

—Ἐπιστολὴ τοῦ Παύλου τῷ Ἑρμονῷ  
—Αλλήτ

ΦΩΤΟΓΡΑΦΙΑ ΛΟΓΩΝ

THE FIRST LETTER OF PAUL  
TO THE  
Corinthians

Salvation

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

2 To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord<sup>a</sup> and ours:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I give thanks to my<sup>b</sup> God always for you because of the grace of God that has been given you in Christ Jesus, <sup>c</sup>for in every way you have been enriched in him, in speech and knowledge of every kind— “just as the testimony of<sup>c</sup> Christ has been strengthened among you— <sup>d</sup>so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. <sup>e</sup>He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. <sup>f</sup>God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

Divisions in the Church

10 Now I appeal to you, brothers and sisters,<sup>d</sup> by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. <sup>11</sup> For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters.<sup>e</sup> <sup>12</sup> What I mean is that each of you says, “I belong to Paul,” or “I belong to Apollo,” or “I belong to Cephas,” or “I belong to Christ.” <sup>13</sup> Has

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

1:1 Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωθένης ὁ ἀδελφὸς 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἀγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλούτισθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 8 ὃς καὶ βεβαιώσει ὑμᾶς ἔως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. 9 πιστὸς ὁ θεός, δι’ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ νιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὄνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸν λέγητε πάντες καὶ μη ἢ ἐν ὑμῖν σχίσματα, ἵτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν είστιν. 12 λέγω δὲ τούτῳ ὅτι ἔκαστος ὑμῶν λέγει, Ἐγώ μέν είμι Παύλου, Ἐγώ δὲ Απολλῶ, Ἐγώ δὲ Κηφᾶ, Ἐγώ δὲ Χριστοῦ. 13 μεμέρισται ὁ

<sup>a</sup>Gk “theirs” <sup>b</sup>Other ancient authorities lack “my” <sup>c</sup>Or “to” <sup>d</sup>Gk “brothers” <sup>e</sup>Gk “my brothers”

ትኩስኝነት? የወጪዎች ሲሉ እንደት  
ተሰዋል? ወይም በቻውም ሰነድ ተመ  
ቻቸው? 14-15 በዚህ እንደ ተመ  
ቻ ጥሩን እንደገል ካርድናኝ ነገሮ  
የለ በቻ ክላፍን እንደኛ እንዲ  
ሰላምሙት ላይ ተከተለው እውነታ  
ለሁ = ወገኖች የኅንጻ ቤት ሰጥቶ  
ደንታ አጥቃቸውሁ፣ ወያና ላላ እኔ<sup>1</sup>  
የሆ እንደ ሆነ አለውምም = ወግጥሙ  
ከርክሩ ካልከኝም፣ ወንደልን ለበ  
ብዕ እንደ ማረጋገጫ ማተ ስተ እን  
ፈሩት ሆኖ ጥሩ አይደለም =

18 የመትና ተብሎም ስለ ማረጋገጫ ጥሩ  
ነት + ለእኛ ለማግኘት ተብ ተስተካክለ  
በር ሽያጭ ነው = የጥናቸውን ተብ  
አሁን የሚከተሉትን ውስጥ ስለሚታ  
ለተለዱ ተብ ተፈላጋል = የጥናቸው  
የት አለ? ዘዴ የት አለ? የት የጥ  
መርጫ የት አለ? የጥናቸውን ተብ  
የት የጥናቸውን ተብ ተቻለ አለ  
ሆነ? = የጥናቸውን ተብ ተቻለ  
የት የጥናቸውን ተብ ተቻለ አለ  
ሆነ?: በዚህ የጥናቸውን ተብ  
ተብ ለይደን የጥናቸውን ተብ ለይደ  
ህክም = የጥናቸውን አይደለም የጥና  
ተብ ይፈጸማል የጥናቸውን ተብ  
ሆነ + የጥናቸውን ተብ ተቻለ አለ  
ሆነ? = የጥናቸውን ተብ ተቻለ  
የት አለም! ይህም ለእኔ የጥናቸውን  
የጥናቸውን ተብ ተቻለ አለም  
የት = የጥናቸውን ተብ ተቻለ  
የጥናቸውን ተብ ተቻለ አለም + የጥናቸውን  
የጥናቸውን ተብ ተቻለ አለም =

28 መልጥች ህይ + መጠራ-ቃሬን  
+ መአከተት እንደ ስው ተብዕና ተብዕና  
ሁን በዘመኑ + የፌት የሁን በዘመኑ +  
በለማች የሁን በዘመኑ ለአተጠናው =  
በንግድ ጋዜጣለሁኝ ተብዕናን እን  
ፈጸምና የሰላም ጥሩ የስር መረጃ !

Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup>I thank God that I baptized none of you except Crispus and Gaius, <sup>15</sup>so that no one can say that you were baptized in my name. <sup>16</sup>(I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) <sup>17</sup>For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

## **Christ the Power and Wisdom of God**

**18** For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. **19** For it is written,

"I will destroy the wisdom of  
the wise,  
and the discernment of the  
discerning I will thwart."

<sup>20</sup>Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup>For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. <sup>22</sup>For Jews demand signs and Greeks desire wisdom, <sup>23</sup>but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, <sup>24</sup>but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup>For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

<sup>26</sup>Consider your own call, brothers and sisters: not many of you were wise by human standards,<sup>b</sup> not many were powerful, not many were of noble birth.  
<sup>27</sup>But God chose what is foolish in the world to shame the wise; God chose what

Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπέρ  
ὑμῶν, ἢ εἰς τὸ δόνομα Παύλου  
ἐβαπτίσθητε; 14 εὐχαριστῶ [τῷ θεῷ] ὅτι  
οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ  
Γάιον, 15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν  
δόνομα ἐβαπτίσθητε. 16 ἐβάπτισα δὲ καὶ  
τὸν Στεφανὸν οἶκον, λοιπὸν οὐκ οἶδα εἰ  
τίνα ἄλλον ἐβάπτισα. 17 οὐ γάρ  
ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ  
εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα  
μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

18 Ὁ λόγος γάρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρίᾳ ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 19 γέγραπται γάρ,

Ἄπολῶ τὴν σοφίαν τῶν σοφῶν  
καὶ τὴν σύνεσιν τῶν συνετῶν  
ἀθετήσω.

20 ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητής τοῦ αἰώνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; 21 ἐπειδὴ γάρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, ευδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρυγμάτος σῶσαι τοὺς πιστεύοντας· 22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἴτοντιν καὶ

Ἐλληνες σοφίαν ζητοῦσιν, 23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Τουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν, 24 αὐτοῖς δὲ τοῖς κλητοῖς, Τουδαίοις τε καὶ Ἐλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν· 25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν καὶ τὸ ασθενὲς τοῦ θεοῦ ισχυρότερον τῶν ἀνθρώπων.

26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,  
ἀδελφοί, δτὶ οὐ πολλοὶ σοφοὶ κατὰ  
σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ  
εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου  
ἔξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς  
σοφούς, καὶ τὰ ἀσθενή τοῦ κόσμου  
ἔξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ

<sup>1</sup>Other ancient authorities read "I am thankful" <sup>2</sup>Gk "brothers" <sup>3</sup>Gk "according to the flesh"

is weak in the world to shame the strong;  
20 God chose what is low and despised in  
the world, things that are not, to reduce  
to nothing things that are,<sup>21</sup> so that no  
one<sup>1</sup> might boast in the presence of God.  
20 He is the source of your life in Christ  
Jesus, who became for us wisdom from  
God, and righteousness and sanctifica-  
tion and redemption,<sup>21</sup> in order that, as  
it is written, "Let the one who boasts,  
boast in the Lord."

## **Proclaiming Christ Crucified**

**2** <sup>1</sup>When I came to you, brothers and sisters,<sup>k</sup> I did not come proclaiming the mystery<sup>l</sup> of God to you in lofty words or wisdom. <sup>2</sup>For I decided to know nothing among you except Jesus Christ, and him crucified. <sup>3</sup>And I came to you in weakness and in fear and in much trembling. <sup>4</sup>My speech and my proclamation were not with plausible words of wisdom,<sup>m</sup> but with a demonstration of the Spirit and of power, <sup>n</sup>so that your faith might rest not on human wisdom but on the power of God.

The True Wisdom of God

6 Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. 7 But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. 8 None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. 9 But, as it is written,

"What no eye has seen, nor  
ear heard,  
nor the human heart conceived,  
what God has prepared for those  
who love him"—

<sup>10</sup>these things God has revealed to us through the Spirit; for the Spirit searches

ἰσχυρά, 28 καὶ τὰ ἀγενή τοῦ κόσμου καὶ τὰ ἔξουθενημένα ἐξελέξατο δὲ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, 29 ὅπως μὴ καυχήσηται πᾶσα σάρξ ενώπιον τοῦ θεού. 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἔστε ἐν Χριστῷ Ἰησοῦ, διὸ ἐγενήθη σοφία ἡμῶν ἀπὸ θεοῦ, δικαιοισύνη τε καὶ ἀγιασμὸς καὶ ἀπολύτρωσις, 31 ἵνα καθὼς γέγραπται, Ὁ καυχώμενος ἐν κυρίῳ καυγάσθω.

2:1 Κάγω ἐλθών πρὸς ύμᾶς, ἀδελφοί,  
ἥλθον οὐ καθ' ὑπεροχῆν λόγου ἢ σοφίας  
καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ  
Θεοῦ. 2 οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν  
εἰ μὴ Ἰησοῦν Χριστὸν καὶ τούτον  
ἐσταυρωμένον. 3 κάγὼ ἐν ἀσθενείᾳ καὶ  
ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην  
πρὸς ύμᾶς, 4 καὶ ὁ λόγος μου καὶ τὸ  
κήρυγμά μου οὐκ ἐν πειθοῦ[ζ] σοφίας  
[λογοῖς] ἀλλ' ἐν ἀποδείξει πνεύματος καὶ  
δυνάμεως, 5 ἵνα η̄ πίστις ὑμῶν μὴ η̄ ἐν  
σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει Θεοῦ.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς  
τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου  
οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου  
τῶν καταργουμένων· 7 ἀλλὰ λαλοῦμεν  
θεοῦ σοφίαν ἐν μυστηρίῳ τὴν  
ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς  
πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν  
οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου  
ἔγνωκεν· εἰ γάρ ἔγνωσαν, οὐκ ἂν τὸν  
κύριον τῆς δόξης ἐσταύρωσαν. 9 ἀλλὰ  
καθὼς γέγραπται,

Ἄσφαλμὸς οὐκ εἶδεν καὶ οὓς οὐκ  
ήκουσεν  
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ  
ἀνέβη,  
ἀ ήτοί μασεν ὁ θεός τοῖς ἀγαπῶσιν  
αὐτὸν.

10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὐτως

Igit "in flesh" /Or "of"

- tGk "brothers" -

<sup>1</sup>Other ancient authorities read "testimony"

<sup>2</sup>—Other ancient authorities read "the persuasiveness of wisdom"

לְאָמֵן אֶת־הַנְּתָנוּנִים כִּי־בְּעָד־  
בְּרָא תְּמִימָה = "וְאַתָּה שְׁמֵךְ נָאכֵן  
הַמִּזְבֵּחַ וְאַתָּה תְּמִימָה = וְאַתָּה שְׁמֵךְ מִזְבֵּחַ  
שְׁמֵךְ הַמִּזְבֵּחַ וְאַתָּה תְּמִימָה = וְאַתָּה  
הַנְּתָנוּנִים וְאַתָּה תְּמִימָה כִּי־בְּעָד־  
תְּמִימָה שְׁמֵךְ מִזְבֵּחַ אֲסֹפֵר =  
וְאַתָּה תְּמִימָה כִּי־בְּעָד־  
הַמִּזְבֵּחַ אֲסֹפֵר בְּלֹא־  
רְעוּבָה וְאַתָּה תְּמִימָה כִּי־בְּעָד־  
רְעוּבָה וְאַתָּה תְּמִימָה כִּי־בְּעָד־  
הַנְּתָנוּנִים = "וְאַתָּה תְּמִימָה כִּי־  
בְּעָד־  
וְאַתָּה תְּמִימָה כִּי־בְּעָד־  
וְאַתָּה תְּמִימָה כִּי־בְּעָד־  
וְאַתָּה תְּמִימָה כִּי־בְּעָד־  
וְאַתָּה תְּמִימָה כִּי־בְּעָד־

14 ላጥረቃዋ ለው ገንዘብዎች  
መፈለጊ ተርጓሜ ከፍ አይተለ  
በጥ፣ በመፈለግ የሚመርመር ለለ  
ህን ለመቀመጥ አይታም፣ ይመረ  
የው ለው ተንሸኑን ይመረግል ለተ-  
ገኘ በማንኛ አይመርመርም፣ ይአንጻያ  
ለተመረግ የደንብ ለበት አይተ-  
ወም? እና ተንሸኑን ለበት አልፎም፣

3 አንድ መሆኑ + ሚከተለሁ እና  
እና የዕቅድ እና መሆኑ እና መረጃዎች  
አንድ መሆኑ ልማት ከያዋ  
ወጥ = ተና ይገልጻ ሌሎች አቶ  
ቁልም እናር ወተ ተና ይገልጻ የ  
መመሪያ የሆኑ እስከ እውቅ ያደረግ  
አቶ ተና ይገልጻ = ተና ከክር ለሚደረግ  
ቁል ሲጠቀስ መሆኑ ከይደረግ  
የና እና በ- ልማት አቶ ተና  
የና ? እና- : እና የሆኑ የና  
ሁለተኛው- : እና የሆኑ የና በ-  
የና በ- መሆኑ ከይደረግ ?

5 አእነስ ላጥቃዎን ብሔር የ-  
አዎ-ሰኑ ብሔር የ-? ለእነስ አይ-  
መ-ጥ-ት አገልግሎት ይ-ው- ለእነስ  
አገልግሎት ይ-እኝ ስጂቶ የ-ለ-  
አ-ት = የ-እኝ ተ-አው አ-ገ-ል-ም አ-መ-  
ዘ-ር ይ-እኝ ለ-ጥ-ብ-ሰ-ር የ-ለ-ም አ-ር-;

everything, even the depths of God.<sup>11</sup> For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God.<sup>12</sup> Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.<sup>13</sup> And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.<sup>14</sup>

**14** Those who are unspiritual<sup>a</sup> do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. **15** Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

**16** "For who has known the mind  
of the Lord  
so as to instruct him?"

**But we have the mind of Christ.**

## **On Divisions in the Corinthian Church**

**3** And so, brothers and sisters,<sup>1</sup> I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ.<sup>2</sup> I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready,<sup>3</sup> for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations?<sup>4</sup> For when one says, "I belong to Paul," and another, "I belong to Apol-  
los," are you not merely human?

5 What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. 6 I planted, Apollos watered, but God gave

καὶ τὰ τοῦ θεοῦ οὐδεῖς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. 12 οἱ μεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ήμιν· 13 ἀ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. 14 ψυχικός δὲ ἀνθρωπος οὐ δεχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γάρ αὐτῷ ἐστιν καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. 15 οὐ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ υπ' οὐδενὸς ἀνακρίνεται. 16 τις γάρ ἔγνω νοῦν κυρίου, δος συμβιβάσει αὐτόν; οἱ μεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

3:1 Κάγω, ἀδελφοί, οὐκ ἡδυνήθην  
λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ', ὡς  
σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. 2 γάλα  
ὑμᾶς ἐπότισα, οὐ βρῶμα· οὕπω γὰρ  
ἔδυνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, 3  
ἔτι γὰρ σαρκικοὶ ἔστε. ὅπου γὰρ ἐν ὑμῖν  
ζῆλος καὶ ἔρις, οὐχὶ σαρκικοὶ ἔστε καὶ  
κατὰ ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ  
λέγῃ τις, Ἐγὼ μέν εἰμι Παύλου, ἔτερος  
δέ, Ἐγώ Απολλῶ, οὐκ ἄνθρωποί ἔστε; 5  
τι οὖν ἔστιν Ἀπολλῶς; τί δέ ἔστιν  
Παύλος; διάκονοι δι' ὧν ἐπιστεύσατε,  
καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. 6 ἐγὼ  
ἐφύτευσα, Απολλῶς ἐπότισεν, ἀλλὰ ὁ

"Or "interpreting spiritual things in spiritual language", or "comparing spiritual things with spiritual" "Or "natural" P<sub>GK</sub> "brothers"

Ἐλαττωνὶς τοις προσεγγίσεις ἀγνοεῖται  
ἀλλὰ πρότιθα πινετεὶς οὐδὲ τοις  
ποιητικοῖς ἀγνοεῖται οὐδὲ λαβαίται· ὁ δὲ  
τίμας προσεγγίσεις ἀγνοεῖται· τοις  
τοῖς ἀγνοεῖταις λαβαίταις εἰσιν  
οὐδὲ προσεγγίσεις λαβαίταις εἰσιν·  
λαβαίταις μηδὲν εἰσιν· οὐδὲν  
λαβαίταις εἰσιν·

the growth. <sup>7</sup>So neither the one who plants nor the one who waters is anything, but only God who gives the growth. <sup>8</sup>The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. <sup>9</sup>For we are God's servants, working together; you are God's field, God's building.

<sup>10</sup>According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. <sup>11</sup>For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. <sup>12</sup>Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— <sup>13</sup>the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. <sup>14</sup>If what has been built on the foundation survives, the builder will receive a reward. <sup>15</sup>If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire.

<sup>16</sup>Do you not know that you are God's temple and that God's Spirit dwells in you? <sup>17</sup>If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple.

<sup>18</sup>Do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. <sup>19</sup>For the wisdom of this world is foolishness with God. For it is written,

“He catches the wise in their  
craftiness,”

<sup>20</sup>and again,

“The Lord knows the thoughts of  
the wise,  
that they are futile.”

Θεὸς ηὗξανεν· 7 ὥστε οὗτε ὁ φυτεύων  
ἐστιν τι οὔτε ὁ ποτίζων ἀλλά ὁ αὐξάνων  
θεός. 8 ὁ φυτεύων δέ καὶ ὁ ποτίζων ἐν  
εἰσιν, ἔκαστος δὲ τὸν ἴδιον μισθὸν  
λήμψεται κατὰ τὸν ἴδιον κόπον· 9 θεοῦ  
γάρ ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ  
οἰκοδομή ἐστε.

<sup>10</sup>Κατὰ τὴν χάριν τοῦ θεοῦ τὴν  
δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων  
θεμέλιον ἔθηκα, ἄλλος δὲ εποικοδομεῖ. <sup>11</sup>  
ἔκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. <sup>12</sup>  
θεμέλιον γάρ ἄλλον οὐδεὶς δύναται  
θεῖναι παρὰ τὸν κείμενον, ὃς ἐστιν  
Ιησοῦς Χριστός. <sup>13</sup>εἰ δέ τις ἐποικοδομεῖ  
ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον,  
λίθους τιμίους, ἔστιν, χόρτον, καλάμην,  
<sup>14</sup>ἔκαστον τὸ ἔργον φανερὸν γενήσεται,  
ἡ γάρ ημέρα δηλώσει, ὅτι ἐν πυρὶ  
ἀποκαλύπτεται· καὶ ἔκαστον τὸ ἔργον  
ὅποιόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει. <sup>15</sup>  
εἰ τίνος τὸ ἔργον μενεῖ ὁ ἐποικοδόμησεν,  
μισθὸν λήμψεται· <sup>16</sup>εἰ τίνος τὸ ἔργον  
κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ  
σωθήσεται, οὐτως δὲ ὡς διὰ πυρός. <sup>17</sup>οὐκ  
οἶδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ  
πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; <sup>18</sup>εἰ τις  
τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον  
ὁ θεός· ὁ γάρ ναὸς τοῦ θεοῦ ἀγιός ἐστιν,  
οἵτινές ἐστε ὑμεῖς.

