαιρεσεις ενεργηματων εισιν και ο αυτος θεος ο ενεργων τα παντα εν πασιν

And there are diversities of operations, but it is the same God Who works all in all.

**1CO 12:7** εκαστω δε διδοται η φανερωσις του πνευματος προς το συμφερον

But the manifestation of the Spirit is given to every man to profit withal.

**1CO 12:8** ω μεν γαρ δια του πνευματος διδοται λογος σοφιας αλλω δε λογος γνωσεως κατα το αυτο πνευμα

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

**1CO 12:9** ετερω πιστις εν τω αυτω πνευματι αλλω δε χαρισματα ιαματων εν τω ενι πνευματι

to another faith by the same Spirit; to another the gifts of healing by the same Spirit;

**1CO 12:10** αλλω δε ενεργηματα δυναμεων αλλω προφητεια αλλω διακρισεις πνευματων ετερω γενη γλωσσων αλλω δε ερμηνεια γλωσσων

to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

**1CO 12:11** παντα δε ταυτα ενεργει το εν και το αυτο πνευμα διαιρουν ιδια εκαστω καθως βουλεται

but all these works that one and the selfsame Spirit, dividing to every man severally as He will.

**1CO 12:12** καθαπερ γαρ το σωμα εν εστιν και μελη πολλα εχει παντα δε τα μελη του σωματος πολλα οντα εν εστιν σωμα ουτως και ο χριστος

For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also is Christ.

**1CO 12:13** και γαρ εν ενι πνευματι ημεις παντες εις εν σωμα εβαπτισθημεν ειτε ιουδαιοι ειτε ελληνες ειτε δουλοι ειτε ελευθεροι και παντες εν πνευμα εποτισθημεν

**For by one Spirit are we all baptized into one body**, whether we be Jews or Greeks, whether we be bond or free; and have been all made to drink into one Spirit.

**1CO 12:14** και γαρ το σωμα ουκ εστιν εν μελος αλλα πολλα

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

**1CO 12:15** εαν ειπη ο πους οτι ουκ ειμι χειρ ουκ ειμι εκ του σωματος ου παρα τουτου ουκ εστιν εκ του σωματος

If the foot shall say, 'Because I am not the hand, I am not of the body;' is it therefore not of the body?

**1CO 12:16** και εαν ειπη το ους οτι ουκ ειμι οφθαλμος ουκ ειμι εκ του σωματος ου παρα τουτου ουκ εστιν εκ του σωματος

And if the ear shall say, 'Because I am not the eye, I am not of the body;' is it therefore not of the body?

**1CO 12:17** ει ολον το σωμα οφθαλμος που η ακοη ει ολον ακοη που η οσφρησις  
If the whole body was an eye, where is the hearing? If the whole was hearing, where is the smelling?

**1CO 12:18** νυν δε ο θεος εθετο τα μελη εν εκαστον αυτων εν τω σωματι καθως ηθελησεν

But now has **God set the members every one of them in the body, as it has pleased Him** [to each his own work - MAR 13:34].

**1CO 12:19** ει δε ην παντα εν μελος που το σωμα

But if they are all one member, where is the body?

**1CO 12:20** νυν δε πολλα μελη εν δε σωμα

But now are they many members, but in one body.

**1CO 12:21** ου δυναται ο οφθαλμος ειπειν τη χειρι χρειαν σου ουκ εχω η παλιν η κεφαλη τοις ποσιν χρειαν υμων ουκ εχω  
The eye is not able to say to the hand, I have no need of you: nor again the head to the feet, I have no need of you.

**1CO 12:22** αλλα πολλω μαλλον τα δοκουντα μελη του σωματος ασθενεστερα υπαρχειν αναγκαια εστιν

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

**1CO 12:23** και α δοκουμεν ατιμοτερα ειναι του σωματος τουτοις τιμην περισσοτεραν περιτιθεμεν και τα ασχημονα ημων ευσημοσυνην περισσοτεραν εχει

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

**1CO 12:24** τα δε ευσημονα ημων ου χρειαν εχει αλλα ο θεος συνεκερασεν το σωμα τω υστερουμενω περισσοτεραν δους τιμην

But our comely parts have no need: but God has tempered the body together, having given more abundant honor to that part which lacked.

