

## 1ST CORINTHIANS

<sup>1</sup> Paul, called apostle of Jesus Christ, by the will of God, and Sosthenes, brother,

<sup>2</sup> to the church of God that is at Corinth, to them that be hallowed in Christ Jesus, and called saints, with all that inwardly call [*or in-call*] the name of our Lord Jesus Christ, in each place of them and of ours,

<sup>3</sup> grace to you and peace of God, our Father, and of the Lord Jesus Christ.

<sup>4</sup> I do thankings to my God ever-more for you, in the grace of God that is given to you in Christ Jesus.

<sup>5</sup> For in all things ye be made rich in him, in each word, and in each knowing, [*or science*],

<sup>6</sup> as the witnessing of Christ is confirmed in you;

<sup>7</sup> so that nothing fail to you in any grace, that abide the showing [*or the revelation*] of our Lord Jesus Christ;

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

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

<sup>10</sup> But, brethren, I beseech you, by the name of our Lord Jesus Christ, that ye all say the same thing, and that dissensions, [*or schisms, or divisions, or discords*], be not among you; but

be ye perfect in the same wit, and in the same knowing.

<sup>11</sup> For, my brethren, it is told to me of them that be at Chloe's, that strives be among you.

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

<sup>13</sup> Whether Christ is parted? whether Paul was crucified for you, either ye be baptized in the name of Paul?

<sup>14</sup> I do thankings to my God, that I baptized none of you, but Crispus and Gaius;

<sup>15</sup> lest any man say, that ye be baptized in my name.

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

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel [*or to evangelize*]; not in wisdom of word, that the cross of Christ be not voided away.

<sup>18</sup> For the word of the cross is folly to them that perish; but to them that be made safe, that is to say, to us, it is the virtue of God.

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

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

<sup>21</sup> For the world, in wisdom of God, knew not God by wisdom, [*For why for in the wisdom*

*of God, the world knew not God by wisdom*], it pleased to God, by *[the]* folly of preaching, to make them safe that believed.

<sup>22</sup> For Jews seek signs, and Greeks seek wisdom;

<sup>23</sup> but we preach Christ crucified, to the Jews cause of stumbling, and to heathen men folly;

<sup>24</sup> but to those Jews and Greeks that be called, *we preach* Christ the virtue of God, and the wisdom of God.

<sup>25</sup> For that that is folly thing of God, is wiser than men; and that that is the feeble, *[or frail]*, thing of God, is stronger than men.

<sup>26</sup> But, brethren, see ye your calling; for not many wise men after the flesh, not many mighty, not many noble.

<sup>27</sup> But God chose those things that be fond *[or foolish]* of the world, to confound wise men; and God chose the feeble, *[or frail]*, things of the world, to confound the strong things;

<sup>28</sup> and God chose the unnoble things and despicable things of the world, and those things that be not, to destroy those things that be;

<sup>29</sup> that each man have not glory in his sight.

<sup>30</sup> But of him ye be in Christ Jesus, which is made of God to us wisdom, and rightwiseness, and holiness, and again-buying;

<sup>31</sup> that, as it is written, He that glorieth, have glory in the Lord.

## CHAPTER 2

<sup>1</sup> And I, brethren, when I came to you, came not in the highness of word, either of wisdom,

telling, [*or showing*], to you the witnessing of Christ.

<sup>2</sup> For I deemed not me to know anything among you, but Christ Jesus, and him crucified.

<sup>3</sup> And I in sickness, and dread, and in much trembling, was among you [*or was with you*];

<sup>4</sup> and my word and my preaching was not in subtly stirring [*or persuad-able*] words of man's wisdom, but in showing of Spirit and of virtue;

<sup>5</sup> that your faith be not in the wisdom of men, but in the virtue of God.

<sup>6</sup> For we speak wisdom among perfect men, but not wisdom of this world, neither of princes of this world, that be destroyed;

<sup>7</sup> but we speak the wisdom of God in mystery, which wisdom is hid; which *wisdom* God before-ordained before worlds into our glory,

<sup>8</sup> which none of the princes of this world knew; for if they had known, they should never have crucified the Lord of glory.

<sup>9</sup> But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed [*or made ready before*] to them that love him;

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

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

<sup>12</sup> And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God.

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

<sup>14</sup> For a beastly man perceiveth not those things that be of the Spirit of God; for it is folly to him, and he may not understand, for it is examined, [*or assayed*], ghostly.

<sup>15</sup> But a spiritual man deemeth all things, and he is deemed of no man.

<sup>16</sup> As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ.

## CHAPTER 3

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

<sup>2</sup> I gave to you milk to drink, not meat; for ye might not yet *under-stand*, neither ye may now,

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

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

<sup>5</sup> What therefore is Apollos, and what Paul? They be ministers of him, to whom ye have believed; and to each man as God hath given.