<sup>19</sup>Μηδεὶς ἔαυτὸν ἔξαπατάτω· εἴ τις  
δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι  
τούτῳ, μωρὸς γενέσθω, ἵνα γένηται  
σοφός. <sup>20</sup>ἡ γάρ σοφία τοῦ κόσμου  
τούτου μωρία παρὰ τῷ θεῷ ἐστιν.  
γέγραπται γάρ,

Ο δρασσόμενος τοὺς σοφοὺς ἐν τῇ  
πανουργίᾳ αὐτῶν·

<sup>20</sup>καὶ πάλιν,

Κύριος γινώσκει τοὺς διαλογισμοὺς  
τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

<sup>εἰ</sup>In verses 16 and 17 the Greek word for "you" is plural

20 ΜΑΙΛΙΝΤ ΤΙΓΓΙΝ ΠΛΗΡΟΦΟΡΙΑ Η ΕΓΩ ΕΙΝΑΙ  
ΥΚ ΣΑΓΡΑ ΕΠΙΤΗΤ ΥΕΓΙΝΙ 21 ΚΑΙ ΟΙ Άλλοι  
ΟΙΣΤ ΑΓΓΕΛΙΝΤ ΠΛΟΣ Η ΒΙΓΡ ΠΛΙΓΙ,  
ΤΙΓΓΙΝΤ ΠΛΟΣ ΔΙΕΒΕΤΡ ΠΛΟΣ ΤΙΓΓΙ  
ΠΛΟΣ ΣΑΛΟΤ ΠΛΟΣ ΡΩΜΑΙΟΤΡ  
ΠΛΟΣ + ΣΩΔΑΡ ΕΠΙΤΗΤ ΥΕΓΙΝ + ΛΕΓΙ  
ΤΙΓΓΙ ΠΗΓΑΙΝΤ ΚΤΥΠ Η ΚΗΠΗΝΤ ΕΓΓΙ  
ΕΛΛΗΝΙΚ ΥΕΓΙΝ "

4 ΑΓΓΕΛΙΝΤ ΠΛΟΣ ΛΕΓΙ ΛΕΓΙ Η ΚΗΠΗΝΤ  
4 ΠΑΡΑΤΣ ΛΕΓΙ ΛΑΓΙΛΛΗΠΙΛΙΚ ΡΑΜ  
ΠΛΟΣ ΣΑΛΟΤ ΕΠΙΤΗΠΙΛΙ = 2 ΛΓΓΙΛ  
ΥΠ ΠΛΟΣ + ΠΗΓΑΙΝΤ ΕΠΙΛΙ  
ΤΙΓΓΙΝΤ ΠΛΟΣ ΣΑΛΟΤ ΕΛΛΑΓΑ = 2 ΥΓΙ  
ΤΙΓΓΙ ΠΛΟΤΗΤ ΠΛΟΣ ΒΙΓΡ ΠΛΟΣ ΠΛΟ  
ΗΓΙΕ ΠΛΟΣ ΛΛΙ ΤΙΓΓΙ ΛΕΓΛΑΤ Ι  
ΛΕΓΙ ΠΛΟΣ ΛΓΙ ΛΑΛΕΓΓΙΤ Ι  
4 ΠΕΓΙΛ ΑΙ ΤΙΓΓΙ ΛΛΟ-ΤΓΓΙΝ + ΥΓΙ  
ΤΙΓΓΙ ΠΛΟΣ ΛΑΛΑ-ΤΓΓΙΤ Ι ΛΛΙ ΤΙΓΓΙ  
ΕΓ ΤΙΓΓΙ ΖΕΓ = 1 ΠΛΟΙΝΤ ΠΛΟΣ  
ΛΓ ΡΓΠΟΛΟΣ-Γ ΖΓΓΙ ΖΕΓ ΠΟΓΥ  
ΡΓΓΙΣΩΝ ΡΑΙΓΓΙΝ ΣΤΙΚ ΡΓΓΙΑΤ  
ΖΕΓ ΛΛΟ-ΤΓΓΙΝ ΖΕΓ ΣΛΟ-ΠΕΣΕΛΙ  
ΛΕΓΙΤ ΛΤΓΓΙΑΙ + ΠΛΟΓΙ ΤΙΓΓΙ ΛΛ  
ΣΓΓΙΓΙ Γ ΣΠΟΓΓΙΝ Η ΛΑΛΕΓΓΙΠΙΛΙΚ  
ΠΛΟΣ ΒΙΓΡΑ =

6 ΣΑΛΟΤ ΕΠΙΛ + ΛΛ ΛΓΙ ΛΛ  
ΤΙΓΓΙ ΑΙ ΛΓΓΙΤΟΥΡ ΛΓΓΙΕ-ΤΟΠ-  
ΗΓΑΛΟ- ΛΓΙΛΑ ΡΩΛΙΘ- ΠΛΟΤ  
ΤΓΓΙΝ ΗΓΙΑ + ΣΑΙ ΠΛΟΤΗΤ ΣΠΙΓΓΙΤ  
ΛΛ ΣΑΓ ΛΛ ΛΓΑΠΙ ΛΓΙ ΡΩΛ +  
ΤΟΥ = ? ΛΓΙΤ ΛΓΓΙΤΗΑΤ ΤΙΓΓΙ ΛΓΙ  
ΥΑ? ΣΑΤΤΡΑΤΗ-Γ ΤΙΓΓΙ ΛΛΙ?  
ΡΓΓΙΟΛΙ ΗΓΙΛΙ ΤΙΓΓΙ ΛΓΓΑΤ-ΤΓΓΙΛΙ  
ΓΓΙΤΗ-Γ ΛΛ ΣΠΙΓΓΙ ΙΟ?

8 ΚΛΙΓ ΣΠΙΓΓΙΤΑΙ ΛΗΓΙΓΙ ΛΛ  
ΠΤΗΤ ΣΠΙΓΓΙΑΙ Ι ΣΛ ΛΓ ΥΓΓΙΤ  
ΖΑΙ ΛΓ ΣΠΙΓΓ ΗΛΓΓΙ+ ΖΕ ΛΓΓΙ  
ΥΓΓΙ ΠΙΓΓΙΓ- =ΑΙΓΙ ΣΠΙΓ ΗΓΙC =  
•ΛΓΓΙΛΟΤ Λ-ΛΛΗΤΤ ΛΠΟΤΤ  
ΣΑΠΟΤΓΙΝ ΣΠΙΓΓΑΙ! ΛΓΓΙΛΛΗΠΙΛΙΚ  
ΛΓΓΙ ΛΓΓΙΓΓΙΤ ΤΓΓΙ ΛΓΙ ΛΛΕΓΓΙ  
ΤΟ- ΛΓΓΙ ΗΓΙΑ ΣΑΓ ΡΓΓΙΓΓΙ ΛΓ

"ΟΙ "brothers" - Or "Who makes you different from another?"

21 So let no one boast about human leaders. For all things are yours,  
22 whether Paul or Apollos or Cephas or  
the world or life or death or the present  
or the future—all belong to you,<sup>23</sup> and you  
belong to Christ, and Christ belongs  
to God.

#### The Ministry of the Apostles

4 <sup>1</sup>Think of us in this way, as servants  
of Christ and stewards of God's mysteries. <sup>2</sup>Moreover, it is required of  
stewards that they be found trustworthy.  
<sup>3</sup>But with me it is a very small thing that  
I should be judged by you or by any  
human court. I do not even judge myself.  
<sup>4</sup>I am not aware of anything against  
myself, but I am not thereby acquitted. It  
is the Lord who judges me. <sup>5</sup>Therefore  
do not pronounce judgment before the  
time, before the Lord comes, who will  
bring to light the things now hidden in  
darkness and will disclose the purposes  
of the heart. Then each one will receive  
commendation from God.

6 I have applied all this to Apollos and  
myself for your benefit, brothers and  
sisters, so that you may learn through us  
the meaning of the saying, "Nothing  
beyond what is written," so that none of  
you will be puffed up in favor of one  
against another. <sup>7</sup>For who sees anything  
different in you? What do you have that  
you did not receive? And if you received  
it, why do you boast as if it were not a  
gift?

8 Already you have all you want! Al-  
ready you have become rich! Quite apart  
from us you have become kings! Indeed,  
I wish that you had become kings, so that  
we might be kings with you! <sup>9</sup>For I think  
that God has exhibited us apostles as last  
of all, as though sentenced to death, be-  
cause we have become a spectacle to the

21 ώστε μηδείς καυχάσθω ἐν ἀνθρώποις·  
πάντα γάρ ὑμῶν ἔστιν, 22 εἴτε Παῦλος  
εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος,  
εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε  
μέλλοντα· πάντα ὑμῶν, 23 ὑμεῖς δὲ  
Χριστοῦ, Χριστὸς δὲ θεοῦ.

4:1 Οὕτως ἡμᾶς λογιζέσθω ἀνθρωπος  
ώς ὑπηρέτας Χριστού καὶ οἰκονόμους  
μυστηρίων θεού. 2 ὡδε λοιπὸν ζητεῖται  
ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὐρεθῇ.  
3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἔστιν, ἵνα ὑφ'  
ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης  
ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. 4  
οὐδὲν γάρ ἐμαυτῷ σύνομα, ἀλλ' οὐκ ἐν  
τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με  
κύριος ἔστιν. 5 ώστε μή πρὸ καιροῦ τι  
κρίνετε ἔως ἂν ἔλθῃ ὁ κύριος, δος καὶ  
φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ  
φανερώσει τας βουλὰς τῶν καρδιῶν· καὶ  
τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ  
θεοῦ.

6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα  
εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν  
ἡμῖν μάθητε τὸ Μή υπὲρ ἀ γέγραπται, ἵνα  
μή εἰς ὑπὲρ τοῦ ἐνός φυσιούσθε κατὰ τοῦ  
ἔτερου. 7 τίς γάρ σε διακρίνει; τί δὲ ἔχεις  
οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί  
καυχᾶσαι ὡς μή λαβών; 8 ἡδη  
κεκορεσμένοι ἔστε, ἡδη ἐπλούτησατε,  
χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ διφελόν γε  
ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν  
συμβασιλεύσωμεν. 9 δοκῶ γάρ, ὁ θεὸς  
ἡμᾶς τοὺς ἀποστόλους ἐσχάτους  
ἀπέδειξεν ως ἐπιθανατίους, δτι θέατρον  
ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ

14 አንጻርያውኩል ላይ አርሱ ጋዜጣ  
ሁኔታ እንደ በኩረቱ መት እና  
ኝም = "በዚህም አላማ የሚቀ  
በጥሩት ወጥ አላማ የሚቀ  
በዚህም አላማ በዚህ ወጪ  
ችሁም = "እንደገባው እንደ የሚተሰብ  
በት ወጥ ለለጥቃቸው = "በዚህ ወጥ  
ወደመኑ የተሰጠው በዚ ወጥ የህ  
ወጥ በጥቃቸው ለለጥቃቸው + እናም  
በዚህም በአማካት ከሚከተሉት በት  
እናደግነባቸው ማስቀበብ አለበት ወጪ  
ወጪ መገኘት እናም ለማቅረብ =  
"እንደገባው ተብ ወጥ እናም የሚመሆ  
ለየመስቀልው የሚያስ እኩ ነው ንብረቱ ተብ  
ወጥ በጥቃቸው ለተዘጋጀ እናም እናም  
ለሁ + ለተሰጠው ለዚህ ወጥ እናም  
ለሁ የሚያስቀበብ ከሚደረግ፤ ወጥ  
ወልደዎች የሚያስቀበብ በዚህ ወጥ እናም  
በዋል እናም የሚያስቀበብ ከሚደረግ፤ ወጥ

5 የዚህም ተብል ስለዚህ አይነት  
ሁለተኛ አንቀጽ ይጠናል ተብል የዚህ  
ሁለተኛ አንቀጽ ይጠናል ተብል የዚህ  
ሁለተኛ አንቀጽ ይጠናል ተብል የዚህ  
ሁለተኛ አንቀጽ ይጠናል ተብል የዚህ

world, to angels and to mortals.<sup>10</sup> We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute.<sup>11</sup> To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless,<sup>12</sup> and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure;<sup>13</sup> when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

#### **Property Advertisements**

14 I am not writing this to make you ashamed, but to admonish you as my beloved children. 15 For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. 16 I appeal to you, then, be imitators of me. 17 For this reason I sent you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church. 18 But some of you, thinking that I am not coming to you, have become arrogant. 19 But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. 20 For the kingdom of God depends not on talk but on power. 21 What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?

## **Second Immorality Defiles the Church**

**5** <sup>1</sup>It is actually reported that there is sexual immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. <sup>2</sup>And you are arrogant! Should you not rather have mourned, so that he who has done this would have been removed from among you?

ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ Χριστόν,  
ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς  
ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί,  
ἡμεῖς δὲ ἄτιμοι. 11 ἄχρι τῆς ἀρτί ώρας  
καὶ πεινῶμεν καὶ διψῶμεν καὶ  
γυμνιτεῦόμεν καὶ κολαφιζόμεθα καὶ  
ἀστατοῦμεν 12 καὶ κοπιῶμεν  
ἔργαζόμενοι ταῖς ἴδιαις χερσίν·  
λοιδορούμενοι εὐλογούμεν, διωκόμενοι  
ἀνεχόμεθα, 13 δυσφημούμενοι  
παρακαλοῦμεν· ὡς περικαθάρματα τοῦ  
κόσμου ἔγενήθημεν, πάντων περίψημα  
ἔως ἂστοι.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα  
ἀλλ᾽ ὡς τέκνα μου ἀγαπητά νοοῦθετῶ[ν].  
15 ἐὰν γάρ μυρίους παιδαγωγοὺς ἔχητε  
ἐν Χριστῷ ἀλλ᾽ οὐ πολλοὺς πατέρας· ἐν  
γάρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου  
εγώ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν  
ὑμᾶς, μιμητάι μου γίνεσθε. 17 διὰ τοῦτο  
ἔπειμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου  
τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς  
ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν

Χριστῷ [Πησοῦ], καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 ώς μὴ ἔρχομένου δὲ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς ἐὰν ὁ κύριος θελήσῃ, καὶ γνωσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν· 20 οὐ γάρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ ἀλλ᾽ ἐν δυνάμει. 21 τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματι τε ποαντῆτος;

5:1 Ὄλως ἀκούεται ἐν ὑμῖν πορνείᾳ, καὶ τοιαύτη πορνείᾳ ἡτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναικά τινα τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι ἔστε καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τούτο πράξας;

**"Or "am sending"**

3-4 ዘመን በኩል ስራውን ከስተዳደር  
ደር በኩል + የዚህንን ከስተዳደር ደር  
የት + ከስተዳደር ደር እንደሆነ ሆኖ  
ይህን እንደሚሸጠው ስሜው ጥሩ በደንብ  
በአገልግሎት ከስተዳደር የት እና ለርሱም  
ለሁ እና የት ከስተዳደር መሠረታዊ  
ከፍተት ከስተዳደር የዚህንን ከስተዳደር  
የት + የዚህንን በደንብ በፈጸም ተቋሙ  
ተደንብ ነው እንደሆነ ሁሉም ለምርሱ  
ተቋሙ ለፊርማ እንደሆነ ሁሉም ለምርሱ

6 መመሪያዎች የአካሄር አይደለም  
ለም = ተተት ለጠቅም ለጠቅም ለተስፋ አይደለም  
የሚ አይታውም? እንደገኘሁ ገል  
ለጠቅም አይታውም አይታውም ለተስፋ  
በጠቅም አይታውም ለጠቅም አይታውም = ተስፋ  
እች ከጠቅም ተጠሩዋል፤ የሰነድ  
በጠቅም ተጠሩዋል፤ የሰነድ ተጠሩዋል፤ የሰነድ

9 הַלְּבָנָה יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָם  
אַתָּה אֱלֹהֵינוּ וְעַמְּנָה תִּרְשַׁחֲךָ פְּלָשָׁט  
גָּדוֹלָה תִּרְשַׁחֲךָ + וְכֹרֶב תִּרְשַׁחֲךָ רְבָבָה  
צְדָקָה תִּרְשַׁחֲךָ + וְכֹרֶב מְבָבָה  
מְלָכָה תִּרְשַׁחֲךָ לְמַעַן ! בְּנֵי  
בְּנֵי יִשְׂרָאֵל אֱלֹהֵינוּ שְׁמֵינוּ מֶלֶךְ  
"לְמַעַן תִּרְשַׁחֲךָ לְמַעַן תִּרְשַׁחֲךָ  
לְמַעַן וְכֹרֶב תִּרְשַׁחֲךָ רְבָבָה וְכֹרֶב  
מְבָבָה מְלָכָה וְכֹרֶב מְלָאָה  
וְכֹרֶב מֶלֶךְ יְהוָה אֱלֹהֵינוּ  
וְכֹרֶב לְמַעַן לְמַעַן ! לְמַעַן  
לְמַעַן יְהוָה יְהוָה אֱלֹהֵינוּ אַתָּה  
תִּרְשַׁחֲךָ ? וְכֹרֶב לְמַעַן אֱלֹהֵינוּ  
תִּרְשַׁחֲךָ ? וְכֹרֶב לְמַעַן אֱלֹהֵינוּ

6 የዚህንን አገልግሎት በማድረግ ይር  
መ-ጥ ሌጻው የጥቅምት ላት በሙ<sup>ለ</sup>  
ጥና ተጠሪ በማውጣት ላት ሌጻው  
ይደረሰን? የጥቅምት በማለም ዘረ አገል  
ግሎት አያመካኝ? በማለም ዘረ

3 For though absent in body, I am present in spirit; and as if present I have already pronounced judgment <sup>4</sup>in the name of the Lord Jesus on the man who has done such a thing.<sup>5</sup> When you are assembled, and my spirit is present with the power of our Lord Jesus, <sup>5</sup>you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.<sup>6</sup>

6 Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough? 7 Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. 8 Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

#### **Second Immorality Must Be Judged**

9 I wrote to you in my letter not to associate with sexually immoral persons—<sup>10</sup> not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world.<sup>11</sup> But now I am writing to you not to associate with anyone who bears the name of brother or sister<sup>12</sup> who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one.<sup>13</sup> For what have I to do with judging those outside? Is it not those who are inside that you are to judge?<sup>14</sup> God will judge those outside. “Drive out the wicked person from among you.”

### Lawsuits among Believers

**6** When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints? **7** Do you not know that the saints will judge the world? And if the world is to be

ἔγω μὲν γάρ, ἀπὸν τῷ σώματι παρὼν δὲ  
τῷ πνεύματι, ηδη κέκρικα ὡς παρὼν τὸν  
οὐτῶς τοῦτο κατεργασάμενον· 4 ἐν τῷ  
όνοματι τοῦ κυρίου [ῆμῶν] Ἰησοῦ  
συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ  
πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου  
ήμῶν Ἰησοῦ, 5 παραδούναι τὸν τοιοῦτον  
τῷ Σατανᾷ εἰς ὅλεθρον τῆς σαρκός, ἵνα  
τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.  
6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ  
οἴδατε ὅτι μικρὰ ἔζυμη ὅλον τὸ φύραμα  
ἔζυμοι; 7 ἐκκαθάρατε τὴν παλαιὰν ἔζυμην,  
ἵνα ἡτε νέον φύραμα, καθὼς ἔστε ἀξυμοι·  
καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός. 8  
ῶστε ἔορτάζωμεν μηδὲ ἐν ἔζυμῃ παλαιᾷ  
μηδὲ ἐν ἔζυμῃ κακίᾳς καὶ πονηρίας ἀλλ᾽  
ἐν ἀξύμοις εἰλικρινείας καὶ ἀληθείας.

9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγγυσθαι πόρνοις, 10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἥ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἔξελθεῖν. 11 νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὄνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδόρος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. 12 τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω υμεῖς κρίνετε; 13 τοὺς δὲ ἔξω ὁ θεος κρινεῖ. ἔξαρατε τὸν πονηρὸν ἔξ υμῶν αὐτῶν.

6:1 Τολμᾶτις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἔτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων; 2 Η̄ οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινοῦσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

<sup>1</sup>Or "on the man who has done such a thing in the name of the Lord Jesus" "Other ancient authorities add "Jesus" "Gk "brother"

በተለቃ ከዚህ ይጠቅም ተኩስ ስለ  
በዚህ የተለቃ አገልግሎት ይሞላ  
የጠራ ይችር በመለከት ጥሩ  
አገልግሎት አገልግሎት ይሞላ  
በላ ተናር ተናር የፍርድ ዘተ በማስ  
አገልግሎት በላ ከዚህንን የተኩስ  
ለዋ ፊረዚ አደርጋቸው ታክክለው  
ተቻይ? ይዘረሰቸው ይቻል ይሁን እና  
ለህ እናየሁን የሆነ? በዚያወጥ  
መካከል ተቻይ ለዚህ የቻቸው አገል  
አገልግሎት ለዚህ የቻቸው አገል  
የቻቸው ለዚህ ለዚህ የቻቸው አገል  
የቻቸው? ይዘረሰቸው ይቻል ይሁን  
ይሁን + ይሁን በማስ ለተኩስ  
ዳን?