**1CO 12:25** ινα μη η σχισμα εν τω σωματι αλλα το αυτο υπερ αλληλων μεριμνωσιν τα μελη

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

**1CO 12:26** και ειτε πασχει εν μελος συμπασχει παντα τα μελη ειτε δοξαζεται μελος συγχειρει παντα τα μελη

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

**1CO 12:27** υμεις δε εστε σωμα χριστου και μελη εκ μερους

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

**1CO 12:28** και ους μεν εθετο ο θεος εν τη εκκλησια πρωτον αποστολους δευτερον προφητας τριτον διδασκαλους επειτα δυναμεις επειτα χαρισματα ιαματων αντιλημψεις κυβερνησεις γενη γλωσσων

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

**1CO 12:29** μη παντες αποστολοι μη παντες προφηται μη παντες διδασκαλοι μη παντες δυναμεις

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

**1CO 12:30** μη παντες χαρισματα εχουσιν ιαματων μη παντες γλωσσαις λαλουσιν μη παντες διερμηνευουσιν

Not all have the gifts of healing. Do all speak with tongues? Do all interpret?

**1CO 12:31** ζηλουτε δε τα χαρισματα τα μειζονα και ετι καθ υπερβολην οδον υμιν δεικνυμι

But seek the best gifts: and yet I show you a more excellent way.

**1CO 13:1** εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων αγαπην δε μη εχω γεγωνα χαλκος ηχων η κυμβαλον αλαλαζον

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

**1CO 13:2** καν εχω προφητειαν και ειδω τα μυστηρια παντα και πασαν την γνωσιν καν εχω πασαν την πιστιν ωστε ορη μεθιστανειν αγαπην δε μη εχω ουθεν ειμι Even though I have the gift of prophecy, and know all mysteries, and all knowledge; even though I have all faith, so as to remove mountains, but have not love, I am nothing.

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

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

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

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

**1CO 13:5** ουκ ασχημονει ου ζητει τα εαυτης ου παροξυνεται ου λογιζεται το κακον does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil;

**1CO 13:6** ου χαιρει επι τη αδικια συγχαιρει δε τη αληθεια rejoices not in iniquity, but rejoices together in the truth;

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

**1CO 13:8** η αγαπη ουδεποτε πιπτει ειτε δε προφητεια καταργηθησονται ειτε γλωσσαι παυσονται ειτε γνωσις καταργηθησεται

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

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

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

**1CO 13:10** οταν δε ελθη το τελειον το εκ μερους καταργηθησεται

But when that which is perfect is come, then that which is in part shall be done away.

**1CO 13:11** οτε ημην νηπιος ελαλουν ως νηπιος εφρονουν ως νηπιος ελογιζομην ως νηπιος οτε γεγωνα ανηρ κατηργηκα τα του νηπιου

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

**1CO 13:12** βλεπομεν γαρ αρτι δι εσοπτρου εν αινιγματι τοτε δε προσωπον προς προσωπον αρτι γινωσκω εκ μερους τοτε δε επιγνωσομαι καθως και επεγνωσθην 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.

**1CO 13:13** νυνι δε μενει πιστις ελπις αγαπη τα τρια ταυτα μειζων δε τουτων η αγαπη  
But now three things remain: faith, hope, love, but the greater of these is love.

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

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

**1CO 14:1** διωκετε την αγαπην ζηλουτε δε τα πνευματικα μαλλον δε ινα προφητευητε  
*Follow after love and desire spiritual gifts, but above all desire that you may prophesy* [that is, **speak for God**; see also EXO 7:1].

**1CO 14:2** ο γαρ λαλων γλωσση ουκ ανθρωποις λαλει αλλα θεω ουδεις γαρ ακουει πνευματι δε λαλει μυστηρια  
*He who speaks in a foreign language speaks not to those present, but to God, for none of the listeners understands* [see also 1CO 14:16], *even though, in the Spirit, he may speak wonderful things.*

**1CO 14:3** ο δε προφητευων ανθρωποις λαλει οικοδομην και παρακλησιν και παραμυθιαν  
*On the other hand, he who prophesies* [**speaks for God**] **speaks to men to their benefit by instruction and comfort.**

**1CO 14:4** ο λαλων γλωσση εαυτον οικοδομει ο δε προφητευων εκκλησιαν οικοδομει  
*He who speaks in a foreign language benefits himself, but he who prophesies* [**speaks for God** in the language of the congregation] *benefits the congregation.*

**1CO 14:5** θελω δε παντας υμας λαλειν γλωσσαις μαλλον δε ινα προφητευητε μειζων δε ο προφητευων η ο λαλων γλωσσαις εκτος ει μη διερμηνευη ινα η εκκλησια οικοδομην λαβη  
*I would that all of you prophesied rather than spoke in foreign languages, for greater is he who prophesies than he who speaks with foreign languages, unless he interprets that the congregation may receive benefit.*

**1CO 14:6** νυν δε αδελφοι εαν ελθω προς υμας γλωσσαις λαλων τι υμας ωφελησω εαν μη υμιν λαλησω η εν αποκαλυψει η εν γνωσει η εν προφητεια η εν διδαχη  
*For example, brethren, if I come to you speaking in foreign languages, what will I profit you, except I shall speak to you either by revelation, knowledge, prophecy or teaching* [**understandable things**]?