<sup>6</sup> I planted, Apollos moisted, but God gave increasing.

<sup>7</sup> Therefore neither he that planteth is anything, neither he that moisteth, but God that giveth increasing.

<sup>8</sup> And he that planteth, and he that moisteth, be one; and each shall take his own meed, after his travail.

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

<sup>10</sup> After the grace of God that is given to me, as a wise master carpenter I setted the fundament; and another buildeth above. But each man see, how he buildeth above [*or how and what things he buildeth upon*].

<sup>11</sup> For no man may set another fundament, except [*or besides*] that that is set, which is Christ Jesus.

<sup>12</sup> For if any man buildeth over [*or upon*] this fundament, gold, silver, precious stones, sticks, hay, or stubble,

<sup>13</sup> every man's work shall be open; for the day of the Lord shall declare, for it shall be showed in fire; the fire shall prove the work of each man, what manner work it is.

<sup>14</sup> If the work of any man dwell still, which he builded above [*or upon*], he shall receive meed.

<sup>15</sup> If any man's work burn, he shall suffer harm, *either impairing*; but he shall be safe, so nevertheless as by fire.

<sup>16</sup> Know ye not, that ye be the temple of God, and the Spirit of God dwelleth in you?

<sup>17</sup> And if any [*man*] defouleth the temple of God, God shall lose him; for the temple of God is holy, which ye be.

<sup>18</sup> No man deceive himself. If any man among you is seen to be wise in this world, be he made a fool, that he be wise.

<sup>19</sup> For the wisdom of this world is folly with God; for it is written, I shall catch wise men in their fell wisdom, [*for subtle guile*];

<sup>20</sup> and again, The Lord knoweth the thoughts of wise men, for those be vain.

<sup>21</sup> Therefore no man have glory in men. For all things be yours,

<sup>22</sup> either Paul, either Apollos, either Cephas, either the world, either life, either death, either things present, either things to coming [*or to come*]; for all things be yours,

<sup>23</sup> and ye *be* of Christ, and Christ is of God.

## CHAPTER 4

<sup>1</sup> So a man guess, [*or deem*], us as ministers of Christ, and dispensers of the mysteries of God.

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

<sup>3</sup> And to me it is for the least thing, that I be deemed of you, or of man's day, [*that is, here in this life*]; but neither I deem myself.

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

<sup>5</sup> Therefore do not ye deem before the time, till that the Lord come, which shall lighten the hid things of darkneses, and shall show the counsels

of hearts; and then praising shall be to each man of God.

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

<sup>7</sup> Who deemeth thee? And what hast thou, that thou hast not received? And if thou hast received, what gloriest thou, as thou haddest not received?

<sup>8</sup> Now ye be [*full*]-filled, now ye be made rich; ye reign without us; and I would that ye reign, that also we reign with you.

<sup>9</sup> And I guess, that God showed us the last apostles, as those that be sent to the death; for we be made a spectacle to the world, and to angels, and to men.

<sup>10</sup> We fools for Christ, but ye prudent in Christ; we sick, but ye strong; ye noble, but we unnoble.

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

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

<sup>13</sup> we be blasphemed, and we beseech; as cleansings of this world we be made the out-casting of all things till yet.

<sup>14</sup> I write not these things, that I confound you, but I warn you as my most dearworthy sons.



<sup>15</sup> For why if ye have ten thousand of under-masters in Christ, but not many fathers; for in Christ Jesus I have engendered you by the gospel.

<sup>16</sup> Therefore, brethren, I pray you, be ye followers of me, as I of Christ.

<sup>17</sup> Therefore I sent to you Timothy, which is my most dearworthy son, and faithful in the Lord, which shall teach you my ways, that be in Christ Jesus; as I teach everywhere in each church.

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

<sup>19</sup> but I shall come to you soon, if God will; and I shall know not the word of them that be blown with pride, but the virtue.

<sup>20</sup> For the realm of God is not in word, but in virtue.

<sup>21</sup> What will ye? Shall I come to you in a rod, or in charity, and in a spirit of mildness?

## CHAPTER 5

<sup>1</sup> Yet all manner of fornication is heard among you, and such fornication, which is not among heathen men, so that some man have the wife of his father.

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

<sup>3</sup> And I absent in body, but present in spirit, now have deemed, as present, him that hath thus wrought,

<sup>4</sup> when ye be gathered together in the name of our Lord Jesus Christ, and my spirit, with the virtue of the Lord Jesus,

<sup>5</sup> to betake such a man to Satan, into the perishing of flesh, that the spirit be safe in the day of our Lord Jesus Christ.

<sup>6</sup> Your glorying is not good. Know ye not, that a little sourdough impaireth [*or corrupteth*] all the gobbet?