7 λαγεύειν εἰπτε γάλακον  
— τιτ λαγεύειν πληγέται ταξιδίων  
— ειπελα κεράρη; τιττε  
λαγεύειν κεράρη? οντες το λαγεύειν  
ταξιδίων μαθαληγάτευ+ γε  
— ταξιδίων;

9 ወይም ጽዜዬች የጊዜዬዎች  
መግኘት አንቀጽር አቶዕቃዎች?  
አቶዕቴ፣ ለለቻች ለሆነ ወይም በጥሩ  
የጊዜዬው ወይም አመጣቸት ወይም  
ተለሙች ወይም ክፍል ፊርማ እና አመት  
የሚሸፍ አወይም ለነት ወይም ተዘዘሩ  
ጥሮች ወይም ለነት ወይም ተዘዴ  
የት ወይም አወይች የጊዜዬዎች  
መግኘት አይወስም = "ከእናገተኛ  
አንቀጽር እና አሁን ንረቃው፣ የሚ  
ገኘበት በኢትዮጵያውያን በስራው  
አካሄዱው መረጃ ትተላቸፏ + ተፈ  
ቀቃፏ፣ የደቃቃቃው

12 וְאַתָּה תִּלְתְּרַאֲתָה + וְאַתָּה  
הַמִּתְנַגֵּג = וְאַתָּה תִּלְתְּרַאֲתָה +  
וְאַתָּה יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה  
תְּלִמְזָדָה = 13 כְּפָרָה לְעֵבֶן יְהֹוָה +  
וְעֵבֶן לְעֵבֶן יְהֹוָה יְהֹוָה כְּפָרָה  
יְהֹוָה בְּעֵבֶן שְׁלֵמָה = יְהֹוָה  
יְהֹוָה אֱלֹהִים יְהֹוָה לְעֵבֶן יְהֹוָה  
אֱלֹהִים יְהֹוָה אֱלֹהִים יְהֹוָה כְּפָרָה  
אֱלֹהִים יְהֹוָה אֱלֹהִים יְהֹוָה כְּפָרָה

judged by you, are you incompetent to try trivial cases? <sup>3</sup>Do you not know that we are to judge angels—to say nothing of ordinary matters? <sup>4</sup>If you have ordinary cases, then, do you appoint as judges those who have no standing in the church? <sup>5</sup>I say this to your shame. Can it be that there is no one among you wise enough to decide between one believer and another, “but a believer goes to court against a believer”—and before unbelievers at that?

7 In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? \*But you yourselves wrong and defraud—and believers at that.

9 Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites,  
10 thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. 11 And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

### **Glory God in Body and Spirit**

12 "All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. 13 "Food is meant for the stomach and the stomach for food,"<sup>2</sup> and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. 14 And God raised the Lord and will also raise us by his power.

3 οὐκ οἰδατε ὅτι  
ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά; 4  
βιωτικὰ μὲν οὖν κριτήρια ἔαν ἔχητε, τοὺς  
ἔξουσθενημένους ἐν τῇ ἑκκλησίᾳ, τούτους  
καθίζετε; 5 πρὸς ἐντροπὴν ὑμῖν λέγω.  
οὗτος οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός, δις  
δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ  
ἀδελφοῦ αὐτοῦ; 6 ἀλλὰ ἀδελφὸς μετὰ  
ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ ἀπίστων;

7 ἦδη μὲν [οὖν] ὅλως ἡττημα ύμιν ἔστιν  
ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί  
οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ<sup>1</sup>  
μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ύμεῖς  
ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο  
ἀδελφούς. 9 ή οὐκ οἴδατε ὅτι ἄδικοι θεοῦ  
βασιλείαν οὐ κληρονομήσουσιν; μὴ  
πλανᾶσθε οὗτε πόρνοι οὗτε  
εἰδωλολάτραι οὗτε μοιχοὶ οὗτε μαλακοὶ  
οὗτε ἀρσενοκοῖται 10 οὗτε κλέπται οὗτε  
πλεονέκται, οὐ μέθυσοι, οὐ λοιδόροι, οὐχ  
ἄρπαγες βασιλείαν θεοῦ  
κληρονομήσουσιν. 11 καὶ ταῦτά τινες  
ἥτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε,  
ἀλλὰ ἐδικαιώθητε ἐν τῷ ὄνόματι τοῦ  
κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ  
πνεύματι τοῦ θεοῦ ἡμῶν.

12 Πάντα μοι ἔξεστιν ἀλλ᾽ οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν ἀλλ᾽ οὐκ ἐγὼ ἔχουσιασθήσομαι ὑπό τινος. 13 τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν, οὐ δὲ θεός καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 οὐ δὲ θεός καὶ τὸν κύριον ἥγειρεν καὶ ἡμᾶς ἔξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

מִתְּבָא = מִשְׁכַּנְךָ שְׁמַנְיָה וְאֶתְּבָא  
+ תְּבָא עַל אֲדֹנָתֶךָ? אֶלְעָזֶר  
מִתְּבָא תְּבָא וְאֶתְּבָא  
תְּבָא אֲדֹנָתֶךָ? אֶלְעָזֶר =  
= מִתְּבָא תְּבָא וְאֶתְּבָא אֲדֹנָתֶךָ  
תְּבָא אֲדֹנָתֶךָ אֲדֹנָתֶךָ? וְאֶתְּבָא  
אֲדֹנָתֶךָ מִתְּבָא תְּבָא  
תְּבָא וְאֶתְּבָא תְּבָא אֲדֹנָתֶךָ אֲדֹנָתֶךָ  
לְהַלֵּךְ = מִתְּבָא תְּבָא = לְהַלֵּךְ  
פְּרִיכָּה = בְּמִלְחָמָה וְאֶתְּבָא הַמִּלְחָמָה  
לְהַלֵּךְ = מִתְּבָא תְּבָא תְּבָא  
מִתְּבָא תְּבָא תְּבָא =  
= מִתְּבָא תְּבָא תְּבָא אֲדֹנָתֶךָ אֲדֹנָתֶךָ  
תְּבָא תְּבָא תְּבָא אֲדֹנָתֶךָ אֲדֹנָתֶךָ  
לְהַלֵּךְ = מִתְּבָא תְּבָא אֲדֹנָתֶךָ אֲדֹנָתֶךָ  
לְהַלֵּךְ = מִתְּבָא תְּבָא אֲדֹנָתֶךָ אֲדֹנָתֶךָ

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#### **“Or “sanctuary”**

<sup>15</sup>Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! <sup>16</sup>Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." <sup>17</sup>But anyone united to the Lord becomes one spirit with him. <sup>18</sup>Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. <sup>19</sup>Or do you not know that your body is a temple<sup>a</sup> of the Holy Spirit within you, which you have from God, and that you are not your own? <sup>20</sup>For you were bought with a price; therefore glorify God in your body.

### **Directions concerning Marriage**

**7** Now concerning the matters about which you wrote: "It is well for a man not to touch a woman." **2** But because of cases of sexual immorality, each man should have his own wife and each woman her own husband. **3** The husband should give to his wife her conjugal rights, and likewise the wife to her husband. **4** For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does. **5** Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control. **6** This I say by way of concession, not of command. **7** I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

8 To the unmarried and the widows I say that it is well for them to remain unmarried as I am. 9 But if they are not

15 οὐκ οἶδατε διὰ τὰ σώματα ὑμῶν μέλη Χριστοῦ ἔστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μηδὲ γένοιτο. 16 [ῆ] οὐκ οἶδατε διὰ τὸ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἔστιν; Ἐσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν. 17 οὐδὲ κολλώμενος τῷ κυρίῳ ἐν πνεῦμά ἔστιν. 18 φευγετε τὴν πορνείαν. πᾶν ἀμάρτημα οὐδὲ ἀνθρωπος ἐκτὸς τοῦ σώματός ἔστιν· οὐδὲ πορνεύων εἰς τὸ ίδιον σῶμα ἀμαρτάνει. 19 ή οὐκ οἶδατε διὰ τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἀγίου πνεύματός ἔστιν οὐχ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; 20 ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεόν ἐν τῷ σώματι ὑμῶν.

7:1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικός μὴ ἄπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναικαν ἔχετω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχετω. 3 τῇ γυναικὶ ὁ ἀνήρ τὴν ὄφειλὴν ἀποδίδωτο, ὅμοιώς δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. 4 ἡ γυνὴ τοῦ ἴδιου σώματος οὐκ ἔξουσιάζει ἀλλὰ ὁ ἀνήρ, ὅμοιώς δὲ καὶ ὁ ἀνήρ τοῦ ἴδιου σώματος οὐκ ἔξουσιάζει ἀλλὰ ἡ γυνὴ. 5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἀν ἐκ συμφώνου πρός καιρόν, ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ήτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ' ἔπιταγήν. 7 θέλω δὲ πάντας ἀνθρώπους εἶναι ως καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὃ μὲν οὗτως, ὃ δὲ οὗτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς  
χήραις, καλὸν αὐτοῖς ἔαν μείνωσιν ώς

መ መጋቢት ይፈናልኝ ስለዚህን መ  
ቁጥር በደረሰው ይገቡ::

10-11 "לְתַתִּיר" מֵאָתָר הַתְּאֵשׁ +  
הַתְּאֵשׁ 77 אֶת־מִתְּחִילָה  
אֲתָּה תְּצַדֵּק + נָאָר תְּלִמְזִיד הַתְּ  
תְּלִמְזִיד פְּנֵי־בְּנֵי־תְּבָאָה וְלֹא  
77 לְמִתְּמִימָה + בְּזַעַקְעַק =

12 አል-ቻኑ እኔ አነበሱ + 2-3  
አይደም፣ ይጠናቸዋቸ ስን ምርመ  
ች ጥለት የሰው ባቻር ለአጥያቄ  
ከእርስ ፖር ለተቀብ የተዘጋጀ፣  
አይተቻ፣ ይጠናው የሰ ምት ጥለ  
ች ባቻር ሰህ አእርስ ፖር ለተ  
መት በላማቸ፣ አተቻው = በግዢው  
የሰ ምርመ ተተክላልኝ + ያመራ  
ች ጥለት የሰው ተተክላል፣ እኔ  
ይህ አይቻቸ ሆኖን ደቻው፣ እኔ-  
ቻ የተቻለ ደቻው፣ ይሚያገኘ ጥለ  
በላይ ይፈጻ፣ ወደፊዴ በንግድ ይፈጥ  
አተት ለተናህ ምርመ ነገር እኔ  
ሁኔታ፣ ለማሳዣበር ጥለ በላማ ጥር  
ቻና = ይእጋው ዓቶ + የሰው ተደረጋ  
እኔ ሆነ ሁኔታ የሰ ተመክላል? ወደ  
አተት ለው + ለሰነዱ ተደረግ እኔ  
ይህን ሁኔታ ተመክላሉ?

practicing self-control, they should marry. For it is better to marry than to be afame with passion.

10 To the married I give this command—not I but the Lord—that the wife should not separate from her husband; "but if she does separate, let her remain unmarried or else be reconciled to her husband), and that the husband should not divorce his wife.

12 To the rest I say—I and not the Lord—that if any believer<sup>b</sup> has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.<sup>13</sup> And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.<sup>14</sup> For the unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean, but as it is, they are holy.<sup>15</sup> But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you.<sup>c</sup> <sup>16</sup> Wife, for all you know, you might save your husband. Husband, for all you know, you might save your wife.

## The Life That the Lord Has Assigned

17 However that may be, let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. 18 Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. 19 Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. 20 Let each of you remain in the condition in which you were called.

21 Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever.<sup>4</sup>  
22 For whoever was called in the Lord as a slave is a freed person belonging to the

κάγω· 9 εἰ δὲ οὐκ ἐγκρατεύονται,  
γαμησάτωσαν, κρείττον γάρ ἐστιν  
γαμῆσαι ἢ πυροῦσθαι. 10 τοῖς δὲ  
γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ  
οἱ κύριοι, γυναῖκα ἀπὸ ἀνδρὸς μὴ  
χωρισθῆναι, 11 — ἔταν δὲ καὶ χωρισθῆ<sup>ν</sup>,  
μενέτω αγαμος ἢ τῷ ἀνδρὶ καταλαγῆτω,  
— καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. 12  
Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἰ  
τις ἀδελφὸς γυναῖκα ἔχει ἀπιστον καὶ  
αὐτῇ συνευδοκεῖ οίκειν μετ' αὐτοῦ, μὴ  
ἀφίέτω αὐτήν· 13 καὶ γυνὴ εἴ τις ἔχει  
ἄνδρα ἀπιστον καὶ οὗτος συνευδοκεῖ  
οίκειν μετ' αὐτῆς, μὴ ἀφίέτω τὸν ἄνδρα.  
14 ἡγίασται γάρ ὁ ἀνήρ ὁ ἀπιστος ἐν τῇ  
γυναικὶ καὶ ἡγίασται η γυνὴ ἡ ἀπιστος ἐν  
τῷ ἀδελφῷ· επεὶ ἄρα τὰ τέκνα ὑμῶν  
ἄκαθαρτά ἐστιν, νῦν δὲ ἀγιά ἐστιν. 15 εἰ  
δὲ ὁ ἀπιστος χωρίζεται, χωρίζέσθω· οὐ  
δεδούλωται ὁ ἀδελφὸς ἡ ἡ ἀδελφὴ ἐν  
τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν  
ὑμᾶς ὁ θεός. 16 τί γάρ οἴδας, γύναι, εἰ τὸν  
ἄνδρα σώσεις; ἢ τί οἴδας, ἄνερ, εἰ τὴν  
γυναικα σώσεις;

17 Εἰ μὴ ἔκαστῳ ώς ἐμέρισεν ὁ κύριος, ἔκαστον ώς κέκληκεν ὁ θεός, οὕτως περιπατείτω. καὶ οὐτώς ἐν ταῖς ἑκκλησίαις πάσαις διατάσσομαι. 18 περιτεμημένος τις ἐκλήθη, μὴ ἐπισπάσθω ἐν ἀκροβυսτίᾳ κέκληται τις, μὴ περιτεμνέσθω. 19 ἡ περιτομὴ οὐδέν ἐστιν καὶ ή ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. 20 ἔκαστος ἐν τῇ κλήσει ἡ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος ἐκλήθης, μὴ σοι μελέτω ἀλλ’ εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. 22 ὁ γάρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν, δομοίως ὁ ἐλεύθερος κληθεὶς

**Jack "brother  
conqueror"**

<sup>b</sup> Gk "brother" <sup>c</sup>Other ancient authorities read "us" <sup>d</sup>Or "avail yourself of the opportunity"

የዚህ የወጣውን ተጨማሪ አገልግሎት የሚያስፈልጉ  
በመጀመሪያ የሚያስፈልጉ የሚያስፈልጉ የሚያስፈልጉ

25 מִלְּאָמָר תֵּלְךָ תַּחֲנֹן תְּ  
יְהֹוָה + יְהֹוָה תְּבִרְכֶּךָ לֹא תַּעֲשֶׂת  
תְּמִזְבֵּחַ תְּבִרְכֶּךָ לֹא תַּעֲשֶׂת  
יְהֹוָה לְמִזְבֵּחַ = מְלָאָמָר תְּ  
הַעֲלָתְךָ בְּעֵד מִזְבֵּחַ תְּ  
לֹא אַתָּה עַל מִזְבֵּחַ מִזְבֵּחַ =  
עַל מִזְבֵּחַ תְּבִרְכֶּךָ לֹא תַּעֲשֶׂת  
אַתָּה: מְלָאָמָר לְמִזְבֵּחַ לֹא תַּעֲשֶׂת  
מִזְבֵּחַ אַתָּה = מְלָאָמָר תְּ  
לְמִזְבֵּחַ מִזְבֵּחַ לֹא תַּעֲשֶׂת  
אַתָּה וְאַתָּה כְּמַה תְּ  
אַתָּה אַתָּה וְאַתָּה כְּמַה  
סֵצְתָּ עַל מִזְבֵּחַ לֹא תַּעֲשֶׂת  
תְּ + אַתָּה לְמִזְבֵּחַ יְהֹוָה = מְלָאָמָר  
תְּ + מְלָאָמָר עַל + בְּעֵד לְמִזְבֵּחַ  
לֹא + בְּעֵד לְמִזְבֵּחַ יְהֹוָה +  
בְּעֵד + מְלָאָמָר תְּ + לְמִזְבֵּחַ  
לֹא + לְמִזְבֵּחַ יְהֹוָה + לְמִזְבֵּחַ  
לֹא + לְמִזְבֵּחַ יְהֹוָה + לְמִזְבֵּחַ  
לֹא + לְמִזְבֵּחַ יְהֹוָה + לְמִזְבֵּחַ

36 AG 73 תְּמִימָה בְּשַׁבְּתָן  
בְּשַׁבְּתָן בְּשַׁבְּתָן וְלֹא אֲנִי אֶתְּנִיחַ  
בְּלֹא אֶתְּנִיחַ פְּרִירָה יְהִי

Lord, just as whoever was free when called is a slave of Christ.<sup>23</sup> You were bought with a price; do not become slaves of human masters.<sup>24</sup> In whatever condition you were called, brothers and sisters,<sup>1</sup> there remain with God.

## The Unmarried and the Widows

<sup>25</sup> Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. <sup>26</sup> I think that, in view of the impending crisis, it is well for you to remain as you are. <sup>27</sup> Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. <sup>28</sup> But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life,<sup>29</sup> and I would spare you that. <sup>30</sup> I mean, brothers and sisters,<sup>31</sup> the appointed time has grown short; from now on, let even those who have wives be as though they had none, <sup>32</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, <sup>33</sup> and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

32 I want you to be free from anxiety. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; <sup>33</sup> but the married man is anxious about the affairs of the world, how to please his wife, <sup>34</sup> and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. <sup>35</sup> I say this for your own benefit, not to put any restraint upon you, but to promote good order and unbindered devotion to the Lord.

36 If anyone thinks that he is not behaving properly toward his fiancée,<sup>\*</sup> if his passions are strong, and so it has to be, let him marry as he wishes; it is no

δοῦλος ἔστιν Χριστοῦ. 23 τιμῆς  
τηγοράσθητε· μη γίνεσθε δοῦλοι  
ἀνθρώπων. 24 ἔκαστος ἐν ᾧ ἐκλήθη,  
ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.

25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ως ἡλετημένος ὑπὸ κυρίου πιστὸς εἶναι. 26 Νομίζω ούν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὔτως εἶναι. 27 δέδεσαι γυναικί, μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζήτει γυναῖκα. 28 ἐάν δὲ καὶ γαμήσῃς, οὐχ ἡμαρτεῖς, καὶ ἐὰν γῆμη ἡ παρθένος, ουχ ἡμαρτεῖν· θλῖψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φειδομαι. 29 τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἔστιν· τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναικας ώς μὴ ἔχοντες ώστιν 30 καὶ οἱ κλαίοντες ώς μὴ κλαίοντες καὶ οἱ χαίροντες ώς μὴ κατέχοντες, 31 καὶ οἱ χρώμενοι τὸν κόσμον ώς μὴ καταχρώμενοι· παράγει γάρ τὸ σχῆμα τοῦ κοσμου τούτου. 32 Θέλω δὲ υμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος

μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικὶ, 34 καὶ μεμέρισται. καὶ ή γυνὴ ή ἄγαμος καὶ ή παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα η ἀγιά καὶ τῷ σωματὶ καὶ τῷ πνεύματι· η δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς αρέσῃ τῷ ἀνδρὶ. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω ἀλλὰ πρὸς τὸ εὐσχημόν καὶ ευπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν οὐ ύπέρακμος καὶ οὐτως ὁφείλει γίνεσθαι, δ θέλει ποιείτω, οὐχ ἀμαρτάνει, γαμείτωσαν.