**ILLUSTRATION 1** [1CO 14:7, 8]



**1CO 14:7** ομως τα αφυχα φωνην διδοντα ειτε αυλος ειτε κιθαρα εαν διαστολην τοις φθογγοις μη δω πως γνωσθησεται το αυλουμενον η το κιθαριζομενον

*Why, even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds how will it be known what is piped or harped?*

**1CO 14:8** και γαρ εαν αδηλον σαλπιγξ φωνην δω τις παρασκευασεται εις πολεμον

*For if the trumpet give an uncertain sound who will prepare himself for the battle?*

### Application [1CO 14:9]

**1CO 14:9** ουτως και υμεις δια της γλωσσης εαν μη ευσημον λογον δωτε πως γνωσθησεται το λαλουμενον εσεσθε γαρ εις αερα λαλουντες

*So likewise you, except you utter by the tongue words easy to be understood how will it be known what is spoken? You will just speak into the air!*

### ILLUSTRATION 2 [1CO 14:10, 11]

**1CO 14:10** τοσαυτα ει τυχοι γενη φωνων εισιν εν κοσμω και ουδεν αφωνον

***There are many kinds of voices in the world AND NONE OF THEM IS WITHOUT MEANING.***

**1CO 14:11** εαν ουν μη ειδω την δυναμιν της φωνης εσομαι τω λαλουντι βαρβαρος και ο λαλων εν εμοι βαρβαρος

*Therefore if I know not the meaning of the voice [language], I will be to him who speaks a barbarian and he who speaks will be a barbarian to me.*

### Application [1CO 14:12-17]

**1CO 14:12** ουτως και υμεις επει ζηλωται εστε πνευματων προς την οικοδομην της εκκλησιας ζητειτε ινα περισσευητε

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

**1CO 14:13** διο ο λαλων γλωσση προσευχεσθω ινα διερμηνευη

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

**1CO 14:14** εαν προσευχωμαι γλωσση το πνευμα μου προσευχεται ο δε νους μου ακαρπος εστιν.

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

**1CO 14:15** τι ουν εστιν προσευξομαι τω πνευματι προσευξομαι δε και τω νοι ψαλω τω πνευματι ψαλω και τω νοι

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

**1CO 14:16** επει εαν ευλογης πνευματι ο αναπληρων τον τοπον του ιδιωτου πως ερει το αμην επι τη ση ευχαριστηια επειδη τι λεγεις ουκ οιδεν

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

**1CO 14:17** συ μεν γαρ καλως ευχαριστηεις αλλ ο ετερος ουκ οικοδομειται

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

#### **PAUL'S EXAMPLE [1CO 14:18-20]**

**1CO 14:18** ευχαριστω τω θεω παντων υμων μαλλον γλωσσαις λαλω  
*I thank my God, I speak with foreign languages more than all of you:*

**1CO 14:19** αλλα εν εκκλησια θελω πεντε λογους τω νοι μου λαλησαι ινα και αλλους κατηγησω η μυριους λογους εν γλωσση  
*yet in the congregation I had rather speak five words with my mind, that by my voice I might teach others also, than ten thousand words in a foreign language.*

**1CO 14:20** αδελφοι μη παιδια γινεσθε ταις φρεσιν αλλα τη κακια νηπιαζετε ταις δε φρεσιν τελειοι γινεσθε  
*Brethren, be not children in your thinking, though in evil be like babies, but in your thinking be mature.*

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

**1CO 14:21** εν τω νομω γεγραπται οτι εν ετερογλωσσοις και εν χειλεσιν ετερων λαλησω τω λαω τουτω και ουδ ουτως εισακουσονται μου λεγει κυριος

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

**1CO 14:22** ωστε αι γλωσσαι εις σημειον εισιν ου τοις πιστευουσιν αλλα τοις απιστοις η δε προφητεια ου τοις απιστοις αλλα τοις πιστευουσιν