<sup>7</sup> Cleanse ye out the old sourdough, that ye be new sprinkling together, as ye be therf, [*or without souring*]. For Christ offered is our pask.

<sup>8</sup> Therefore eat we, not in old sourdough, neither in sourdough of malice and waywardness, but in therf things of clearness, and of truth.

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

<sup>10</sup> not with lechers of this world, nor *with* covetous men, nor raveners, nor with men serving to maumets [*or to idols*], else ye should have gone out of this world.

<sup>11</sup> But now I have written to you, that ye be not meddled, [*or mingled, or commune not with such*]. If he that is named a brother among you, and is a lecher, or covetous, or serving to idols, or a curser, or full of drunkenness, or a raver, to take no meat with such.

<sup>12</sup> For what is it to me to deem of them that be withoutforth? Whether ye deem not of things [*or of them*] that be withinforth?

<sup>13</sup> For God shall deem them that be withoutforth. Do ye away evil from yourselves.

## CHAPTER 6

<sup>1</sup> Dare any of you that hath a cause against another, be deemed at wicked men, and not at holy men [*for saints*]?

<sup>2</sup> Whether ye know not, that saints shall deem this world? And if the world shall be deemed by you, be ye unworthy to deem the least things?

<sup>3</sup> Know ye not, that we shall deem angels? how much more worldly things?

<sup>4</sup> Therefore if ye have worldly dooms, ordain ye those contemptible men, [*for of little reputation*], that be in the church, to deem.

<sup>5</sup> I say to make you ashamed [*for I say to your shame*]. So there is not any wise man, that may deem betwixt a brother and his brother;

<sup>6</sup> but brother with brother striveth in doom, and that among unfaithful men.

<sup>7</sup> And now trespass is always among you, for ye have dooms among you. Why rather take ye not wrong? why rather suffer ye not deceit [*for fraud*]?

<sup>8</sup> But also ye do wrong, and do fraud [*for and defraud*], and that to brethren.

<sup>9</sup> Whether ye know not, that wicked men shall not wield the kingdom of God? Do not ye err; neither lechers, neither men that serve maumets [*for idols*], neither adulterers, neither lechers against kind, neither they that do lechery with men,

<sup>10</sup> neither thieves, neither avaricious [*for covetous*] men, neither *men* full of drunkenness, neither cursers, neither raveners, shall wield the kingdom of God.

<sup>11</sup> And ye were sometime these things; but ye be washed, but ye be hallowed, but ye be justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup> All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but I shall not be brought down under any man's power.

<sup>13</sup> Meat to the womb, and the womb to meats; and God shall destroy both this and that. And the body not to fornication, but to the Lord, and the Lord to the body.

<sup>14</sup> For God raised the Lord, and shall raise us by his virtue.

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

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

<sup>17</sup> And he that cleaveth to the Lord, is one Spirit.

<sup>18</sup> Flee ye fornication; all sin what-ever sin a man doeth, is without the body; but he that doeth fornication, sinneth against his body.

<sup>19</sup> Whether ye know not, that your members be the temple of the Holy Ghost, that is in you, whom ye have of God, and ye be not your own?

<sup>20</sup> For ye be bought with great price. Glorify ye, and bear ye God in your body.

## CHAPTER 7

<sup>1</sup> But of those things that ye have written to me, it is good to a man to touch not a woman.

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

<sup>3</sup> The husband yield debt to the wife, and also the wife to the husband.

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

<sup>5</sup> Do not ye defraud each to other, but per-adventure of consent for a time, that ye give attention to prayer; and again turn again to the same thing, lest Satan tempt you for your uncontinence.

<sup>6</sup> But I say this thing as giving leave [*or by indulgence*], not by command-ment.

<sup>7</sup> For I will, that all men be as myself. But each man hath his proper gift of God; one thus, and another thus.

<sup>8</sup> But I say to them, that be not wedded, and to widows, it is good to them, if they dwell so as I.

<sup>9</sup> And if they contain not them-selves, [*or be not chaste*], be they wedded; for it is better to be wedded, than to be burnt.

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

<sup>11</sup> and that if she departeth, that she dwell unwedded, or be reconciled to her husband; and the husband forsake not the wife.

<sup>12</sup> But to others I say, not the Lord. If any brother hath an unfaithful, [*or heathen*], wife,

and she consenteth to dwell with him, leave he her not.

<sup>13</sup> And if any woman hath an unfaithful husband, and this consenteth to dwell with her, leave she not the husband.

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

<sup>15</sup> That if the unfaithful departeth, depart he. For why the brother or sister is not subject to servage in such; for God hath called us in peace.

<sup>16</sup> And whereof knowest thou, woman, if thou shalt make the man safe; or whereof knowest thou, man, if thou shalt make the woman safe?