<sup>a</sup>Gk "brothers" /Or "present" <sup>b</sup>Gk "in the flesh" <sup>c</sup>Gk "virgin"

ርጥ የዕለት ማስታታል ይገባል  
በአይደው ስልጣን ተናና ጽሑፍ የሰነድ  
ተያቀባዩ የዕለት አንቀጽ የሚከተሉት  
የሰነድ የሚከተሉት ስልጣን ያለው ይመ  
ለቸው በኋላ መሠረት የሰነድ አንቀጽ  
የአይደው የሚከተሉት ስነ መሠረት  
አንቀጽ የሚከተሉት የሰነድ አንቀጽ

39. **ԱՐԴ ՊԱՐԵԿԱՆԻ ԽՈՒՆԴ**  
ՔԴ 1 ՊԱՐ ԱՐԴ 77 ՈՒԴ ՀՈՒ  
ՀՅԱ ՊՈԼԵԴ-Ը Ա-ՀՎ ԽՈՒ  
ԽՈՒ ԱՄԵԶ ԳԻՆ 77 ՀԵՎԱԴ ԱԴ  
ՏԸ ՀԱՄ ՔԴ 1 ԱՅ ՀԵՎ ԻՆ ԻՆԱ  
ԻՆԱ ՌԵՆ ՈՒԾ ՏԱ ԲՈՒՆԱ-

8 የለምት ሰላ ተወቻ ሆኖም + በዚ  
ቁን አውተት እንደገኘ እናውጭለሁ  
አውተት ማረጋገጫ የሚ ጥሩ ሆኖም  
የጥኑ አገልግሎት የሚያውቀው በመስማሪ  
ለው እንደሆነው ጥሩ አገልግሎት  
የጥኑ ጥሩ አገልግሎት የሚያውቀው  
ለው ስርዓት የሚያውቀው ነው

4 አጋጣሪሁ ለመጥተት የተወቻችን መር  
ስላ መ-ባድ+ ብሔት ሁሉ ሰጋገጫ  
ነገሩ ገኬ ሆኖ ከአገጋም በተር ተኩም  
አያዝበት አገረሰለ እናውታል=

መ-ማይም በተር አግባብነትና በተር ተኩም  
እኔ ነገር ተስ በሰነድ ሆኖ በጥራር  
በት አግባብነት የተኩለ ምንም በተር+  
• ለሌሎች ነገር ሆኖ ከነርሱ የዚ ለኞም  
አሳር የህንጻ ለኞም አያዝበት አገብ  
ለላን+ የገር ሁሉም ለአሳር በተር የዚ  
ለኞም ለአሳር በተር የህንጻ ለኞም ተኩም  
አያዝበት ከነርሱ የዚ

771C 77 8U አዴት ማስ-  
ጠና አይደለም! አንቀጽ 77 በም-  
ቻ እነዚህ የሆነ ስራው ለለ-  
ለማት የተመዘገበ ነው ምክንያቱ  
አለፏች ይነግ ለለ ህንጻል-  
መ-ባል 77 ወደ አገልግሎቶች አያተ-  
በጥም! ባንበናም ተንግ አይተረሰለም  
በንበናም ተንግ አይተረሰለም = የፋ-  
ቀ 77 8U መብታቸው ለፍተቶች ያደረ-  
ገት አገልግሎቶች ተጠናቸው

sin. Let them marry.<sup>37</sup> But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée,<sup>1</sup> he will do well.<sup>38</sup> So then, he who marries his fiancée<sup>1</sup> does well; and he who refrains from marriage will do better.

39 A wife is bound as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord.<sup>40</sup> But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.

### **Food Offered to Idols**

**8** Now concerning food sacrificed to  
idols: we know that "all of us possess  
knowledge." Knowledge puffs up, but  
love builds up. **3** Anyone who claims to  
know something does not yet have the  
necessary knowledge; **3**but anyone who  
loves God is known by him.

4Hence, as to the eating of food offered to idols, we know that "no idol in the world really exists," and that "there is no God but one." 5Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—<sup>6</sup>yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

7It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. 8"Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do. 9But take care that this liberty of yours does not somehow become a stumbling block to the weak.

37 δὅς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος μὴ ἔχων ἀνάγκην, ἔξουσίαν δὲ ἔχει περὶ τοῦ ιδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ιδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει. 38 ὕστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ καὶ ὁ μη γαμίζων κρεῖσσον ποιήσει.

39 Ι γυνή δέδεται ἐφ' ὅσον χρόνον ζῇ  
οὐ ἀνὴρ αὐτῆς· ἔὰν δὲ κοιμηθῇ οὐ ἀνὴρ,  
ἔλευσθέρα ἔστιν φθέλει γαμηθῆναι, μόνον  
ἐν κυριῳ. 40 μακαριωτέρα δέ ἔστιν ἐὰν  
οὔτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην.  
δοκῶ δὲ κάγια πνεῦμα θεου ἔχειν.

8:1 Περὶ δὲ τῶν εἰδωλοθύτων, οἵδαμεν  
ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις  
φυσιοῦ, ἡ δὲ ἀγάπη οἴκοδομεῖ· 2 εἰ τις  
δοκεῖ ἐγγνωκέναι τι, οὐπω ἐγνω καθὼς δεῖ  
γνῶναι· 3 εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος  
ἐγνωσται ὑπ' αὐτοῦ. 4 Περὶ τῆς βρώσεως  
οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν  
εἶδωλον ἐν κόσμῳ καὶ ὅτι οὐδεὶς θεός εί  
μη εἰς. 5 καὶ γάρ εὑπερ εἰσὶν λεγόμενοι  
θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὕστερ  
εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, 6  
ἄλλοι δὲ οὐδεὶς θεός ὁ πατήρ ἔξ οὐ τὰ  
πάντα καὶ ἡμεῖς εἰς αὐτὸν, καὶ εἰς κύριος  
Ἰησοῦς Χριστὸς δι', οὐ τὰ πάντα καὶ  
ἡμεῖς δι' αὐτοῦ.

7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνθετείᾳ ἔως ἄρτι τοῦ εἰδῶλου ώς εἰδωλόθυτον εσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενής οὖσα μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὗτε ἔαν μή φάγωμεν ὑστερούμεθα, οὕτε ἔαν φάγωμεν περισσεύομεν. 9 βλέπετε δὲ μή πιος η ἔξουσία ὑμῶν αὗτη πρόσκομμα γένεται τοῖς ἀσθενέσιν.

<sup>1</sup>Gk. "wings" /Gk. "falls asleep" <sup>2</sup>The quotation may extend to the end of the verse

ለአንተ አዎች ምሉ በማጥት ቤት  
በግዢር ስነወመት እንደ ሰው የሆኑ  
ይህ + ይከና ሰው ምሁን ለማጥት ቤቱ  
የዚህ ለመስቀል ምላፍ ወጪ አድራሻው  
ትኝ? "በአንተ አዎች ቤት ይህ  
ደንብ ይሰጣል + ለርሃም ከርስተቶ  
ጥተለት መደረግ ነው" 12 እንደሆነ  
መደረግ እያወለሁ ይከና ሰው  
ዕን አለፈውን እያወለሁ ከርስተ  
ቶን ተደረገተው: "በሰላም" — ወላ  
መደረግ መደረግበትና ነው + ወደ  
ደንብ እንዲሁበላይ ለክልጻ ከተ  
ፈሩ ካልሆነ:

8 בזע גודו ר' מאיר ניך זאל  
�-7 ר' איזה ליטר לא הראת?  
פ-2 פולט-ט-ל עכ חנוך הדריך כ-על-  
הנולן לא תקלח = לא-קלח-  
כל דה עדרת שילוח? "בזע  
פ-2 לאו ליטר לא לא הראת?  
פ-2 סל עתיה לא-כל פ-2 פולט-ט-ל  
הדריך עתיה לא-כל פ-2 נ-  
ע-ט-ל לא לא תקלח =

<sup>10</sup>For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols?

<sup>11</sup>So by your knowledge those weak believers for whom Christ died are destroyed.<sup>12</sup>But when you thus sin against members of your family,<sup>13</sup>and wound their conscience when it is weak, you sin against Christ. <sup>14</sup>Therefore, if food is a cause of their falling,<sup>15</sup>I will never eat meat, so that I may not cause one of them<sup>e</sup> to fall.

## The Rights of an Apostle

**9** Am I not free? Am I not an apostle?  
Have I not seen Jesus our Lord? Are  
you not my work in the Lord? **2** If I am  
not an apostle to others, at least I am to  
you; for you are the seal of my  
apostleship in the Lord.

3 This is my defense to those who would examine me. 4 Do we not have the right to our food and drink? 5 Do we not have the right to be accompanied by a believing wife,<sup>6</sup> as do the other apostles and the brothers of the Lord and Cephas? 6 Or is it only Barnabas and I who have no right to refrain from working for a living? 7 Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk?

8 Do I say this on human authority? Does not the law also say the same? <sup>9</sup> For it is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is it for oxen that God is concerned? <sup>10</sup> Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows

10 εάν γάρ τις  
ιδή σε τὸν ἔχοντα γνῶστιν ἐν εἰδωλείῳ  
κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ  
ἀσθενοῦς ὄντος οἰκοδομηθῆσεται εἰς τὸ  
τὰ εἰδωλόθυτα ἐσθίειν; 11 ἀπόλλυται γάρ  
ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς  
δι' ὃν Χριστὸς ἀπέθανεν. 12 οὕτως δὲ  
ἀμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ  
τύπτοντες αὐτῶν τὴν συνείδησιν  
ἀσθενοῦσαν εἰς Χριστὸν ἀμαρτάνετε.

13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν  
ἀδελφὸν μου, οὐ μὴ φάγω κρέα εἰς τὸν  
αιῶνα, ἵνα μὴ τὸν ἀδελφὸν μου  
σκανδαλίσω.

9:1 Οὐκ εἰμὶ ἔλευθερος; οὐκ εἰμὶ  
ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον  
ἥμῶν ἐώρακα; οὐ τὸ ἔργον μου ύμεῖς  
ἔστε ἐν κυρίῳ; 2 εἰ ἄλλοις οὐκ εἰμὶ  
ἀπόστολος, ἀλλά γε ύμιν εἰμὶ· ἡ γὰρ  
σφραγίς μου τῆς ἀποστολῆς ύμεῖς εστε ἐν  
κυρίῳ.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ  
ἀνακρίνουσίν ἔστιν αὐτῇ. 4 μὴ οὐκ  
ἔχομεν ἔξουσίαν φαγεῖν καὶ πεῖν; 5 μὴ  
οὐκ ἔχομεν ἔξουσίαν ἀδελφὴν γυναικα  
περιάγειν ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ  
οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; 6 ή  
μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν  
ἔξουσίαν μη ἐργάζεσθαι; 7 τίς  
στρατεύεται ίδιοις ὄψινοις ποτέ; τίς  
ψυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ  
οὐκ ἐσθίει; ή τίς ποιμαίνει ποιμνην καὶ ἐκ  
τοῦ γάλακτος τῆς ποιμνῆς οὐκ ἐσθίει; 8  
Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ή καὶ ὁ  
νόμος ταῦτα οὐ λέγει; 9 ἐν γάρ τῷ  
Μωϋσέως νόμῳ γέγραπται, Οὐ κημώσεις  
βιοῦν ἀλοῶντα. μη τῶν βιῶν μέλει τῷ  
θεῷ 10 ή δι' ήμᾶς πάντως λέγει; δι' ήμᾶς  
γάρ ἐγράφη ὅτι ὀφεῖλει ἐπ' ἐλπίδι ὁ  
αροτριῶν ἀροτριῶν καὶ ὁ ἀλοῶν ἐπ'  
ἐλπίδι τοῦ μετέχειν.

<sup>1</sup>Gk "the weak brother...is destroyed" =Gk "against the brothers" "Gk "my brother's falling"  
<sup>2</sup>Gk "cause my brother" PGk "a sister as wife"

71C 77 מִלְכָמָתֶל מַזָּא לְבָבָן  
הַלְּהָא אֲוֹתָל אַלְפְּרִירְבָּל אַלְפְּשָׁעָן  
מְגַלְתָּא הַאֲטִוְרְבָּל = "פְּרִירְבָּל  
71C מְלָגָלָהָל אַנְטְּבָל מְלָגָל  
71C לְבָבְ-מְלָגָל + פְּרִירְבָּל  
מְלָגָל אַנְטְּבָל אַלְפְּרִירְבָּל אַלְפְּ  
סְ-בָּל ? "אַלְפְּשָׁעָן זְתַת מַזָּא  
מְלָגָלָהָל הַמְּזָהָא + מְלָגָל אַלְפְּרִירְבָּל  
לְבָבָן =

should plow in hope and whoever threshes should thresh in hope of a share in the crop. <sup>11</sup> If we have sown spiritual good among you, is it too much if we reap your material benefits? <sup>12</sup> If others share this rightful claim on you, do not we still more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.<sup>13</sup> Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar?<sup>14</sup> In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

15 But I have made no use of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that—no one will deprive me of my ground for boasting! 16 If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! 17 For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. 18 What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

19 For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. 20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. 21 To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. 22 To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. 23 I do it all for the

11 εἰ ἡμεῖς ὑμῶν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς ὑμῶν ἔξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;

Αλλ ὡνκ ἔχρησάμεθα τῇ ἐξουσίᾳ  
ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μή τινα  
ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ  
Χριστοῦ. 13 οὐκ ὄδατε ὅτι οἱ τὰ ιερὰ  
ἔργαζόμενοι [τὰ] ἐκ τοῦ ιεροῦ ἐσθίουσιν,  
οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ  
θυσιαστηρίῳ συμμερίζονται; 14 οὐτως  
καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον  
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.  
15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων.  
οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως γένηται  
ἐν ἑμοι· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν  
ἢ — τὸ καύχημά μου οὐδεὶς κενώσει. 16  
ἐὰν γάρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι  
καύχημα· ἀναγκη γάρ μοι ἐπίκειται· οὐαὶ  
γάρ μοι ἔστιν εἴναι μὴ εὐαγγελίσωμαι. 17  
εἰ γάρ ἐκών τοῦτο πράσσω, μισθὸν ἔχω·  
εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι· 18  
τίς οὖν μού ἔστιν ὁ μισθός; ἵνα  
εὐαγγελίζομενος ἀδάπανον θήσω τὸ  
εὐαγγέλιον εἰς τὸ μὴ καταχρήσασθαι τῇ  
ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

19 Ἐλεύθερος γὰρ ὁν ἐκ πάντων  
πᾶσιν ἔμαυτὸν ἐδούλωσα, ἵνα τοὺς  
πλειόνας κερδήσω· 20 καὶ ἐγενόμην τοῖς  
Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους  
κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον,  
μηδ ὁν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ<sup>το</sup>  
νόμον κερδήσω· 21 τοῖς ἀνόμοις ὡς  
ἄνομος, μηδ ὁν ἄνομος θεοῦ ἀλλ᾽ ἔννομος  
Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους· 22  
ἐγενόμην τοῖς ἀσθενέστιν ἀσθενῆς, ἵνα  
τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν  
γέγονα πάντα, ἵνα πάντως τινάς σώσω.  
23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα  
συγκοινωνὸς αὐτοῦ γένωμαι.

ΑΓ ΤΙΑΛΕΤΟΥ ΛΥΣ ΝΩΣ ΠΛ ΟΣ  
ΖΑ ΟΛΩΣ ΗΡΕΣΙΑΝ·

24 ΟΛΩΝΔΕΣΤΡΟΣ ΠΡΟ ΡΩΣ  
ΠΛ + ΟΛ ΛΗΦΕΠ ΥΙΟ ΤΣ ΤΣ ΑΓΑ.  
115 ΤΣΦΣ ΛΗΦΕΠΑ ΛΗΦΕΦ  
ΣΤ? ΛΗΦΕΠ ΤΣ ΤΣ ΝΩΣ ΤΟΙ?  
ΣΙΡΙΛΛΑΡ ΟΛΙ ΟΠΙΚ ΟΛΙ ΛΟΙ?  
ΤΗ ΕΜΑΙ ΛΗΦΕΦ ΡΙΛΛΑΦ?  
ΛΗΦΑ ΛΣΤΣ ΤΟ+ ΛΣ ΤΣ ΤΣ ΡΙΟ?  
ΠΙΦΕΦ? = ΤΛΙΛΙ ΛΣ ΣΛ ΛΗΦΙ ΛΣ  
ΣΤΙΕΤ ΟΛΙ ΛΗΦΕΠ ΛΗΦΕΦ+ ΛΣ  
ΛΣ ΛΗΦΕΦΗΡ ΟΛΙ ΛΗΦΕΦΛΑΡΑΡ Ι ΜΙΚ ΤΣ ΛΛΛ-Η ΗΙ  
ΟΙΙΟ- ΟΙΙΑ ΣΛ ΡΤΜΑΙ ΛΗΦΕΠ  
ΣΤΙΕΤ ΛΗΦΕΠΟ ΛΗΦΕΠΛΑΙ·

10 ΟΛΩΝΔΕΣΤΡΟΣ ΣΡ+ ΡΙΟ ΤΣΦ  
ΝΩΣ ΛΗΦΕΠΑ· ΛΗΦΕΦΤΗ  
ΟΛ ΛΗΦΕΦ ΠΛ+ ΥΙΟ ΥΙΟ- ΟΙ  
ΔΙΚ ΣΙΗΙΑ ΤΣΦ+ Ι ΣΛΛ-Η Σ-Λ?  
ΣΤΙΕΤ ΝΩΣ ΠΛ-ΜΙΝ ΠΙΛΛΑΙ ΤΗ  
ΟΙΙΙ ΣΛΛ-Η Σ-ΛΛΛΙΕ Σ-ΠΑ  
ΟΛ ΣΛΛ-Η Σ-ΛΛΛΙΕ Σ-ΠΤ  
ΠΛΙ+ ΣΛΛΤΤΦ- ΗΙΙΟ- ΗΙΙΟ?  
48 ΣΛΤ ΠΤΤΙΤΑΡΑ+ Σ-Λ ΣΛΤ  
ΗΙΙΟΗ ΥΙΟ= \*ΛΗΦΕΛΗΙΗΙC ΤΣ  
ΗΙΙΟΗ ΟΠΩΠΗ- ΣΛ ΛΛΛ-Η+  
ΠΠΕΣ ΟΙ ΡΕΤΤΑΡΑ·

6 ΛΗΦΕΠ ΥΙ+ ΥΙΟ ΛΗΦ Τ-Η?  
ΑΤ ΣΤΤ ΛΗΦΕΠΗ- ΣΛ ΣΤΙΑ ΟΙ  
ΑΤ= \*ΔΗΦΙΟ Λ.ΟΙ Λ.ΟΙΟΤ+  
ΠΛ Λ.ΟΙΟΤ+ ΤΗ+ ΤΗ+ ΛΗΦ  
ΤΣ ΛΗΦΕΠ ΛΗΦΕΠΛΑ ΛΗΦΕΠΛ-  
ΠΡΤ+ ΡΡΦ-ΜΑΙ ΛΗΦΕΠ+ ΟΙΙΙC  
ΛΠ ΛΗΦΕΠΛ ΛΗΦ ΛΠ+ ΟΛΙΞ  
+ΤΤ ΟΛΙ ΛΑΦ ΗΙΙΟ ΠΛ ΛΗΦ  
ΩΣΦ ΛΗΦΕΠ= \*ΗΙΙΟΗΙ+ ΛΗΦ  
ΡΙ+ ΛΗΦ ΤΛ-ΤΤ+ ΟΛΙΞ  
ΣΤ+ ΛΗΦ ΠΛ+ Σ-Λ ΛΗΦ-ΤΤ+  
ΗΙΙΟΗΙ+ ΛΗΦΕΠΛ ΛΗΦΕΠΛ-  
ΠΠΣΑΙΟΤ+ ΛΗΦ ΠΛ+ Λ.ΟΙΟC  
74= \*διυτ ΟΛΙ ΛΗΦ ΤΗΙΙ ΟΙΙ  
ΠΕ+ ΛΗΦ ΡΗΦ-Η Σ-ΠΛΛΙ ΡΙ.

sake of the gospel, so that I may share in its blessings.