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

## **CONFUSION PROBLEMS [1CO 14:23-40]**

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

**1CO 14:23** εαν ουν συνελθη η εκκλησια ολη επι το αυτο και παντες λαλωσιν γλωσσαις εισελθωσιν δε ιδιωται η απιστοι ουκ ερουσιν οτι μαινεσθε

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

**1CO 14:24** εαν δε παντες προφητευωσιν εισελθη δε τις απιστος η ιδιωτης ελεγχεται υπο παντων ανακρινεται υπο παντων

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

**1CO 14:25** τα κρυπτα της καρδιας αυτου φανερα γινεται και ουτως πεσων επι προσωπον προσκυνησει τω θεω απαγγελων οτι οντως ο θεος εν υμιν εστιν

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

**1CO 14:26** τι ουν εστιν αδελφοι οταν συνερχησθε εκαστος ψαλμον εχει διδαχην εχει αποκαλυψιν εχει γλωσσαν εχει ερμηνειαν εχει παντα προς οικοδομην γινεσθω

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

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

**Limit to two or three in one meeting**

**1CO 14:27** ειτε γλωσση τις λαλει κατα δυο η το πλειστον τρεις και ανα μερος και εις διερμηνευετω  
*If any man speak in a foreign language limit it to two or at the most three and that by turns, and let one interpret.*

### **A Translator **MUST** be present**

**1CO 14:28** εαν δε μη η διερμηνευτης σιγατω εν εκκλησια εαυτω δε λαλειτω και τω θεω  
*But if there is no interpreter let him keep silence in the congregation and let him speak to himself and God.*

### **Let the congregation judge what they say**

**1CO 14:29** προφηται δε δυο η τρεις λαλειτωσαν και οι αλλοι διακρινετωσαν  
*Let those prophesying [**speaking for God**] speak two or three, and let the others judge.*

### **Do not interrupt one another**

**1CO 14:30** εαν δε αλλω αποκαλυφθη καθημενω ο πρωτος σιγατω  
*If anything is revealed to another who sits by let him wait until the first one finishes.*

**1CO 14:31** δυνασθε γαρ καθ ενα παντες προφητευειν ινα παντες μαθηθωσιν και παντες παρακαλωνται  
*For you may all prophesy one by one, that all may learn, and all may be comforted.*

**1CO 14:32** και πνευματα προφητων προφηταις υποτασσεται  
*The spirits of the prophets are subject to the prophets [that is, the **speakers for God** are in control of themselves].*

**1CO 14:33** ου γαρ εστιν ακαταστασιας ο θεος αλλα ειρηνης ως εν πασαις ταις εκκλησιαις των αγιων  
*For God is not the author of confusion but of peace, as in all assemblies of the saints.*

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

**1CO 14:34** αι γυναικες εν ταις εκκλησιαις σιγατωσαν ου γαρ επιτρεπεται αυταις λαλειν αλλα υποτασσεσθωσαν καθως και ο νομος λεγει  
*Let your women keep silence in the congregations. It is not permitted that they speak: but they are to be under obedience, as also says the Law.*

**1CO 14:35** ει δε τι μανθανειν θελουσιν εν οικω τους ιδιους ανδρας  
επερωταωσαν αισχρον γαρ εστιν γυναικι λαλειν εν εκκλησια  
If they have questions, let them ask their husbands at home; for it  
is a shame for a women to speak in the congregation [See also  
1TI 2:11, 12].

## COMMANDMENTS OF THE LORD vss. 36-38

**1CO 14:36** η αφ υμων ο λογος του θεου εξηλθεν η εις υμας μονους  
κατηντησεν  
**[ARE YOU THE AUTHORITY]** What? Came the word of God out  
from you? Or came it to you only?

**1CO 14:37** ει τις δοκει προφητης εινα η πνευματικος επιγινωσκειτω α  
γραφω υμιν οτι κυριου εστιν εντολη  
**If any man think himself to be a prophet or spiritual, let him  
acknowledge that the things that I write to you are the  
commandments of the Lord.**

**1CO 14:38** ει δε τις αγνοει αγνοειται  
But if any man be ignorant let him be ignorant.

## SUMMARY vss. 39, 40

**1CO 14:39** ωστε αδελφοι μου ζηλουτε το προφητευειν και το λαλειν μη  
κωλυετε γλωσσαις  
Wherefore, brethren, desire to prophesy [speak for God]. Do not  
forbid to speak in foreign languages, but **remember**,