24 Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. 25 Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. 26 So I do not run aimlessly, nor do I box as though beating the air; 27 but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

#### Warnings from Israel's History

**10** <sup>1</sup>I do not want you to be unaware, brothers and sisters,<sup>4</sup> that our ancestors were all under the cloud, and all passed through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. <sup>5</sup>Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

<sup>6</sup>Now these things occurred as examples for us, so that we might not desire evil as they did. <sup>7</sup>Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." <sup>8</sup>We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. <sup>9</sup>We must not put Christ<sup>1</sup> to the test, as some of them did, and were destroyed by serpents. <sup>10</sup>And do not complain as some of them did, and were destroyed by the destroyer. <sup>11</sup>These things happened to them to serve as an example, and they

24 Ούκ οίδατε ότι οι εν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὐτως τρέχετε ἵνα καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ημεῖς δὲ ἄφθαρτον. 26 ἐγὼ τοίνυν οὐτως τρέχω ώς οὐκ ἀδήλως, οὐτως πυκτεύω ώς οὐκ ἀέρα δέρων. 27 ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύζας αὐτὸς ἀδόκιμος γένωμαι.

10:1 Οὐ θέλω γάρ ύμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ήμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διῆλθον 2 καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ 3 καὶ πάντες τὸ αὐτὸν πνευματικὸν βρῶμα ἔφαγον 4 καὶ πάντες τὸ αὐτὸν πνευματικὸν ἐπιον πόμα· ἐπιον γάρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός. 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γάρ ἐν τῇ ἐρήμῳ. 6 ταῦτα δὲ τύποι ήμῶν ἐγενήθησαν, εἰς τὸ μη εἶναι ύμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν. 7 μηδὲ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν, ὡσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν. 8 μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἐπεσαν μιᾷ ημέρᾳ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπειρασαν καὶ ὑπὸ τῶν δψεων ἀπώλλυντο. 10 μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ήμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατίντηκεν.

<sup>1</sup>Or "brothers" <sup>4</sup>Other ancient authorities read "the Lord"

לְמִתְבֵּן אֶל־מִזְרָח תַּךְ = "מִלְאָכָל  
אַתָּה כִּי מִזְרָח־אַתָּה בְּמִזְרָח  
בְּמִזְרָח = "מִלְאָכָל כִּי מִזְרָח  
אַתָּה מִזְרָח לְכָךְ הַמִּלְאָכָל  
מִצְרָיִם כִּי מִזְרָח־אַתָּה  
תַּךְ כִּי מִזְרָח תַּךְ  
תַּךְ כִּי מִזְרָח תַּךְ  
אַתָּה מִזְרָח כִּי מִזְרָח  
אַתָּה מִזְרָח כִּי מִזְרָח  
אַתָּה מִזְרָח כִּי מִזְרָח

23 וְאַתָּה תִּתְפַּרְעָה + וְאַתָּה  
תִּשְׁלַחֲנָה הַכְּלָמִידִים + וְאַתָּה תִּתְפַּרְעָה  
תִּתְפַּרְעָה + וְאַתָּה תִּשְׁלַחֲנָה הַכְּלָמִידִים  
אֶת = מִלְּמָדָתֶךָ פְּנֵי צְדָקָה  
תִּתְפַּרְעָה אֶתְךָ הַכְּלָמִידִים + וְאַתָּה תִּתְפַּרְעָה  
הַכְּלָמִידִים = בְּמִזְרָחָה וְאַתָּה תִּתְפַּרְעָה  
וְאַתָּה תִּתְפַּרְעָה + וְאַתָּה תִּתְפַּרְעָה  
וְאַתָּה!

were written down to instruct us, on whom the ends of the ages have come.  
12 So if you think you are standing, watch out that you do not fall. 13 No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

14 Therefore, my dear friends,<sup>1</sup> flee from the worship of idols. 15 I speak as to sensible people; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread. 18 Consider the people of Israel;<sup>2</sup> are not those who eat the sacrifices partners in the altar? 19 What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? 20 No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. 21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 22 Or are we provoking the Lord to jealousy? Are we stronger than he?

## **Do All to the Glory of God**

23 "All things are lawful," but not all things are beneficial. "All things are lawful," but not all things build up. 24 Do not seek your own advantage, but that of the other. 25 Eat whatever is sold in the meat market without raising any question on the ground of conscience, 26 for "the

1/Gk "my beloved" 2/Gk "Israel according to the flesh"

12 ὥστε ὁ δοκῶν  
ἔσταναι βλεπέτω μὴ πέσῃ. 13 πειρασμὸς  
ὑμᾶς οὐκ εἰληφεν εἰ μὴ ἀνθρώπινος·  
πιστος δὲ ὁ θεός, ὃς οὐκ ἔάσει ὑμᾶς  
πειρασθῆναι ὑπέρ δύνασθε ἀλλὰ  
ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν  
ἔκβασιν τοῦ δύνασθαι ύπενεγκείν.

14 Διόπερ, ἀγαπητοί μου, φεύγετε  
ἀπὸ τῆς εἰδωλολατρίας. 15 ως φρονίμοις  
λέγω· κρίνατε ὑμεῖς ὃ φημι. 16 τὸ  
ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν,  
οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ  
Χριστοῦ; τὸν ἄρτον δὲ κλῶμεν, οὐχὶ<sup>1</sup>  
κοινωνία τοῦ σῶματος τοῦ Χριστοῦ  
ἐστιν; 17 ὅτι εἰς ἄρτος, ἐν σῶμα oἱ  
πολλοί ἔσμεν, οἱ γὰρ πάντες εκ τοῦ ἐνὸς

ἄρτου μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; 19 τί οὖν φημι; ὅτι εἰδωλόθυτόν τι ἔστιν ἡ ὅτι εἴδωλόν τι ἔστιν; 20 ἀλλ᾽ ὅτι ἡ θύσουσιν, δαιμονίοις καὶ οὐ θεῷ [θύσουσιν]. οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. 21 οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. 22 η̄ παραζηλοῦμεν τὸν κύριον; μη̄ ἰσχυρότεροι αὐτοῦ ἐσμεν;

23 Πάντα ἔξεστιν ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν ἀλλ' οὐ πάντα σικοδομεῖ. 24 μηδεὶς τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου. 25 Πᾶν τὸ ἐν αὐτέλλῳ πωλούμενον ἐσθίετε μηδὲν ἵνα κρίνοντες διὰ τὴν συνείδησιν· 26 τοῦ κυρίου γάρ η γῆ καὶ τὸ πλήρωμα αὐτῆς.

ՕՐ ԲԵՐ ԽՈՎ ՀԱՅԱՍՏԱՆԻ ՈՐԴԻ  
ՀԵՐՄԱՆ ԱՊՈՒՐ ԱԴ  
ՄԱ ԽԱԼԻ ՌԵՎԻ ԳԻՎԵԼՈՒ ԲՈՒ  
ԺԵԿԱՆԻՆ ԵՎ ԱՐ ՀԱՅ ՀԵՐՄԱՆ  
ԵՎ ԱՊՈՒՐ ՌԻՎ ԽՈՎ ԱՆ  
ԴԱ ԽՈՎ ԿԱՐԵՎՈՒՄ ԽԱԼԻ  
ՌԵՎ ԽԵՎՈՒ! ՀԱՅ ՎԱԴԵԼՈՒ  
ԽԱԼԻ ՀԵՎ ՈՎ ԴԻ ԽԱԼԻ ԽԵՎ  
ԸՐ ԽԵՎՈՒ ԱՆ ԱՆ ԽԱԼԻ ՇԵՎ  
ԸՐ ԽԵՎՈՒ ԽՈՎ ՇԵՎ ԱՆ ԽԱԼԻ  
ԱՆ ԽԵՎ ԽՈՎ ՇԵՎ ԱՆ ԽԱԼԻ  
ԱՆ ԽԵՎ ԽՈՎ ՇԵՎ ԱՆ ԽԱԼԻ

31 ማንኛውም የጥቃት መደረግ የጥቅ  
መ ተከራካሪ መደረግ የጥቅዎን ነር  
የጥቅና መልካም ለለጥቅዎስ ነኝ  
ለጥቅና ይህንን ይጥቅ በጥቅ  
ይሸጋ ይችል ለጥቅዎው እንደ የጥቅ  
ጥቅ ለልማት መሰራ ነር ለው-  
ሆ ይለ እና እንደሆነና ለለዚሁም ለጥ  
ጥቅ ለጥቅ ለለጥቅዎስ ዘተ ነኝ  
ተጥቅ የጥቅዎን

**11** אֶל-מִזְבֵּחַ תָּמִיד תַּעֲשֶׂה כִּי-כֵן אָמַר יְהוָה.

earth and its fulness are the Lord's." <sup>27</sup> If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. <sup>28</sup> But if someone says to you, "This has been offered in sacrifice," then do not eat it, out of consideration for the one who informed you, and for the sake of conscience— <sup>29</sup> I mean the other's conscience, not your own. For why should my liberty be subject to the judgment of someone else's conscience? <sup>30</sup> If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

31 So, whether you eat or drink, or whatever you do, do everything for the glory of God. 32 Give no offense to Jews or to Greeks or to the church of God, 33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.

**11** <sup>1</sup>Be imitators of me, as I am of Christ.

## **Head Coverings**

21 command you because you remember me in everything and maintain the traditions just as I handed them on to you. 2But I want you to understand that Christ is the head of every man, and the husband<sup>1</sup> is the head of his wife,<sup>2</sup> and God is the head of Christ. 3Any man who prays or prophesies with something on his head disgraces his head,<sup>3</sup> but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. 4For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. 5For a man ought not to have his head veiled, since he is the image and reflection<sup>4</sup> of God; but woman is the reflection<sup>5</sup> of man. 6Indeed, man was not made from

27 εἰ τις καλεῖ ύμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ύμιν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνειδήσιν. 28 ἐάν δέ τις ύμιν εἴπῃ, Τοῦτο ιερόθυτόν ἐστιν, μὴ ἐσθίετε δι’ ἑκείνον τὸν μηνύσαντα καὶ τὴν συνειδήσιν· 29 συνειδῆσιν δὲ λέγω οὐχὶ τὴν ἔαυτοῦ ἄλλὰ τὴν τοῦ ἑτέρου. Ινατί γαρ ή ἐλευθερία μου κρίνεται ύπο ἄλλης συνειδήσεως; 30 εἰ ἐγὼ χάροιτι μετέχω, τί βλασφημοῦμαι υπὲρ οὐ ἐγὼ εὐχαριστῶ; 31 εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεού ποιεῖτε. 32 ἀπρόσκοποι καὶ Ιουδαίοις γίνεσθε καὶ Ἐλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς κάγὼ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἄλλὰ τὸ τῶν πολλῶν, ίνα σωθῶσιν.

11:1 μιμηταί μου γίνεσθε καθὼς κάγω  
Χριστοῦ.

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου  
μέμνησθε καί, καθὼς παρέδωκα ὑμῖν, τὰς  
παραδόσεις κατέχετε. 3 θέλω δὲ ὑμᾶς  
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ  
Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ  
ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός. 4  
πᾶς ἀνήρ προσευχόμενος ἢ προφητεύων  
κατὰ κεφαλῆς ἔχων καταισχύνει τὴν  
κεφαλὴν αὐτοῦ. 5 πᾶσα δὲ γυνὴ  
προσευχομένη ἢ προφητεύουσα  
ἀκατακαλύπτω τῇ κεφαλῇ καταισχύνει  
τὴν κεφαλὴν αὐτῆς· ἐν γάρ ἐστιν καὶ τὸ  
αὐτὸ τῇ ἔξυρημένη. 6 εἰ γάρ οὐ  
κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ  
δὲ αἰσχρὸν γυναικὶ τὸ κειράσθαι ἢ  
ξυρᾶσθαι, κατακαλυπτέσθω. 7 ἀνήρ μὲν  
γάρ οὐκ ὄφειλει κατακαλύπτεσθαι τὴν  
κεφαλὴν εἰκὼν καὶ δόξα θεοῦ ὑπάρχων·  
ἢ γυνὴ δὲ δόξα ἀνδρὸς ἐστιν. 8 οὐ γάρ  
ἐστιν ἀνήρ ἐκ γυναικὸς ἀλλὰ γυνὴ ἐξ  
ἀνδρὸς· 9 καὶ γάρ οὐκ ἐκτίσθη ἀνήρ διὰ  
τὴν γυναικα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.  
10 διὰ τοῦτο ὄφειλει ἡ γυνὴ ἔξουσίαν

23.ԱՀԵԴԻ ՀԵՐ ԽԱԶ. ԲԱՄ-  
ԴԵ ԱՀ ԽԵԴ ԳՐԱՏՎԱ-ԳԻ ՀԵԴ  
Խ.ԳՈՒ ԽԱՅ ԱՌԱՎԱ ԱՆՎԻ  
Խ.Դ ՀԵԶԵԿ ԽԵՐ ԽՈՎԻՎ ԳԵ  
ՄՊ- ԽԵՒԽ ՍԱ Խ ԽԵԴԻ

woman, but woman from man. <sup>9</sup> Neither was man created for the sake of woman, but woman for the sake of man. <sup>10</sup> For this reason a woman ought to have a symbol of authority on her head, because of the angels. <sup>11</sup> Nevertheless, in the Lord woman is not independent of man or man independent of woman. <sup>12</sup> For just as woman came from man, so man comes through woman; but all things come from God. <sup>13</sup> Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? <sup>14</sup> Does not nature itself teach you that if a man wears long hair, it is degrading to him; <sup>15</sup> but if a woman has long hair, it is her glory? For her hair is given to her for a covering. <sup>16</sup> But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

## Abram at the Lord's Supper

17 Now in the following instructions I do not command you, because when you come together it is not for the better but for the worse. 18 For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent, I believe it. 19 Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20 When you come together, it is not really to eat the Lord's supper. 21 For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I command you? In this matter I do not command you!

## The Institution of the Lord's Supper

23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, <sup>24</sup> and when he had given thanks, he broke it and said, "This is of choice regarding her head"

έχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγρέλους. 11 πλὴν οὗτε γυνὴ χωρὶς ἀνδρός οὗτε ἀνὴρ χωρὶς γυναικός εἰναι κυρίων. 12 ὁσπερ γάρ ή γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ανὴρ διὰ τῆς γυναικός· τα δέ πάντα ἐκ τοῦ θεοῦ. 13 εν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἔστιν γυναικα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; 14 οὐδὲ ή φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐαν κομῷ ἀτιμία αὐτῷ ἔστιν, 15 γυνὴ δὲ ἐαν κομῷ δόξα αὐτῇ ἔστιν; ὅτι ή κόμη ἀντί περιβολαίου δέδοται [αὐτῇ]. 16 Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ διτὶ οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἡσσον συνέρχεσθε. 18 πρῶτον μὲν γάρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω. 19 δεῖ γάρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. 20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν· 21 ἔκαστος γάρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ δις μὲν πεινᾶ δις δὲ μεθύει. 22 μὴ γάρ οἰκιας οὐκ ἔχετε εἰς τὸ ἑσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

23 Ἐγώ γάρ παρέλαβον ἀπὸ τοῦ κυρίου, διὰ τὴν παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἡ παρεδίδετο ἔλαβεν ἄρτον 24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτο μού εστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

~~xGk lacks "a symbol of" yOr "have freedom"~~

33 **ԱՎԱՐ + ԵԴՐԻՔ ՄՅ + ԼՈՅ**  
47 **ԱՒՆՈՒԹՅՈՒՆ ՀԱ ԽԸՆ ԱՌԱՒՆ**  
+ **ՊԱՐԻ + ՀԵՐԵ ՔԵԾ Ա.ԳԸ ԱՐ**  
**Ը ԱՎԱՐՈՒՆ ԱԼ + ՏԻՄ + ԻՉ**  
**-ԵՐ ԿԸ ԱՎԱՐ ՀԱ ԱԵՐԴՅԱՆ -**

**12** יְהוָה מֵצַחַק יְהוָה + אֶלְעָזֶר  
תְּפִלְתָּה וְבָנָה + תְּמִימָה לְאַבְנָה  
לְעָזֶר = זָהָב מִזְבֵּחַ נְאָזֶן בְּמִזְבֵּחַ  
לְעָזֶר אֲלֹהִים תְּמִימָה כְּסֵדֶל אֲלֹהִים  
בְּעָזֶר פְּרִזְבֵּת אֲלֹהִים תְּמִימָה תְּמִימָה  
אֲלֹהִים = בְּלֹשֶׁן בְּבָבָר פְּרִזְבֵּת  
אֲלֹהִים מִזְבֵּחַ אֶלְעָזֶר - הָרָם  
בְּבָבָר = יְהוָה תְּמִימָה לְאַבְנָה + בְּבָבָר  
לְעָזֶר בְּבָבָר יְהוָה אֶלְעָזֶר - הָרָם  
בְּבָבָר לְעָזֶר אֲלֹהִים אֲלֹהִים תְּמִימָה  
אֲלֹהִים תְּמִימָה

4 פְּרָגָם הַמִּזְבֵּחַ אֲלֵי אֲלֵי יְהוָה  
כִּי תְּהִלֵּת הַמִּזְבֵּחַ אֲלֵי יְהוָה

<sup>1</sup>Other ancient authorities read "is broken for" <sup>2</sup>Other ancient authorities add "in an unworthy manner" <sup>3</sup>Other ancient authorities read "the Lord's body" <sup>4</sup>Gk "fallen asleep" <sup>5</sup>Or "When we are judged, we are being disciplined by the Lord" <sup>6</sup>Gk "brother" <sup>7</sup>Or "spiritual members"

is my body that is for<sup>z</sup> you. Do this in remembrance of me." <sup>25</sup>In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

### **Partaking of the Supper Unworthy**

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. 28 Examine yourselves, and only then eat of the bread and drink of the cup. 29 For all who eat and drink without discerning the body,<sup>b</sup> eat and drink judgment against themselves. 30 For this reason many of you are weak and ill, and some have died.<sup>c</sup> 31 But if we judged ourselves, we would not be judged. 32 But when we are judged by the Lord, we are disciplined<sup>d</sup> so that we may not be condemned along with the world.

33 So then, my brothers and sisters,\* when you come together to eat, wait for one another. 34 If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

Spiritual Gifts

**12** Now concerning spiritual gifts,  
brothers and sisters, I do not want  
you to be uninformed. **2** You know that  
when you were pagans, you were enticed  
and led astray to idols that could not  
speak. **3** Therefore I want you to under-  
stand that no one speaking by the Spirit  
of God ever says "Let Jesus be cursed!"  
and no one can say "Jesus is Lord" ex-  
cept by the Holy Spirit.

**4** Now there are varieties of gifts, but the same Spirit; **5** and there are varieties

25 ὥσαντως καὶ τὸ  
ποτήριον μετὰ τὸ δειπνῆσαι λέγων,  
Τοῦτο τὸ ποτήριον ἡ καὶνὴ διαθῆκη ἐστίν  
ἐν τῷ ἐμῷ αἷματι· τοῦτο ποιεῖτε, ὁσάκις  
ἔαν πίνητε, εἰς τὴν ἐμὴν ἀνάμυνησιν. 26  
ὁσάκις γάρ ἔαν ἐσθίητε τὸν ἄρτον τοῦτον  
καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ  
κυρίου καταγγέλλετε ἀχρις οὐ ἔλθῃ..

27 Ὡστε δς ἀν ἐσθιη τὸν ἄρτον ἦ  
πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως,  
ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ  
αἵματος τοῦ κυρίου. 28 δοκιμαζέτω δὲ  
ἄνθρωπος ἔαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου  
ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω. 29 ὁ  
γάρ ἐσθίων καὶ πίνων κρίμα ἔαυτῷ ἐσθίει  
καὶ πίνει μὴ διακρίνων τὸ σῶμα. 30 διὰ  
τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ  
ἄρρωστοι καὶ κοιμῶνται ἵκανοι. 31 εἰ δὲ  
ἔαυτοὺς διεκρίνομεν, οὐκ ἀν ἐκρινόμεθα·  
32 κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου  
παιδεύομεθα, ἵνα μὴ σὺν τῷ κόσμῳ  
κατακριθῶμεν. 33 ὥστε, ἀδελφοί μου,  
συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους  
ἐκδέχεσθε. 34 εἰ τις πεινᾷ, ἐν οἴκῳ  
ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε.  
Τὸ δὲ λοιπὰ ως ἀν ἔλθω διατάξομαι.