**1CO 14:40** παντα δε ευσχημονως και κατα ταξιν γινεσθω  
**LET ALL THINGS BE DONE DECENTLY AND IN ORDER.**

**1CO 15:1** γνωριζω δε υμιν αδελφοι το ευαγγελιον ο ευηγγελισαμην υμιν ο και  
παρελαβετε εν ω και εστηκατε  
Moreover, brothers, I declare to you the gospel which I preached to you,  
which also you have received, and wherein you stand;

**1CO 15:2** δι ου και σωζεσθε τινι λογω ευηγγελισαμην υμιν ει κατεχετε εκτος ει μη  
εικη επιστευσατε  
by which also you are saved, if you keep in memory what I preached to  
you, unless you have believed in vain.

**1CO 15:3** παρεδωκα γαρ υμιν εν πρωτοις ο και παρελαβον οτι χριστος απεθανεν  
υπερ των αμαρτιων ημων κατα τας γραφας  
For I delivered to you first of all that which I also received, how that Christ  
died concerning our sins according to the Scriptures;

**1CO 15:4** και οτι εταφη και οτι εγηγερται τη ημερα τη τριτη κατα τας γραφας  
and that He was buried, and that He rose the third day according to the  
Scriptures:

**1CO 15:5** και οτι ωφθη κηφα ειτα τοις δωδεκα

and that He was seen of Cephas [Peter], then to the twelve:

**1CO 15:6** επειτα ωφθη επανω πεντακοσιοις αδελφοις εφραπαξ εξ ων οι πλειονες μενουσιν εως αρτι τινες δε εκοιμηθησαν

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

**1CO 15:7** επειτα ωφθη ιακωβω ειτα τοις αποστολοις πασιν

After that, He was seen to James; then to all the apostles.

**1CO 15:8** εσχατον δε παντων ωσπερει τω εκτρωματι ωφθη καμοι

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

**1CO 15:9** εγω γαρ ειμι ο ελαχιστος των αποστολων ος ουκ ειμι ικανος καλεισθαι αποστολος διοτι εδιωξα την εκκλησιαν του θεου

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

**1CO 15:10** χαριτι δε θεου ειμι ο ειμι και η χαρις αυτου η εις εμε ου κενη εγενηθη αλλα περισσοτερον αυτων παντων εκοπιασα ουκ εγω δε αλλα η χαρις του θεου συν εμοι

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

**1CO 15:11** ειτε ουν εγω ειτε εκεινοι ουτως κηρυσσομεν και ουτως επιστευσατε

Therefore whether it was me or them, so we preach, and so you believed.

**1CO 15:12** ει δε χριστος κηρυσσεται οτι εκ νεκρων εγηγερται πως λεγουσιν εν υμιν τινες οτι αναστασις νεκρων ουκ εστιν

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

**1CO 15:13** ει δε αναστασις νεκρων ουκ εστιν ουδε χριστος εγηγερται

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

**1CO 15:14** ει δε χριστος ουκ εγηγερται κενον αρα το κηρυγμα ημων κενη και η πιστις ημων

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

**1CO 15:15** ευρισκομεθα δε και ψευδομαρτυρες του θεου οτι εμαρτυρησαμεν κατα του θεου οτι ηγειρεν τον χριστον ον ουκ ηγειρεν ειπερ αρα νεκροι ουκ εγειρονται  
Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not.

**1CO 15:16** ει γαρ νεκροι ουκ εγειρονται ουδε χριστος εγηγερται

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

**1CO 15:17** ει δε χριστος ουκ εγηγερται ματαια η πιστις υμων ετι εστε εν ταις αμαρτιαις υμων

and if Christ be not raised, your faith is vain; you are yet in your sins.

**1CO 15:18** αρα και οι κοιμηθεντες εν χριστω απωλοντο

Then those also who are fallen asleep [died believing in Christ] in Christ are perished.

**1CO 15:19** ει εν τη ζωη ταυτη εν χριστω ηλπικοτες εσμεν μονον ελεεινότεροι παντων ανθρωπων εσμεν

If in this life only we have hope in Christ, we are of all men most miserable.

**1CO 15:20** νυνη δε χριστος εγηγερται εκ νεκρων απαρχη των κεκοιμημενων

**But now is Christ risen from the dead, and become the first fruits of those who slept.**

**1CO 15:21** επειδη γαρ δι ανθρωπου θανατος και δι ανθρωπου αναστασις νεκρων  
For since by man [Adam - all descendants of Adam] came death, by Man [Christ - all *born again* in Christ] came also the resurrection of the dead.

**1CO 15:22** ωσπερ γαρ εν τω αδαμ παντες αποθνησκουσιν ουτως και εν τω χριστω παντες ζωοποιηθησονται

For as **those in Adam** all die, thus also **those in Christ** shall all be made alive.

**1CO 15:23** εκαστος δε εν τω ιδιω ταγματι απαρχη χριστος επειτα οι του χριστου εν τη παρουσια αυτου

But every man in his own order: Christ the first fruits; afterward **those who are Christ's at His coming.**

**1CO 15:24** ειτα το τελος οταν παραδιδω την βασιλειαν τω θεω και πατρι οταν καταργηση πασαν αρχην και πασαν εξουσιαν και δυναμιν

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

**1CO 15:25** δει γαρ αυτον βασιλευειν αχρις ου θη παντας τους εχθρους υπο τους ποδας αυτου

**For He must reign, until He has put all enemies under His feet.**

**1CO 15:26** εσχατος εχθρος καταργειται ο θανατος

**The last enemy that will be destroyed is death.**

**1CO 15:27** παντα γαρ υπεταξεν υπο τους ποδας αυτου οταν δε ειπη οτι παντα υποτετακται δηλον οτι εκτος του υποταξαντος αυτω τα παντα

For He has put all things under His feet. But when He said all things are put under Him, it is manifest that He is excepted, Who did put all things under Him.

**1CO 15:28** οταν δε υποταγη αυτω τα παντα τοτε αυτος ο υιος υποταγησεται τω υποταξαντι αυτω τα παντα ινα η ο θεος παντα εν πασιν

And when all things shall be subdued to Him, then shall the Son also Himself be subject to Him Who put all things under Him [the Son], that God may be all in all.

**1CO 15:29** επει τι ποιησουσιν οι βαπτιζομενοι υπερ των νεκρων ει ολωσ νεκροι ουκ εγειρονται τι και βαπτιζονται υπερ αυτων

**Else what shall those do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?**

**1CO 15:30** τι και ημεις κινδυνευομεν πασαν ωραν

And why stand we in jeopardy every hour?

**1CO 15:31** καθ ημεραν αποθνησκω νη την υμετεραν καυχησιν αδελφοι ην εχω εν χριστω ιησου τω κυριω ημων

I protest by your rejoicing which I have in Christ Jesus our LORD, I die daily.

**1CO 15:32** ει κατα ανθρωπον εθηριομαχησα εν εφεσω τι μοι το οφελος ει νεκροι ουκ εγειρονται φαγωμεν και πιωμεν αυριον γαρ αποθνησκομεν

If after the manner of men I have fought with beasts at Ephesus, what does it advantage me, if the dead rise not? Let us eat and drink; for tomorrow we die.

**1CO 15:33** μη πλανασθε φθειρουσιν ηθη χρηστα ομιλαιοι κακαι

Be not deceived: evil communications corrupt good manners.

**1CO 15:34** εκνηψατε δικαιοως και μη αμαρτανετε αγνωσιν γαρ θεου τινες εχουσιν προς εντροπην υμιν λαλω

Become righteously sober, and sin not; for some have not the knowledge of God: I speak this to your shame.

**1CO 15:35** αλλα ερει τις πως εγειρονται οι νεκροι ποιω δε σωματι ερχονται

But some man will say, How are the dead raised up? And with what body do they come?

**1CO 15:36** αφρων συ ο σπειρεις ου ζωοποιειται εαν μη αποθανη

You fool, that which you sow is not made alive, except it die:

**1CO 15:37** και ο σπειρεις ου το σωμα το γενησομενον σπειρεις αλλα γυμνον κοκκον ει τυχοι σιτου η τινος των λοιπων

and that which you sow, you sow not that body that shall be, but bare grain, it may perhaps be wheat, or of some other grain:

**1CO 15:38** ο δε θεος διδωσιν αυτω σωμα καθως ηθελησεν και εκαστω των σπερματων ιδιον σωμα

but God gives it a body as it has pleased Him, and to every seed his own body.

**1CO 15:39** ου πασα σαρξ η αυτη σαρξ αλλα αλλη μεν ανθρωπων αλλη δε σαρξ κτηνων αλλη δε σαρξ πτηνων αλλη δε ιχθυων

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fish, and another of birds.