12:1 Περὶ δὲ τῶν πνευματικῶν,  
ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. 2 Οἶδατε  
ὅτι ὅτε ἔθνη ἦτε προς τὰ εἰδώλα τὰ  
ἄφωνα ως ἂν ἤγεσθε ἀπαγόμενοι. 3 διὸ  
γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ  
λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ  
οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ  
μὴ ἐν πνεύματι ἀγίῳ.

4 Διαιρέσεις δὲ χαρισμάτων είσιν, τὸ δὲ αὐτὸ πνεῦμα·

12 አኞች አገኘ ገዢ በተ  
በተቶ አገልግሎት የኩር ጉ የ  
በተቶ ሁሉ በየጥቶ በተ አገኘ  
አነስ ገዢ ሁሉ + ከርስቲያን ይዞ ጉ  
ኩር የጂዢ እና አይሁድ የኩር  
ለጥቶ የኩር ተናሸሚያ እና የ  
መተዳደሪያ እና የኩር የጥቶ  
ተመረጥ እና የኩር የጥቶ  
ተመረጥ እና የኩር የጥቶ  
ኩር መግለጫ እና አገኘ

14 אָהָר נִזְבֵּת לְפָנֶיךָ אַל  
נִזְבֵּת הַבְּלֹתָה? "אָמֵן- אֵל  
אֵל הַבְּלֹתָה רְחִיבָה הַסָּדָר  
לְעֵינֶךָ + בְּעֵינֶךָ תְּבִיא  
הַסָּדָר שְׁמַרְתָּ? "אָמֵן-  
אֵל 987 הַבְּלֹתָה רְחִיבָה הַסָּדָר  
הַבְּלֹתָה פָּא + בְּעֵינֶךָ תְּבִיא  
הַסָּדָר שְׁמַרְתָּ? "אָהָר  
אֵל 987 פָּעֵל שְׁמַרְתָּ וְלֹא עָתָּה  
תְּבִיא? שְׁמַרְתָּ וְלֹא תְּבִיא  
וְלֹא עָתָּה? "אָהָר 77 לְבָנָה  
לְכָה אַל כָּל נִזְבֵּת אַל גְּזַרְתָּ  
תְּבִיא אֲסֵתָה? "וְלֹא  
אַל כָּל נִזְבֵּת אַל כָּל  
עָתָּה? "77 אָהָר נִזְבֵּת נִזְבֵּת

of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. <sup>7</sup>To each is given the manifestation of the Spirit for the common good. <sup>8</sup>To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>10</sup>to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. <sup>11</sup>All these are activated by one and the same Spirit, who allot[s] to each one individually just as the Spirit chooses.

## **One Body with Many Members**

12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

<sup>14</sup>Indeed, the body does not consist of one member but of many. <sup>15</sup>If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. <sup>16</sup>And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. <sup>17</sup>If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? <sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many

5 καὶ διαιρέσεις

διακονῶν είσιν, καὶ ὁ αὐτὸς κύριος· 6  
καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ  
αὐτὸς θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.  
7 ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ  
πνεύματος πρὸς τὸ συμφέρον. 8 ὃ μὲν  
γάρ διὰ τοῦ πνεύματος δίδοται λόγος  
σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ  
αὐτὸ πνεῦμα, 9 ἐτέρῳ πιστις ἐν τῷ αὐτῷ  
πνεύματι, ἄλλῳ δὲ χαρίσματα ιαμάτων ἐν  
τῷ ἐνὶ πνεύματι, 10 ἄλλῳ δὲ ἐνεργήματα  
δυνάμεων, ἄλλῳ [δὲ] προφητεία, ἄλλῳ  
[δὲ] διακρίσεις πνευμάτων, ἐτέρῳ γένῃ  
γλωσσῶν, ἄλλῳ δὲ ἐρμηνεία γλωσσῶν·  
11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ  
αὐτὸ πνεῦμα διαιροῦν ίδιᾳ ἐκάστῳ καθὼς  
βούλεται.

12 Καθάπερ γάρ τὸ σῶμα ἐν ἔστιν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν ἔστιν σῶμα, οὗτως καὶ ὁ Χριστός· 13 καὶ γάρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ιουδαῖοι εἴτε Ἕλληνες εἴτε δοῦλοι εἴτε ἑλεύθεροι, καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν. 14 καὶ γάρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἄλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς, Ὄτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τούτῳ οὐκ ἔστιν ἐκ τοῦ σώματος; 16 καὶ ἐὰν εἴπῃ τὸ οὖς, Ὄτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τούτῳ οὐκ ἔστιν ἐκ τοῦ σώματος; 17 εἰ δὲν τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ δὲν ἀκοή, ποῦ ἡ ὁσφρησις; 18 νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἐκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἡθέλησεν. 19 εἰ δὲ ἡν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; 20 νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.

27 አጋጥተም ሚከተዏ እኩ ፎቱ  
አጋጥተሙት የልተ ፎቱ =  
= አግባብነት በለት ክርክሩ እን  
ደረሰን አነድ ስቴር አጥርቷን + በለት  
ጥ አስተን + የሰነድ አዘገግበ  
ቻ + ተለዋ ተሸሱት ጥረቻ +  
ተለዋ የመለከት ስሁት + አርሱ  
የሁ + አጥቃቻ + የሰው ዓይ ጥረቻ  
አጥቃቻ አይቻለሁ = ወሁት ስቴር  
ቻ የመለከት በለት አስተ የመለከት  
ህወዕስ አነድ ስቴር የመለከት በለት  
አነድ የመለከት የመለከት ? በለት  
በለት የመለከት ? በለት የመለ  
ከት ስሁት አጥቃቻ ? በለት ስቴር  
የመለከት ? በለት ያተገኘሁት ?  
= የሰው ተ የመለከት የሰው ስሁት  
ማክ ውጤት =

ՀԵՐՄԱՆ ԽՈՎԻ ՌԵՋԱՏ ՇԵՀԱ  
ՀԵՐՄԱՆ

13 የዕለታዊ በመሰረት ልማት እና  
ገር ተቋር ጉን ኮላይ አይደለም  
ሙሉ ይሁ መያዙ አይደለም ተስተካክል  
የጊዜ ወንጀለሁ = ተከሳሽ በጥሩ  
ሸጊ የሚጠችም መላኝ አመተኛ

members, yet one body.<sup>21</sup> The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you."<sup>22</sup> On the contrary, the members of the body that seem to be weaker are indispensable,<sup>23</sup> and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect;<sup>24</sup> whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member,<sup>25</sup> that there may be no dissension within the body, but the members may have the same care for one another.<sup>26</sup> If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

27 Now you are the body of Christ and individually members of it. 28 And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all possess gifts of healing? Do all speak in tongues? Do all interpret? 31 But strive for the greater gifts. And I will show you a still more excellent way.

## The Gift of Love

**13** <sup>1</sup>If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. <sup>2</sup>And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as

21 οὐ  
δύναται δὲ ὁ ὄφθαλμὸς εἰπεῖν τῇ χειρὶ,  
Χρείαν σου οὐκ ἔχω, ή πάλιν ἡ κεφαλὴ  
τοῖς ποσίν, Χρείαν ύμῶν οὐκ ἔχω. 22  
ἄλλὰ ποιλῷ μᾶλλον τὰ δοκοῦντα μέλη  
τοῦ σώματος ἀσθενέστερα ὑπάρχειν  
ἀναγκαῖά ἔστιν, 23 καὶ ἂ δοκοῦμεν  
ἀτιμότερα εἶναι τοῦ σώματος τούτοις  
τιμῆν περισσοτέραν περιτίθεμεν, καὶ τὰ  
ἀσχήμονα ήμῶν εὐσχημοσύνην  
περισσοτέραν ἔχει, 24 τὰ δὲ ευσχήμονα  
ημῶν οὐ χρείαν ἔχει. ἀλλὰ ὁ θεός  
συνεκέρασεν τὸ σῶμα τῷ ὑστερούμενῳ  
περισσοτέραν δοὺς τιμῆν, 25 ἵνα μὴ ἡ  
σχίσμα ἐν τῷ σώματι ἀλλὰ τὸ αὐτὸν ὑπὲρ  
ἄλληλων μεριμνῶσιν τὰ μέλη. 26 καὶ εἴτε  
πάσχει ἐν μελος, συμπάσχει πάντα τὰ  
μέλη· εἴτε δοξάζεται [ἐν] μέλος,  
συγχαίρει πάντα τὰ μέλη.

27 Ὑμεῖς δέ ἔστε σῶμα Χριστοῦ καὶ  
μέλη ἐκ μέρους. 28 καὶ οὓς μὲν ἔθετο ὁ  
θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀπόστολους,  
δεύτερον προφήτας, τρίτον διδασκάλους,  
ἔπειτα δυνάμεις, ἔπειτα χαρίσματα  
ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη  
γλωσσῶν. 29 μὴ πάντες ἀπόστολοι; μὴ  
πάντες προφῆται; μὴ πάντες διδάσκαλοι;  
μὴ πάντες δυνάμεις; 30 μὴ πάντες  
χαρίσματα ἔχουσιν ιαμάτων; μὴ πάντες  
γλώσσαις λαλοῦσιν; μὴ πάντες  
διερμηνεύουσιν; 31 ζηλοῦτε δὲ τὰ  
χαρίσματα τὰ μεῖζα.

Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

13:1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἄγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχῳ ή κυμβαλον ἀλαλάζον. 2 καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὡστε ὅρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθὲν εἰμι.

ՍԱ ՊԹՒ + ԵՀԾԴՐՄ ԽԻՇԱԾ  
ԸՆ ԱՐԴԴ ՍԱ ՈՒԾԾ ՔՊԸ ԴԴ  
ԽԱԼԾ ԽՎՀ ԵՎ ՅԵՒԾԴՐՄ ԱՉ  
ԴԻ ՅԱՌ ՍԱ ՊԻՐԱ ՄՇՋՄ  
ԱԼՈՒ ՄՎՄԱ ԽԱԼ ՊԱՏ ՔՊԸ  
ԴԴ ԽԱԼԾ ՇՈ ԱԲՈՒԾԾԴ,

4 የጥር ይታማ + ተርሱንም ጥረ  
ርጠል የጥር አይተናም የጥር አይ  
መከያም + አይታደግም፣ የሚደገውን  
አያደርግም + የሰነድም አይፈልግም +  
አይበቀም + ማላት አይቻርም፣  
የከለውን ፖስ ይሉ ይፈልግ አይነ  
መመሪያ ይሉ አይፈልግም፣ የሁ  
ጥል ይሉ አይፈልግም፣ የሁን ይታ  
ማ + በሁን የሚገል + በሁን ተስፋ  
ፍርማ + በሁን ይፈልግ =

to remove mountains, but do not have love, I am nothing.<sup>3</sup> If I give away all my possessions, and if I hand over my body so that I may boast,<sup>4</sup> but do not have love, I gain nothing.

4 Love is patient; love is kind; love is not envious or boastful or arrogant <sup>5</sup>or rude. It does not insist on its own way; it is not irritable or resentful; <sup>6</sup>it does not rejoice in wrongdoing, but rejoices in the truth. <sup>7</sup>It bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. <sup>9</sup>For we know only in part, and we prophesy only in part; <sup>10</sup>but when the complete comes, the partial will come to an end. <sup>11</sup>When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. <sup>12</sup>For now we see in a mirror, dimly,<sup>4</sup> but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. <sup>13</sup>And now faith, hope, and love abide, these three; and the greatest of these is love.

## **Gifts of Prophecy and Tongues**

**14** <sup>1</sup>Pursue love and strive for the spiritual gifts, and especially that you may prophesy. <sup>2</sup>For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit. <sup>3</sup>On the other hand, those who prophesy speak to other people for their upbuilding and encouragement and consolation. <sup>4</sup>Those who speak in a

3 καν ψωμίσω πάντα τα  
ύπάρχοντα μου και έαν παραδῷ τὸ σῶμά  
μου τινα καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω,  
οὐδὲν ὠφελοῦμαι.

4 Ἡ ἀγάπη μακροθυμεῖ, χρηστένεται  
ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ  
περπερεύεται, οὐ φυσιοῦται, 5 οὐκ  
ἀσχημονεῖ, οὐ ζητεῖ τὰ ἔαυτῆς, οὐ  
παροξύνεται, οὐ λογίζεται τὸ κακόν, 6 οὐ  
χαιρεῖ ἐπὶ τῇ ἀδικίᾳ, συγχαιρεῖ δὲ τῇ  
ἀληθείᾳ· 7 πάντα στέγει, πάντα πιστεύει,  
πάντα ἐπλήσει, πάντα ὑπομένει.

8 Η ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γάρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἡμην νήπιος, ἐλάλουν ως νήπιος, ἐφρόνουν ως νήπιος, ἐλογιζόμην ως νήπιος· ὅτε γέγονα ἄνήρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γάρ ἀρτὶ δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἀρτὶ γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

14:1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνεύματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γάρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ ἄλλᾳ θεῷ· οὐδέποτε γάρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· 3 οὐ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. 4 ὁ λαλῶν γλώσσῃ ἔσωτὸν οἰκοδομεῖ· οὐ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. 5 Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἡ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇν λάβῃ.

<sup>5</sup>Other ancient authorities read "body to be burned" \*Gk "in a riddle"

77 ΤΩΣΤΙΚ Τ7 ΠΗΛΕΓ3 ΣΤΡΑ =  
ΣΩΛΤΟ ΠΑΛΙΤ ΑΠΓΓΙΚ ΛΩΣ  
ΜΗΣ + ΤΓΠΤΗ ΑΠΓΓΙΚ Τ7 ΗΙΛΙ  
ΕΑΡ ΗΙΩΝΙ. Ι ΠΗΛΕΓ ΒΛΗΓ ΜΗΣ  
ΛΓΓΙΚ ΕΦΕΤΕΓ ΠΑΛΙΤ ΗΙΖ  
Κ ΤΓΓΙΚ ΤΩΣΤΙΚ ΣΩΛΑΠΑ =

8 ΛΗΓ Τ7+ ΣΤΡΑΤΗ ΣΕ+ ΣΕ  
ΛΓΓΙΤ ΣΤΡΕ ΠΑΛΙΤ ΤΓΓΙΚ+ ΠΕΛ  
ΛΤ ΣΕΡ ΠΛΗΡΗΤ ΣΕΡ ΠΤΓΓΙΠ  
ΕΩΤ ΠΛΗΡΗΤ ΗΑΥΓΙΚΑΤΟ. Τ7  
ΛΠΤΓΓΙΠΛΑΥ? ΙΓΓΙΚ ΤΑΛΠΙΤ ΝΙC  
ΛΓΑ ΤΓΓΙΤ ΗΕΓΤ ΠΙΤ ΡΓΤο  
ΠΙΤ ΡΓΤο+ ΑΡΓΤ ΠΕΙΑΤ ΠΙΤο  
Τ7 ΡΩΗΦ ΠΩΛ ΠΗΛΕΓ ΡΩΗΦ-  
ΣΗΜC ΛΓΕΤ ΣΤΕΦΑ? \*Ε7  
Τ7 ΣΠΛΗΤ ΣΠΛΗΠΛΑΤ ΡΓΤο ΠΙΤ  
ΛΠΟΓΤ Τ7 ΣΕΛΧΑ? \*ΛΓΕΥ ΛΓ  
Τ7 ΡΓΤ ΣΤΓΛΗΠΛΑ ΣΑ ΠΛΗΡΕΤ  
ΠΓΓΙΚ ΛΡΤ ΤΓΓΙΓΙΓΤ ΛΓΕΤ  
ΛΕΣΤΙΦ ΣΙΓΤΕΡΑ-ΤΑ? ΛΓΗΠ ΡΓΤ  
ΣΗΣ ΤΥΓΑΓΓΙΣ= "ΠΩΛΕΓ ΡΓΑΠΛ  
ΗΤC ΤΑΛΛΑ- ΡΓΓΑ ΖΕΙΤ ΣΕΓΑ  
ΛΓΑΤ ΤΑΛΛ- ΛΓΗΠ ΡΛΕΓ! "ΛΓΓ  
ΛU ΡΓΓΙΚΩΓ ΣΤ ΠΑΦ+ ΛΡΓΓΙΛΕ-  
ΛΓΓΙΑ ΛΗΓΙΛΑ+ ΡΓΓΙΛΕΩΓ ΛΛΣ  
ΛΓΓΙΑ ΣΩΓΑ= "ΛΓΕΥ ΡΓΤ ΛΓ  
Τ7 ΣΤΓΛΗΠΛΑ ΠΗΛC ΚΡΤ+  
ΑΤ ΗΙΣΤΟ ΛΤ ΗΓΛΗΓΓΙΞ ΛΠΙΓ  
ΛΓΓΙΠΛΑΤΟ. ΛΑΤ"

13 ΠΛΛΙ ΠΑΛΙ ΡΩΣΤΙΚ ΛΓΓΙ+  
Τ7 ΣΤΡΑ= "ΠΑΛΙ ΠΙΡΑΣ =  
ΛΛ ΣΤΡΑ ΛΗΓΓΙΚ Τ7 ΣΛ Σ6  
Λ6 = "ΛΓΓΙΓΛ ΣΤΡΕ Λ6? Λεη  
ΛΛ ΛΓΑΡΛΙ ΠΛΛΓΓΙΚ ΡΓΓΤ ΛΛ  
ΑΡΛΙ. Ι ΠΛΛΓΛΗ ΛΗΓΓΙΛΑ- ΛΛΗΓ  
ΣΤ ΡΓΓΤ ΛΗΓΓΙΛ= "ΛΓΓΙΓ  
ΛΛΗΓ+ ΛΓΤ ΠΛΛΓΛΗ ΠΓΓΙΠΛ ΛΛ  
+ΓΓΤ ΛΛΓ. ΡΓΓΤ+ΠΓΓΟ- ΣΓΓΤΛ  
Λ7 ΛΗΓ+ ΛΓΕΤ ΛΓΕΤ ΛΕΣΤΙΦ ΛΓΓΙΛ  
ΛΓΓΙΑ? ΙΓΓΙΓ+ ΣΑΗΓ Σ6  
ΛΓΓΙΛ+ ΛΛΕ- Τ7 ΛΓΓ+ΛΓΓΙΠΛ=  
ΛΗΓΙΠΛ. ΕΑΡ ΠΑΛΙΤ ΛΓΓΙΛ

tongue build up themselves, but those who prophecy build up the church.<sup>5</sup> Now I would like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless someone interprets, so that the church may be built up.

6 Now, brothers and sisters,<sup>6</sup> if I come to you speaking in tongues, how will I benefit you unless I speak to you in some revelation or knowledge or prophecy or teaching?<sup>7</sup> It is the same way with lifeless instruments that produce sound, such as the flute or the harp. If they do not give distinct notes, how will anyone know what is being played?<sup>8</sup> And if the bugle gives an indistinct sound, who will get ready for battle?<sup>9</sup> So with yourselves; if in a tongue you utter speech that is not intelligible, how will anyone know what is being said? For you will be speaking into the air.<sup>10</sup> There are doubtless many different kinds of sounds in the world, and nothing is without sound.<sup>11</sup> If then I do not know the meaning of a sound, I will be a foreigner to the speaker and the speaker a foreigner to me.<sup>12</sup> So with yourselves; since you are eager for spiritual gifts, strive to excel in them for building up the church.