**1CO 15:40** και σωματα επουρανια και σωματα επιγεια αλλα ετερα μεν η των επουρανιων δοξα ετερα δε η των επιγειων

There are also heavenly bodies, and earthly bodies: but the glory of the heavenly is one, and the glory of the earthly is another.

**1CO 15:41** αλλη δοξα ηλιου και αλλη δοξα σεληνης και αλλη δοξα αστερων αστηρ γαρ αστερος διαφερεει εν δοξη

There is one glory of the Sun, and another glory of the Moon, and another glory of the stars: for one star differs from another star in glory.

**1CO 15:42** ουτως και η αναστασις των νεκρων σπειρεται εν φθορα εγειρεται εν αφθαρσια



So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

**1CO 15:43** σπειρεται εν ατιμια εγειρεται εν δοξη σπειρεται εν ασθενεια εγειρεται εν δυναμει

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

**1CO 15:44** σπειρεται σωμα ψυχικον εγειρεται σωμα πνευματικον ει εστιν σωμα ψυχικον εστιν και πνευματικον

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

**1CO 15:45** ουτως και γεγραπται εγενετο ο πρωτος ανθρωπος αδαμ εις ψυχην ζωσαν ο εσχατος αδαμ εις πνευμα ζωοποιουν

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

**1CO 15:46** αλλ ου πρωτον το πνευματικον αλλα το ψυχικον επειτα το πνευματικον

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

**1CO 15:47** ο πρωτος ανθρωπος εκ γης χοικος ο δευτερος ανθρωπος εξ ουρανου

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

**1CO 15:48** οιος ο χοικος τοιουτοι και οι χοικοι και οιος ο επουρανιος τοιουτοι και οι επουρανιοι

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

**1CO 15:49** και καθως εφορεσαμεν την εικονα του χοικου φορεσωμεν και την εικονα του επουρανιου

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

**1CO 15:50** τουτο δε φημι αδελφοι οτι σαρξ και αιμα βασιλειαν θεου κληρονομησαι ου δυναται ουδε η φθορα την αφθαρσιαν κληρονομει

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

**1CO 15:51** ιδου μυστηριον υμιν λεγω παντες ου κοιμηθησομεθα παντες δε αλλαγησομεθα

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

**1CO 15:52** εν ατομω εν ριπη οφθαλμου εν τη εσχατη σαλπγγι σαλπισει γαρ και οι νεκροι εγερθησονται αφαρτοι και ημεις αλλαγησομεθα

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

**1CO 15:53** δει γαρ το φθαρτον τουτο ενδυσασθαι αφθαρσιαν και το θνητον τουτο ενδυσασθαι αθανασιαν

For this corruptible must put on incorruption, and this mortal must put on immortality.

**1CO 15:54** οταν δε το θνητον τουτο ενδυσηται αθανασιαν τοτε γενησεται ο λογος ο γεγραμμενος κατεποθη ο θανατος εις νικος

So when this corruptible shall have put on incorruption, and this mortal will have put on immortality, then will be brought to pass the saying that is written, *Death is swallowed up in victory* [].

**1CO 15:55** που σου θανατε το νικος που σου θανατε το κεντρον

Oh death, where is your sting? Oh grave, where is your victory?

**1CO 15:56** το δε κεντρον του θανατου η αμαρτια η δε δυναμις της αμαρτιας ο νομος

The sting of death is sin; and the strength of sin is the Law.

**1CO 15:57** τω δε θεω χαρις τω διδοντι ημιν το νικος δια του κυριου ημων ιησου χριστου

But thanks be to God, Who gives us the victory through our Lord Jesus Christ.

**1CO 15:58** ωστε αδελφοι μου αγαπητοι εδραιοι γινεσθε αμετακινητοι περισσευοντες εν τω εργω του κυριου παντοτε ειδοτες οτι ο κοπος υμων ουκ εστιν κενος εν κυριω

Therefore, my beloved brothers, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

**1CO 16:1** περι δε της λογειας της εις τους αγιους ωσπερ διεταξα ταις εκκλησιαις της γαλατιας ουτως και υμεις ποιησατε

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you.

**1CO 16:2** κατα μιαν σαββατου εκαστος υμων παρ εαυτω τιθετω θησαυριζων ο τι εαν ευοδωται ινα μη οταν ελθω τοτε λογειαι γινωνται

On the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.

**1CO 16:3** οταν δε παραγενωμαι ους εαν δοκιμασητε δι επιστολων τουτους πεμψω απενεγκειν την χαριν υμων εις ιερουσαλημ

And when I come, whoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem.