13 Therefore, one who speaks in a tongue should pray for the power to interpret.<sup>14</sup> For if I pray in a tongue, my spirit prays but my mind is unproductive.<sup>15</sup> What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also.<sup>16</sup> Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the "Amen" to your thanksgiving, since the outsider does not know what you are saying?<sup>17</sup> For you may give thanks well enough, but the other person is not built up.<sup>18</sup> I thank

6 Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρός  
ὑμᾶς γλώσσαῖς λαλῶν, τί ὑμᾶς ὥφελήσω  
ἔσαι μη ὑμῖν λαλήσω ή ἐν ἀποκαλύψει η  
ἐν γνώσει ή ἐν προφητείᾳ η [έν] διδαχῇ;  
7 ὅμως τὰ ἀψυχα φωνὴν διδόντα, εἴτε  
αὐλός εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς  
φθόγγοις μη δῷ, πῶς γνωσθήσεται τὸ  
αὐλούμενον η τὸ κιθαριζόμενον;  
8 καὶ  
γάρ ἐὰν ὅδηλον σάλπιγξ φωνὴν δῷ, τίς  
παρασκευάσεται εἰς πόλεμον;  
9 οὗτος  
καὶ ὑμεῖς διὰ τῆς γλώσσης ἔσαι μη  
εὑσημον λόγον δώτε, πῶς γνωσθήσεται  
τὸ λαλούμενον; ἔσεσθε γάρ εἰς ἄέρα  
λαλοῦντες.  
10 τοσαῦτα εἰ τύχοι γένη  
φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν  
ἀφωνον.  
11 ἐὰν οὖν μη εἰδῶ τὴν δύναμιν  
τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι  
βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.  
12 οὗτος καὶ ὑμεῖς, ἐπει ζηλωταί ἔστε  
πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς  
ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.  
13 διὸ ὁ λαλῶν γλώσσην προσευχέσθω ἵνα  
διερμηνεύῃ.  
14 ἐὰν [γάρ] προσεύχωμαι  
γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ  
δὲ νοῦς μου ἄκαρπός ἔστιν.  
15 τί οὖν  
ἔστιν; προσεύξομαι τῷ πνεύματι,  
προσεύξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ  
πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ.  
16 ἐπεὶ  
ἔσαι εὐλογῆς [έν] πνεύματι, ὁ ἀναπληρῶν  
τὸν τόπον τοῦ ιδιώτου πᾶς ἔρει τὸ Αἱρήν  
ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδή τι λέγεις  
οὐκ οἶδεν.  
17 σὺ μὲν γάρ καλῶς  
εὐχαριστεῖς ἀλλ' ὁ ἔτερος οὐκ  
οἰκοδομεῖται.

<sup>6</sup>Gk "brothers"

Ա-Դ ՀՊԵԼԱՎԻՆՈՅ ՀՈՎՐԴԱՆ-Ի  
ՀՊԵԼ ԵՑ ԱԲ-Դ ՀԵՐ ԱՄԵՐԸ  
ԻՇ ԱՄԱԾ ԽԱՏ ԶԱԴ ՈԱԴ  
ԽՈՎԾ ՀԱՒ ԻՐՄԻ ԶԱԴ ՈԱԼՄ  
ԸՐ ԱՄԿ ԽՈՎՄ-Ի

God that I speak in tongues more than all of you;<sup>19</sup> nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.

20 Brothers and sisters, do not be children in your thinking; rather, be infants in evil, but in thinking be adults.  
21 In the law it is written,

"By people of strange tongues  
and by the lips of foreigners  
I will speak to this people;  
yet even then they will not  
listen to me."

says the Lord.<sup>22</sup> Tongues, then, are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.<sup>23</sup> If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your mind?<sup>24</sup> But if all prophesy, an unbeliever or outsider who enters is reprobated by all and called to account by all.<sup>25</sup> After the secrets of the unbeliever's heart are disclosed, that person will bow down before God and worship him, declaring, "God is really among you."

### **Orderly Worship**

26 What should be done then, my friends? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. 27 If anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret. 28 But if there is no one to interpret, let them be silent in church and speak to themselves and to God. 29 Let two or three prophesy speak, and let the others weigh what is said. 30 If a revelation is made to someone else sitting nearby, let the first person be silent. 31 For you can all prophesy one by one, so that all may learn and all be

18 εὐχαριστῶ τῷ θεῷ,  
πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ· 19  
ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ  
νοῖ μου λαλῆσαι, ἵνα καὶ ἄλλους  
κατηγόρω τῇ υἱοίσι τῶν λόγων τῶν μὲν φύσεων

κατηχοῦ, ἢ μαρωνὸς λυγόνος ἐν γλωσσῇ.  
20 Αδελφοί, μὴ παιδία γίνεσθε ταῖς  
φρεσὶν ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ  
φρεσὶν τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ  
γέγραπται ὅτι

Ἐν ἑτερογλώσσοις  
καὶ ἐν χειλέσιν ἑτέρων  
λαλήσω τῷ λαῷ τούτῳ  
καὶ οὐδὲ οὐτας εἰσακούσονται  
μου.

λέγει κύριος. 22 ὥστε αἱ γλῶσσαι εἰς  
σημεῖον εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ  
τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς  
ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. 23 Εάν  
οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό  
καὶ πάντες λαλῶσιν γλώσσαις,  
εἰσέλθωσιν δὲ ιδιῶται ἡ ἀπιστοί, οὐκ  
ἐροῦσιν ὅτι μαίνεσθε; 24 εάν δὲ πάντες  
προφητεύωσιν, εἰσέλθῃ δέ τις ἀπιστος ἡ  
ιδιωτής, ἐλέγχεται ὑπὸ πάντων,

ἀνακρίνεται ὑπὸ πάντων, 25 τὰ κρυπτὰ  
τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ  
οὐτῶς πεσῶν ἐπὶ πρόσωπον προσκυνήσει  
τῷ θεῷ ἀπαγγέλλων δτὶ Ὁντως ὁ θεὸς ἐν  
ὑμῖν ἔστιν.

26 Τί ούν ἐστιν, ἀδελφοί; ὅταν  
συνέρχησθε, ἔκαστος ψαλμὸν ἔχει,  
διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν  
ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς  
οἰκοδομὴν γινέσθω. 27 εἴτε γλώσσῃ τις  
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ  
ἄνα μέρος, καὶ εἰς διερμηνεύετω· 28 ἐὰν  
δὲ μη̄ ἡ διερμηνευτής, σιγάτω ἐν  
ἐκκλησίᾳ, εαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.  
29 προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν  
καὶ οἱ ἄλλοι διακρινέτωσαν· 30 ἐὰν δὲ  
ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος  
σιγάτω. 31 δύνασθε γάρ καθ'<sup>3</sup> ἔνα πάντες  
προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ

76 ተቻዎችሁ = ዝግነቡም መናድ  
በት ልክለም ይጠበት፤ ዝአገልግሎትኩር  
የሞመ አያዝ እው ለንፃ የህብት እና  
በ አይደለም፤ በጥፊትንም አይታ  
ከተረፍቶች ሁሉ አንፃህ እው፤

34 ለተቻ በጥፊቱ ጉም ይሰላ፤  
በት ይገጥ አገልግሎ ለንፃ ለንፃ  
አገልግሎ አተረፈረለቀውንም =  
“ለቤት በጥፊቱ መከተል መናድ  
እውር እውና + የንግድ ለተቻ በጥፊቱ  
በጥፊቱ በጥፊቱ ይመቻ፤  
“ምን እው? ያገልግሎትኩር ላል  
የወጣ ካለኝነት እውን? ወጪ ወረዳ እና  
ገተ ቤቶች ያርላልታ?

37 ተቻ ነሸ ወጪ መናድ እና  
የወጪ በመሰላው ይህት የቅርቡችሁ  
ጥሩ ተለዋዕ ለንፃ ለመቻ፤  
“ምንም የጥፊው በጥፊቱ ጉም እና  
ወተ፤ “ለሁሉ ወንደጥቷቸው + ጉም  
በት ለመናድ ማስቻ ለተቻ + በል  
ገተ ከመናድ አካባቢዎ፤ “የነገ  
ገን ሁሉ በለዋጥና ለመኖች ይህን፤

15 ተቻ ወንደጥቷቸው + የቅርቡችሁ ተቻ  
በቅርቡ ይገጥ የቅርቡችሁ ተቻ ለእር  
በት ይገጥ የቅርቡችሁ ተቻ ወንፈላ እና  
ለቀቻለሁ፤ “በበኩ ከመናድ  
ወተ + በታዘወጥ + በጥፊቱ ላል  
ለቅርቡችሁ ለለለዋጥናለሁ፤

3 እኔ ይገጥ የተጠበሱትን ከዚህ  
በረት አገልግሎት ለሚቻቸው ለንፃ  
የወተ፤ መቅረብ አገልግሎ ከመናድ  
በ ለጠቅላቸው ወተ + ተቀረቡ +  
“መጽሐፍ አገልግሎ በጥፊቱ ተቻ  
+ ለነፃ ለተቻ ላል በጥፊቱ ለለ  
ሆነ ሁሉ፤ “ከዘመኑ በጋላ ከዚህ ተቻ  
መቻ ለገዢ ወንደጥቷቸው በለንድ ተብ  
ቻ፤ ከዘመኑ የጥፊቱ እና  
ሁን እና አገልግሎች ጉም እንተተቀብ  
ታል፤ “ከዘመኑ በጋላ ለማፈጻ ጉማ  
ለአጥቻቸው ሁሉ ተቻ፤ “ከዘመኑ በጋላ

encouraged. <sup>22</sup> And the spirits of prophets are subject to the prophets, <sup>23</sup> for God is a God not of disorder but of peace.

(As in all the churches of the saints, <sup>24</sup> women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. <sup>25</sup> If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.<sup>26</sup> Or did the word of God originate with you? Or are you the only ones it has reached?)

37 Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord. <sup>38</sup> Anyone who does not recognize this is not to be recognized. <sup>39</sup> So, my friends, be eager to prophesy, and do not forbid speaking in tongues; <sup>40</sup> but all things should be done decently and in order.

#### The Resurrection of Christ

15 Now I would remind you, brothers and sisters,<sup>1</sup> of the good news<sup>2</sup> that I proclaimed to you, which you in turn received, in which also you stand,<sup>3</sup> through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures,<sup>4</sup> and that he was buried, and that he was raised on the third day in accordance with the scriptures,<sup>5</sup> and that he appeared to Cephas, then to the twelve.<sup>6</sup> Then he appeared to more than five hundred brothers and sisters<sup>7</sup> at one time, most of whom are still alive, though some have died.<sup>8</sup> Then he appeared to James, then to all the apostles.<sup>9</sup> Last of all, as to one

πάντες παρακαλῶνται. 32 καὶ πνεύματα προφήτων προφήταις ὑποτάσσεται, 33 οὐ γάρ ἔστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.

Ως ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων 34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γάρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἴδιους ἄνδρας ἐπερωτάτωσαν· αἰσχρόν γάρ ἔστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. 36 ή ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ή εἰς ὑμᾶς μόνους κατήγησεν;

37 Εἴ τις δοκεῖ προφήτης εἶναι ή πνευματικός, ἐπιγινωσκέτω ἡ γράφω ύμιν δι τι κυρίου ἔστιν ἐντολή. 38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται. 39 ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν μη κωλύετε γλωσσαῖς. 40 πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

15:1 Γνωρίζω δὲ ύμιν, ἀδελφοί, τὸ εὐαγγέλιον δὲ εὐηγγελισάμην ύμιν, δὲ καὶ παρελάβετε, ἐν φῷ καὶ ἐστήκατε, 2 δι’ οὐ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ύμιν εἰ κατέχετε, ἐκτὸς εἰ μη εἰκῇ ἐπιστεύσατε. 3 παρέδωκα γάρ ύμιν ἐν πρώτοις, δὲ καὶ παρέλαβον, δι τι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς 4 καὶ δι τι ἐτάφη καὶ δι τι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς 5 καὶ δι τι ὠφθη Κηφᾶς εἴτα τοῖς δώδεκα· 6 ἐπειτα ὠφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἔως ἡρτι, τινὲς δὲ ἐκοιμήθησαν· 7 ἐπειτα ὠφθη Ιακώβῳ εἴτα τοῖς ἀποστόλοις πᾶσιν· 8 ἐσχατον δὲ πάντων ὠσπερεὶ τῷ ἐκτρώματι ὠφθη κάμοι.

ἘΦΕΣΟΥΣ

<sup>1</sup>Other ancient authorities put verses 34-35 after verse 40. <sup>2</sup>Gk "my brothers"

<sup>3</sup>Gk "brothers" <sup>4</sup>Or "gospel" <sup>5</sup>Gk "fallen asleep"

20 አሁን ገዢ ከሰነት ተተዋዋቁ  
ስተኞች ሆኖ ከመታዎች ተሠራተኞል  
ጋጥት በዚህ በላይ ስለ መግ ትምህር  
መታደግ በዚህ በላይ ሆነዎች ተተክለዋል  
ጋዢ በአገሪቱ እንደሆነዎች እንዲሁ-  
ሁሉ ማርሳቸው ይገጥ እያንዳንዱ ይህም  
ለኝ = ይህንና ገዢ እንደገኘው በፊት  
ተረ ይገልጻ፤ ከሰነት እንደ በኞች  
ነው + በኩላም ይመጣቸው ለከሰነት  
የህንት ደንዱ፤ እብደለሁ + መግኑም  
+ ገዢ ለአገልግሎትና ለአገኔ እኩል

untimely born, he appeared also to me.  
"For I am the least of the apostles, unfit  
to be called an apostle, because I per-  
secuted the church of God. "But by the  
grace of God I am what I am, and his  
grace toward me has not been in vain.  
On the contrary, I worked harder than  
any of them — though it was not I, but the  
grace of God that is with me. "Whether  
then it was I or they, so we proclaim and  
so you have come to believe.

## The Resurrection of the Dead

12 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? 13 If there is no resurrection of the dead, then Christ has not been raised; 14 and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. 15 We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. 16 For if the dead are not raised, then Christ has not been raised. 17 If Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have died<sup>1</sup> in Christ have perished. 19 If for this life only we have hoped in Christ, we are of all people most to be pitied.

20 But in fact Christ has been raised from the dead, the first fruits of those who have died.<sup>21</sup> For since death came through a human being, the resurrection of the dead has also come through a human being;<sup>22</sup> for as all die in Adam, so all will be made alive in Christ.<sup>23</sup> But each in his own order: Christ the first fruits, then at his coming those who belong to Christ.<sup>24</sup> Then comes the end,<sup>25</sup> when he hands over the kingdom to God the Father, after he has destroyed every

9 Ἔγω γάρ εἰμι ὁ ἐλάχιστος τῶν  
ἀπόστολων ὃς οὐκ εἴμι ἵκανός καλεῖσθαι  
ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν  
τοῦ θεού· 10 χάριτι δὲ θεού εἴμι ὃ εἴμι,  
καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενή  
ἔγενηθη, ἀλλὰ περισσότερον αὐτῶν  
πάντων ἐκοπίασα, οὐκ ἔγω δέ ἀλλὰ ἡ  
χάρις τοῦ θεού [ἡ] σὺν ἐμοί. 11 εἴτε οὖν  
ἔγω εἴτε ἑκείνοι, οὗτως κηρύσσομεν καὶ  
οὗτως ἐπιστεύσατε.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ κῆρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν· 15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, διν οὐκ ἤγειρεν εἴτερον ἄρα νεκροὶ οὐκ ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· 17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἔστε ἐν ταῖς ἀμαρτίαις ὑμῶν, 18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

20 Νυνὶ δέ Χριστὸς ἐγίγερται ἐκ νεκρῶν ἀπαρχῇ τῶν κεκοιμημένων. 21 ἐπειδὴ γὰρ δι' αὐθρώπου θάνατος, καὶ δι' αὐθρώπου ἀνάστασις νεκρῶν. 22 ὥσπερ γὰρ ἐν τῷ Αδὰμ πάντες ἀποθνήσκουσιν, οὗτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. 23 ἔκαστος δὲ ἐν τῷ ἕιδι τάγματι ἀπαρχῇ Χριστός, ἐπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, 24 είτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἔξουσιαν καὶ δύναμιν.

<sup>7</sup>Gk "fallen asleep" ¶Or "Then come the rest"

ՕՐԻ ՀԼ ԽՈՎԵՐԴՅ ՍԱՏ ՐԱԳ  
ԵՎ ՄԱ ՇԲԱԴՅ ԲԻՇ ՀԼ + ՔՇԵ  
ԵՐԱ = ՏԱԿԻՇ ՄԱ ԽԵԴ-  
ՈՒՔ ԽՈՎԵՐԴՅ ԸՆ Ա.ԴՐ ՅԴ  
ՊԻՏ ԵՐԱԴՅ ՊԱ ՊՈՎԵՇ-  
ԴԵ ԿԵ Ի ՍԱԼՅ ԽԵԴ ՈՒՔ ՀՈ-  
ԴԻԽԱԳ = ԿԸ ԳԴ- ՄԱ ՇՇ-  
ԽԱ Ո.Ա + ՄԱՇ ԽՈՎԵԼ ԱՊԸ-  
-ՄԵ ՊԱ ԿԵ = ՄԱ ԽԵԴ-  
ԵՐԱ ԵՎ Ա.ԴՐԱՄԱԸ ՄԱ ՊՈՎ-  
ԵՐԵ ՊԻՏ Ա.Խ ՀԼ Ա.Խ ՀԻ-  
-ՀԵ ՄԱ ԿԵՎԵԼ ԵՄԱ =

29 አንጻኛን ስሬታ + ስላ = ተ-ገ  
ሚሬታው የኩ ሁርጻዋት? መ-ታ-ሰ-ሰ  
ከተ የኩይሁት + ስላ አነስተ የረ  
መች ስላ ሁርጻር ጥሩ? መ-ለ-ጥ-ብ ይ-  
ቴር ሁርጻዎች ፌር የኩንጥር ስላ ሁ-ገ  
ደር እኩ? መ-በ-ታ-ቃ ለክርስቲያ  
አ.የዚህ ባልኩ በአንድት ተሸሱት አገኘ  
አሁ+ መ-ደ-ም-ቂ ሆኖ+ ወለ+ ወለ+  
አጥተለሁ+ = መ-ለ-ደ-በ-በ-ለ-ለ-ሁ ካ  
ወ-ራ ፌር ካ-ት-ለ-ለ-ሁ+ = መ-ታ-ሰ-ሰ ሁ-ገ  
ነው ስሬታ+ የኩ ሁርጻውታ? ቤት እኩ  
ጥ-ለ-ለ-ሁ አ-ገ-ሙ-ና አ-ገ-ሙ-ና=  
መ-ለ-ጥ-ብ-ቱ ካ-ት ለአ-ገ-ሙ-ና መ-አ-  
መ-ት አ-መ-አ የአ-ሙ-ና = መ-በ-ታ-ቃ  
ወ-ራ.አ-ት-ት-ጥ አ-ት-ጥ-ና-ት አ-ገ-ሙ-ና-  
ር-ት የአ-ሙ-ና አ-ገ-ሙ-ና አ-ገ-ሙ-ና-  
ጥ-ሪ-ስ ሁ-ገ-ሙ-ና

35 יְהוָה תִּלְמֹד־ וְיַעֲשֶׂה אֱלֹהִים  
בְּרֵית? וְעָמָל תְּזַבֵּחַ הָנָה וְ  
תְּזַבֵּחַ? וְלֹא בְּתִיכְזַבֵּחַ = וְהַזְבֵּחַ  
תְּזַבֵּחַ + אֲתָּה בְּתִיכְזַבֵּחַ = וְהַזְבֵּחַ  
בְּתִיכְזַבֵּחַ אֲתָּה זְבַבֵּחַ! וְעַתְּזַבֵּחַ+  
בְּתִיכְזַבֵּחַ בְּעֵזֶב הַמָּר תְּזַבֵּחַ פְּתַחַ  
בְּתִיכְזַבֵּחַ + תְּזַבֵּחַ נִזְבֵּחַ = אֲתָּה בְּתִיכְזַבֵּחַ  
כְּסֵדְךָ מְזֻבֵּחַ הָנָה אֲבָבָרִי!  
וְאַתְּתִּלְמֹד תְּזַבֵּחַ וְלֹא אֲבָבָרִי  
בְּלֹמְדָה הַמְצַטֵּת אֲלֹמְדָה תְּזַבֵּחַ  
אֲנִי תְּלֹמְדָה = וְעַמְקָם דָּת אֲבָבָרִי  
אֲבָבָרִי + פְּלֹמְדָה תְּזַבֵּחַ אֲבָבָרִי +  
תְּלֹמְדָה מִן כָּל דָּת + וְעַמְקָם

## The Resurrection Body

35 But someone will ask, "How are the dead raised? With what kind of body do they come?" 36 Fool! What you sow does not come to life unless it dies. 37 And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. 38 But God gives it a body as he has chosen, and to each kind of seed its own

25 δεῖ γὰρ αὐτὸν  
βασιλεύειν ἄχοι οὐ θῆ πάντας τοὺς  
ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26  
ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.  
27 πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας  
αὐτοῦ. ὅταν δὲ εἴηται ὅτι πάντα  
ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ  
ὑποτάξαντος αὐτῷ τὰ πάντα. 28 ὅταν δὲ  
ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς  
ὁ νιὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ  
τὰ πάντα, ἵνα ἡ ὁ θεός [τὰ] πάντα ἐν  
πᾶσιν.

βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ δὲ ως  
νεκροὶ οὐκ ἐγέρονται, τί καὶ βαπτίζονται  
ὑπὲρ αὐτῶν; 30 τί καὶ ἡμεῖς  
κινδυνεύομεν πᾶσαν ὥραν; 31 καθ'  
ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν  
καύχησιν, [ἀδελφοί,] ἦν ἔχω ἐν Χριστῷ  
Ἰησού τῷ κυρίῳ ἡμῶν. 32 εἰ κατὰ  
ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί  
μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγέρονται,

Φάγωμεν καὶ πίωμεν,  
αὐριον γὰρ ἀποθνήσκομεν.  
33 μὴ πλανᾶσθε·  
Φθείρουσιν ἡθη χρηστὰ ὄμιλαι  
κακαί.

#### 24. ការរៀបចំ ស្នើសារ និង ផ្តល់

34 εκνηψατε

ἀγνωσταν γα

ΕΥΤΡΟΠΗΝ ΉΜΙ

·35 Άλλοι έρει τις Πόσες ένειρους οι

νεκροί; ποιώ δέ σώματι ἔρχονται; 36  
ἄφρων, σὺ δὲ σπειρεῖς, οὐ ζωποιεῖται ἐὰν  
μη ἀποθάνῃ; 37 καὶ δὲ σπειρεῖς, οὐ τὸ  
σῶμα τὸ γενησόμενον σπειρεῖς ἀλλὰ  
γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν  
λοιπῶν· 38 οὐδὲ θεός δίδωσιν αὐτῷ σῶμα  
καθὼς ἡ Θέλησεν, καὶ ἐκάστῳ τῶν  
σπερμάτων ίδιον σῶμα.

51-52 አሁን + ከታ የሚከርስ አሁን  
ሸቶወለሁ፤ በላይ እናገኘነው ነው  
በታ ገልፎ መሰረት ለጊዜ በላይ  
በደረሰት በጥያቄ ፖስት እንደመሆሉ፤  
መሰረት ይካላኝ መሸጋግ የሚደረሰ  
በታ ስው ደንብ እናም እንደመሆሉ፤  
ይህ የሚሰጠው የሚደረሰበት  
ለለበት ይህም መረጃው የገዢ ተ

body. <sup>39</sup>Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. <sup>40</sup>There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. <sup>41</sup>There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed star differs from star in glory.

42 So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. 43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. 44 It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. 45 Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. 46 But it is not the spiritual that is first, but the physical, and then the spiritual. 47 The first man was from the earth, a man of dust; the second man is<sup>1</sup> from heaven. 48 As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. 49 Just as we have borne the image of the man of dust, we will<sup>2</sup> also bear the image of the man of heaven.

50 What I am saying, brothers and sisters,<sup>1</sup> is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.<sup>2</sup>  
51 Listen, I will tell you a mystery! We will not all die,<sup>3</sup> but we will all be changed,<sup>4</sup>  
52 in a moment, in the twinkling of an eye,  
at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.<sup>5</sup> For this perishable body must put on

39 οὐ πᾶσα σὰρξ  
ἡ αὐτὴ σὰρξ ἀλλὰ ἄλλη μὲν ἀνθρώπων,  
ἄλλη δὲ σαρξ κτηνῶν, ἄλλη δὲ σάρξ  
πτηνῶν, ἄλλη δὲ ιχθύων. 40 καὶ σῶματα  
ἐπουράνια, καὶ σῶματα ἐπίγεια· ἀλλὰ  
ἔτερα μὲν ἡ τῶν ἐπουρανίων δόξα, ἔτερα  
δὲ ἡ τῶν ἐπιγείων. 41 ἄλλη δόξα ἥλιου,  
καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα  
ἀστέρων· ἀστὴρ γάρ ἀστέρος διαφέρει ἐν  
δόξῃ.

42 Οὕτως καὶ ή ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· 44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. 45 οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Αδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἐσχατος Αδὰμ εἰς πνεῦμα ζωποιοῦν. 46 ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. 48 οἵος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἵος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σάρξ  
καὶ αἷμα βασιλείαν θεού κληρονομήσαι  
οὐ δύναται οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν  
κληρονομεῖ. 51 ίδον μυστήριον ὑμίν  
λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες  
δὲ ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ρίπῃ  
ὁφθαλμού, ἐν τῇ ἐσχάτῃ σάλπιγγί·  
σαλπίσει γάρ καὶ οἱ νεκροὶ ἐγερθήσονται  
ἄφθαρτοι καὶ ἡμεῖς ἀλλαγησόμεθα. 53  
δεῖ γάρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι  
ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο  
ἐνδύσασθαι ἀθανασίαν.

Ե՞ ԱԼԻՆ ՏՄՐԱԳ՝ ԿԱՇ ԴԴ  
ԵՒ ՊՎԱԽՈՅ ՊՎԵԼԻԽՈՅ ՈՂԱ  
ԻՆ ԲՈՒ ՊՎՐԴՈ ՊՎԵՏԵՑԵ  
ՈՂԱԻ + ԱՐԵ ՀԱՅ ԻԴ ՀԱ ՈՇ  
ՀՄԴ ԻՇՊ ԴԱԿ ՊՎՃԵ ՏԱ ԷՇ  
ՀԴԱ ։ ԿՐԴ ՄԵ + ԱՇԽԱ ԻՇ  
ՀԱ? ՈՂԱ ՄԵ + ՀԱ ԿՐԴԻՆ ԻՇ  
ՀԱ? ԿՐԴԴ ՄԵՆ ԵՄԼԻ ԽԵ-  
ԻՇԽԱՀԴՐ ՀԱ ԽԵ ԽԵ-1 ՊՎՃ  
ԴՇ ԱՇ-ԴՇ ԱՆ.ԽՈԽ ԽԵԼԻ ԱՌ-Ա  
ՀԱ ԿՐԴ-Ն ՈՎՃԱԿ ԱՌՎՃԱ  
ԱԿ ԹԻՋ ԲՈՒ։

58. **ԱՆՎԻ + ՔԵՐԵԴԻՒ - ԵՐԵ**  
Ք Մ + ՀԿՊԴՒ ՈՅ + ԽԴ + ՀԴ  
ՀԵՄ ԽԵԴԴՀԱԳ ՔՄԴՀԱՀԱ +  
ՄԴԴՀԱՀԱ + ՇՀԴԴ ՄՀ Ս-ՀԱՀԱ  
ՀԵԴԴԱՀԱ ՄԴ

16 የሚገኘውን ተወስኗል ለላ  
ማት + ለገኘቸው አዎች ክርክሩ  
የኝት ገዢ ያሱባው + እናዚ ያለሁ  
አንጻው አይደለም = እኩ ስመጣ ምን የተ  
ገዢበት የሚቀት ይህ ሲ አንጻውን +  
ዘላፍንት አያሳግኝ በጥቅምት + በረቱ  
ዶ- ተንተኞቸው መጠን እያከተሉ  
በዚ + ሁኔታው = ለሰመጣም ተቀብ  
ሙ ለዚ የጊዜ የሚመለከተው  
በጥ ተጠኑቸው ወደ አጥጋላው  
የጊዜ ተናስ ደንብ ለጥና እናነፃ  
ለሁ ይህ የጥና ለኩ የሚመለከት  
በጥ ከዚ ደንብ ለጥና የሚመለከት

5 **רְמַבְּרָנְדִּים** נָאָס וְלֵבֶת  
הַמְּפֻלָּאִים **רְמַבְּרָנְדִּים** הַמְּפֻלָּאִים  
וְלֵבֶת **רְמַבְּרָנְדִּים** וְלֵבֶת  
תְּמִימָה וְלֵבֶת הַמְּפֻלָּאִים  
אֲתִי בְּרַבְבָּשׂ וְלֵבֶת אֲתִי  
כְּרַבְבָּשׂ **רְמַבְּרָנְדִּים** אֲתִי  
כְּרַבְבָּשׂ **רְמַבְּרָנְדִּים** אֲתִי  
נָאָס אֲתִי  
הַמְּפֻלָּאִים **רְמַבְּרָנְדִּים** אֲתִי  
וְלֵבֶת כְּרַבְבָּשׂ אֲתִי  
אֲתִי תְּמִימָה **רְמַבְּרָנְדִּים** אֲתִי  
תְּמִימָה אֲתִי  
אֲתִי כְּרַבְבָּשׂ **רְמַבְּרָנְדִּים** אֲתִי  
תְּמִימָה אֲתִי

imperishability, and this mortal body must put on immortality.<sup>54</sup> When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

**"Death has been swallowed up in victory."**

"Where, O death, is your victory?  
Where, O death, is your sting?"

<sup>56</sup>The sting of death is sin, and the power of sin is the law.<sup>57</sup> But thanks be to God who gives us the victory through our Lord Jesus Christ.

58 Therefore, my beloved,<sup>2</sup> be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

### The Collection for the Saint

**16** <sup>1</sup>Now concerning the collection for  
the saints: you should follow the  
directions I gave to the churches of  
Galatia. <sup>2</sup>On the first day of every week  
each of you is to put aside and save  
whatever extra you earn, so that collec-  
tions need not be taken when I come.  
<sup>3</sup> And when I arrive, I will send any whom  
you approve with letters to take your gift  
to Jerusalem. <sup>4</sup>If it seems advisable that  
I should go also, they will accompany me.

## Plans for Travel

51 I will visit you after passing through Macedonia—for I intend to pass through Macedonia—<sup>4</sup> and perhaps I will stay with you or even spend the winter, so that you may send me on my way wherever I go.<sup>5</sup> I do not want to see you now just in passing, for I hope to spend some time with you, if the Lord permits.<sup>6</sup> But I will stay in Ephesus until Pentecost, <sup>7</sup> for a wide door for effective work has opened to me, and there are many adversaries.

54 δταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος,  
Κατεπόθι ὁ θάνατος εἰς γῆκος.

Κατεπόθη ὁ θάνατος εἰς νίκος

55 ποῦ σου, θάνατε, τὸ νῖκος

ποῦ σου, θάνατε, τὸ κέντρον;  
56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία,  
ἡ δὲ δύναμις τῆς ἀμαρτίας ὁ νόμος· 57  
τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος  
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 58  
“Οστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι

γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκέτι ἔστιν κενὸς ἐν κυρίῳ.

16:1 Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἀγίους ὥσπερ διεταξά ταις ἐκκλησίαις τῆς Γολατίας, οὗτως καὶ ὑμεῖς ποιήσατε. 2 κατὰ μίαν ταρβίτου ἔκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἔὰν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖαι γίνωνται. 3 ὅταν δὲ παραγένωμαι, οὓς εὰν δοκιμάσῃτε, δι’ ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· 4 ἔὰν δὲ ἄξιον ἦ τοῦ κάμε πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

5 Έλεύσομαι δέ πρὸς ὑμᾶς ὅταν  
Μακεδονίαν διέλθω· Μακεδονίαν γὰρ  
διέρχομαι, 6 πρὸς ὑμᾶς δὲ τυχὸν  
παραμενὼν καὶ παραχειμάσω, ἵνα ὑμεῖς  
με προπέμψητε οὐ ἐὰν πορεύωμαι. 7 οὐ  
θέλω γὰρ ὑμᾶς ἅρτι ἐν παρόδῳ ἴδειν,  
ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς  
ὑμᾶς ἐὰν οἱ κύριος ἐπιτρέψῃ. 8 ἐπιμενὼν  
δε ἐν Εφέσῳ εἰως τῆς πεντηκοστῆς· 9  
θύρᾳ γάρ μοι ἀνέῳγεν μεγάλῃ καὶ  
ἐνεργήτῃ, καὶ ἀντικείμενοι πολλοί.

<sup>2</sup>Gk "beloved brothers"

10 ΜΕΤΕΡΧΟΥΝ ΡΩΜΑΙ ΑΓΓΕΛΟΥ  
ΠΛΗΣΙΩΝ ΗΓΑΝΤΑ ΣΑ ΤΕΣΤΑΝΤ ΛΑΖΑΡΟΥ  
ΤΩΝ ΤΡΙΩΝ ΑΓΓΕΛΩΝ ΕΣΤΙΝ ΤΟΥΝ ΑΓΑΝΤ  
ΜΕ ΒΑΣΙΛΕΙΟΝ Ι ΑΓΓΕΛΟΥΝ ΤΟΥΝ ΑΓΑΝΤ  
ΕΤΩΝ ε "ΗΓΑΝΤ ΤΗ ΗΕΡΩΔΟΥΝ ΔΣ  
ΛΗΠΗΤΤΡΑΝΤ ΟΣ ΑΓΓΕΛΟΥΝ ΠΛΗΝ  
ΠΛΑΤΩΝ ΠΤΩΜΑ ΛΑΖΑΡΟΥ"

12 ΠΛΟΙ ΘΕΑΤΡΟΥΝ ΠΛ ΛΑΖΑΡΟΝ ΤΗ  
ΗΕΡΩΔΟΥΝ ΔΣ ΟΣ ΑΓΑΝΤ ΛΑΖΑΡΟΥ  
ΛΑΖΑΡΟΥ ΑΓΓΕΛΟΥ ΛΑΖΑΡΟΥ ΗΓΑΝΤ  
ΛΑΖΑΡΟΥ ΗΤ ΣΥΣ ΛΑΖΑΡΟΥ ΣΤΡΑΤΟΥ  
ΠΛΑΤΩΝ ΤΗ ΒΑΣΙΛΕΙΟΝ"

13 ΤΗ + ΟΥΣΤΡΑΤ ΦΕΡΕ + ΤΑ  
ΠΛΟΙ ΟΙΚΙΑΣ = "ΠΛΗΣΙΩΝ ΗΓΑΝΤ ΣΑΛ  
ΠΛΑΤΩΝ ΣΥΝτην"

15 ΑΓΓΕΛΟΥΝ ΣΑΛ + ΣΗΛΙΟΝ ΑΓΑΝΤ  
ΑΤ ΛΑΖΑΡΟΥ ΡΗΙΕΣ ΠΗΛ-ΤΗ ΛΑΖΑΡΟΥ  
ΤΗΛΙΓΓΟΝ ΑΓΓΑΙΑ ΛΑΖΑΡΟΥ ΑΓΑΝΤ  
ΠΛΟΙ ΣΦΡΑΤΤΟΥ Ι "ΑΓΑΝΤ ΛΑΖΑΡΟΥ  
ΑΓΑΝΤ ΑΓΓΕΛΟΥ ΛΑΖΑΡΟΥ ΛΑΖΑΡΟΥ  
ΟΛΟΥ = "ΠΛΗΣΙΩΝ ΠΛΑΤΩΝΤΗ  
ΠΛΗΣΙΩΝ ΣΤΡΑΤ ΣΑΛ ΣΥΛΤΑ +  
ΑΓΑΝΤ ΠΛΗΣΙΩΝ ΠΛΑΤΩΝ ΣΤΡΑΤ  
ΑΓΓΕΛΟΥ ΣΤΡΑΤΟΥ ΣΤΡΑΤΟΥ ΑΓΓΕΛΟΥ  
ΑΓΓΕΛΟΥ = "ΑΓΓΕΛΟΥ ΑΓΓΕΛΟΥ ΣΑΛ-ΤΗ  
ΛΑΖΑΡΟΥ = "

19 ΡΗΙΟΣ ΗΛΙΟΣ ΗΕΛΙΟΥΝ ΠΛ  
ΤΗ + ΣΤΡΑΤΟΥΝ = ΗΕΛΙΟΣ ΗΕΛΙΟΥ  
ΠΛΗΣΙΩΝ ΗΛΙΟΣ ΠΛ + ΗΕΛΙΟΥΝ ΔΣ  
ΟΙΣ + ΛΑΖΑΡΟΥ ΣΤΡΑΤΟΥΝ =  
ΑΓΓΕΛΟΥΝ ΣΑΛ ΛΑΖΑΡΟΥ ΣΤΡΑΤΟΥΝ  
ΔΣ = ΠΤΩΣΗ ΛΑΖΑΡΟΥ ΛΑΖΑΡΟΥ ΠΛΑΤΩΝ  
ΠΛΑΤΩΝ ΤΗΛΙΓΓΟΝ =

21 ΑΣ ΣΦΡΑΤΤΟΥΝ ΣΥΝ ΛΑΖΑΡΟΥ ΠΛΑΤΩΝ  
ΑΣ ΚΑΛΛΑΛΟΥ = ΣΦΡΑΤΤΟΥΝ ΑΓΓΕΛΟΥ ΗΕΛΙΟΥ  
ΤΗΛΙΓΓΟΝ ΡΗΙΕΣ ΔΣ ΣΦΡΑΤΤΟΥΝ  
ΣΥΝ = ΣΦΡΑΤΤΟΥΝ ΣΑΛ + Σ = ΣΦΡΑΤΤΟΥΝ  
ΡΗΙΟΝ ΗΕΛΙΟΥ ΣΑΛ ΗΕΛΙΟΥΝ ΔΣ  
ΣΥΝ = ΑΓΓΕΛΟΥ ΗΕΛΙΟΥΝ ΑΓΓΕΛΟΥ ΠΛΑΤΩΝ  
ΗΕΛΙΟΥΝ ΔΣ ΗΕΛΙΟΥΝ = ΛΑΖΑΡΟΥ

10 If Timothy comes, see that he has nothing to fear among you, for he is doing the work of the Lord just as I am;  
11 therefore let no one despise him. Send him on his way in peace, so that he may come to me; for I am expecting him with the brothers.

12 Now concerning our brother Apollo, I strongly urged him to visit you with the other brothers, but he was not at all willing to come now. He will come when he has the opportunity.

#### Final Messages and Greetings

13 Keep alert, stand firm in your faith, be courageous, be strong. 14 Let all that you do be done in love.

15 Now, brothers and sisters,<sup>2</sup> you know that members of the household of Stephanas were the first converts in Achaea, and they have devoted themselves to the service of the saints; 16 I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. 17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; 18 for they refreshed my spirit as well as yours. So give recognition to such persons.

19 The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord. 20 All the brothers and sisters send greetings. Greet one another with a holy kiss.

21 I, Paul, write this greeting with my own hand. 22 Let anyone be accursed who has no love for the Lord. Our Lord, come!<sup>3</sup> 23 The grace of the Lord Jesus be with you. 24 My love be with all of you in Christ Jesus.<sup>4</sup>

<sup>2</sup>Or "it was not at all God's will for him" <sup>3</sup>Gk "brothers" <sup>4</sup>Gk "Marana tha". These Aramaic words can also be read "Marana atsa", meaning "Our Lord has come" <sup>5</sup>Other ancient authorities add "Amen"

10 Εάν δε ἔλθῃ Τιμόθεος, βλέπετε, ινα ἀφόβως γένηται πρὸς υμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ως κάγω· 11 μή τις οὖν αὐτὸν ἔξουθενησῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ινα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφού, πολλὰ παρεκάλεσα αὐτὸν, ινα ἔλθῃ πρὸς υμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ινα νῦν ἔλθῃ· ἐλεύσεται δὲ δταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταίουσθε. 14 πάντα ύμῶν ἐν ἀγάπῃ γινέσθω.

15 Παρακαλῶ δὲ υμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἔστιν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἀγίοις ἐταξαν εαυτούς· 16 ινα καὶ υμεῖς ύποτασσόσθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ύμετερον ὑστέρημα οὗτοι ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ τὸ ἔμδον πνεῦμα καὶ τὸ ὑμᾶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 Ασπάζονται υμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας, ἀσπάζεται υμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἰκον αὐτῶν ἐκκλησίᾳ. 20 ἀσπάζονται υμᾶς οἱ ἀδελφοί πάντες. Ασπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.

21 Οἱ ἀσπασμὸι τῇ ἔμῇ χειρὶ Παύλου. 22 εἰ τις οὐ φιλεῖ τὸν κύριον, ητω ἀνάθεμα. Μαρανα θα. 23 ἡ χάρις τοῦ κυρίου Ιησού μεθ' ύμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων ύμῶν ἐν Χριστῷ Ιησοῦ.