**1CO 16:4** εαν δε αξιον η του καμε πορευεσθαι συν εμοι πορευσονται

And if it be meet that I go also, they shall go with me.

**1CO 16:5** ελευσομαι δε προς υμας οταν μακεδονιαν διελθω μακεδονιαν γαρ διερχομαι

Now I will come to you, when I pass through Macedonia: for I do pass through Macedonia.

**1CO 16:6** προς υμας δε τυχον καταμενω η παραχειμασω ινα υμεις με προπεμψητε ου εαν πορευωμαι

And it may be that I will abide, yes, and winter with you, that you may bring me on my journey wherever I go.

**1CO 16:7** ου θελω γαρ υμας αρτι εν παροδω ιδειν ελπίζω γαρ χρονον τινα επιμειναι προς υμας εαν ο κυριος επιτρεψη  
For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

**1CO 16:8** επιμεινω δε εν εφεσω εως της πεντηκοστης  
But I will remain at Ephesus until Pentecost.

**1CO 16:9** θυρα γαρ μοι ανεωγεν μεγαλη και ενεργης και αντικειμενοι πολλοι  
For a great door and effectual is opened to me, and there are many adversaries.

**1CO 16:10** εαν δε ελθη τιμοθεος βλεπετε ινα αφοβως γενηται προς υμας το γαρ εργον κυριου εργαζεται ως εγω  
Now if Timothy come, see that he may be with you without fear: for he works the work of the Lord, as I also do.

**1CO 16:11** μη τις ουν αυτον εξουθενηση προπεμψατε δε αυτον εν ειρηνη ινα ελθη προς με εκδεχομαι γαρ αυτον μετα των αδελφων  
Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the brothers.

**1CO 16:12** περι δε απολλω του αδελφου πολλα παρεκαλεσα αυτον ινα ελθη προς υμας μετα των αδελφων και παντως ουκ ην θελημα ινα νυν ελθη ελευσεται δε οταν ευκαιρηση  
As touching our brother Apollos, I greatly desired him to come to you with the brothers: but his will was not at all to come at this time; but he will come when he shall have convenient time.

**1CO 16:13** γρηγορειτε στηκετε εν τη πιστει ανδριζεσθε κραταιουσθε  
Watch, stand fast in the faith, quit you like men, be strong.

**1CO 16:14** παντα υμων εν αγαπη γινεσθω  
Let all your things be done in love.

**1CO 16:15** παρακαλω δε υμας αδελφοι οιδατε την οικιαν στεφανα οτι εστιν απαρχη της αχαιας και εις διακονιαν τοις αγιοις εταξαν εαυτους  
I beseech you, brothers, (you know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

**1CO 16:16** ινα και υμεις υποτασσησθε τοις τοιουτοις και παντι τω συνεργουντι και κοπιωντι  
in order that you submit yourselves to such, and to everyone who helps with us and labors.

**1CO 16:17** χαιρω δε επι τη παρουσια στεφανα και φορτουνατου και αχαικου οτι το υμετερον υστερημα ουτοι ανεπληρωσαν  
I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

**1CO 16:18** ανεπαυσαν γαρ το εμον πνευμα και το υμων επιγινωσκετε ουν τους τοιουτους  
For they have refreshed my spirit and yours: therefore acknowledge those who are such.

**1CO 16:19** ασπαζονται υμας αι εκκλησαι της ασιας ασπαζεται υμας εν κυριω πολλα ακυλας και πρισκα συν τη κατ οικον αυτων εκκλησια  
The churches of Asia greet you. Aquila and Priscilla greet you much in the Lord, with the church that is in their house.

**1CO 16:20** ασπαζονται υμας οι αδελφοι παντες ασπασασθε αλληλους εν φιληματι αγιω

All the brothers greet you. Greet one another with a holy kiss.

**1CO 16:21** ο ασπασμος τη εμη χειρι παυλου

The greeting of Paul in my hand.

**1CO 16:22** ει τις ου φιλει τον κυριον ητω αναθεμα μαραν αθα

**If anyone love not the Lord, let him be Anathema Maran atha.**

**1CO 16:23** η χαρις του κυριου ιησου μεθ υμων

The grace of our Lord Jesus be with you.

**1CO 16:24** η αγαπη μου μετα παντων υμων εν χριστω ιησου

My love be with all of you in Christ Jesus.

<http://www.christianbeliefs.org>

**A. Allison Lewis**

Workshop Selections

*What the Bible teaches  
is TRUE!*