<sup>17</sup> But as the Lord hath parted to each, and as God hath called each man, so go he, as I teach in all churches.

<sup>18</sup> A man circumcised is called, bring he not to prepuce. A man is called in prepuce, be he not circumcised.

<sup>19</sup> Circumcision is nought, and prepuce is nought, but the keeping of the commandments of God.

<sup>20</sup> Each man in what calling he is called, in that dwell he.

<sup>21</sup> Thou [*a*] servant art called, be it no charge to thee; but if thou mayest be made free, use it rather.

<sup>22</sup> He that is a servant, and is called in the Lord, is a free man of the Lord. Also he that is a free man, and is called, is the servant of Christ.

<sup>23</sup> With price ye be bought; do not ye be made servants of men.

24 Therefore each man in what thing he is called a brother, dwell he in this with God.

25 But of virgins I have no command-ment of God; but I give counsel, as he that hath gotten mercy of the Lord, that I be true.

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

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

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

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

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

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

32 But I will, that ye be without busyness, for he that is without wife, is busy what things be of the Lord, how he shall please God.

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

34 And a woman unwedded and [*a*] maiden thinketh what things be of the Lord, that she be holy in body and spirit. But she that is wedded,

thinketh what things be of the world, how she shall please the husband [*or her husband*].

<sup>35</sup> And I say these things to your profit, not that I cast to you a snare, but to that that is seemly, and that giveth easiness [*or facility*], without hindering to make prayers, [*or to beseech*], to the Lord.

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

<sup>37</sup> For he that ordained stably, [*or steadfastly*], in his heart, not having need, but having power of his will, and hath deemed in his heart this thing, to keep his virgin [*or his virginity*], doeth well.

<sup>38</sup> Therefore he that joineth his virgin in matrimony, doeth well; and he that joineth not, doeth better.

<sup>39</sup> The woman is bound to the law, as long time as her husband liveth; and if her husband is dead, she is delivered from the law of the husband, be she wedded to whom she will, only in the Lord.

<sup>40</sup> But she shall be more blessed, if she dwelleth thus, after my counsel; and I ween, that I have the Spirit of God.

## CHAPTER 8

<sup>1</sup> But of these things that be sacrificed to idols, we know, for all we have knowing. But knowing



[*or science*], bloweth [*with pride*], charity edifieth.

<sup>2</sup> But if any man guesseth, [*or deem*], that he knoweth anything, he hath not yet known how it behooveth him to know.

<sup>3</sup> And if any man loveth God, this is known of him.

<sup>4</sup> But of meats that be offered to idols, we know, that an idol is nothing in the world, and that there is no God but one.

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

<sup>6</sup> nevertheless to us is one God, the Father, of whom *be* all things, and we in him; and one Lord Jesus Christ, by whom *be* all things, and we by him.

<sup>7</sup> But not in all men is knowing. For some men with conscience of idol, *that is, they guess that the idol is some divine thing*, till now eat as thing offered to idols; and their conscience is defouled, for it is sick.

<sup>8</sup> Meat commendeth us not to God; for neither we shall fail, if we eat not, neither if we eat, we shall have plenty [*or we shall abound*].

<sup>9</sup> But see ye, lest peradventure this your leave [*or license*] be made hurting to sick men, [*or frail*].

<sup>10</sup> For if any man shall see him, that hath knowing, eating in a place where idols be worshipped, whether his conscience, since it is sick, shall not be edified to eat things offered to idols?

<sup>11</sup> And the sick, [*or unsteadfast*], brother, for whom Christ died, shall perish in thy knowing.

<sup>12</sup> For thus ye sinning against brethren, and smiting their sick conscience, sin against Christ.

<sup>13</sup> Wherefore if meat causeth my brother to stumble, I shall never eat flesh, lest I cause my brother to stumble.

## CHAPTER 9

<sup>1</sup> Whether I am not free? Am I not apostle? Whether I saw not Jesus Christ, our Lord? Whether ye be not my work in the Lord?

<sup>2</sup> And though to others I am not apostle, but nevertheless to you I am; for ye be the little sign of mine apostlehood in the Lord.

<sup>3</sup> My defence to them that ask me, that is [*or is this*].

<sup>4</sup> Whether we have not power to eat and drink?

<sup>5</sup> Whether we have not power to lead about a woman, a sister, as also other apostles, and brethren of the Lord, and Cephas?

<sup>6</sup> Or I alone and Barnabas have not power to work these things?

<sup>7</sup> Who travaileth any time with his own [*soldier's*] wages? Who planteth a vineyard, and eateth not of his fruit? Who keepeth a flock, and eateth not of the milk of the flock?

<sup>8</sup> Whether after man I say these things? whether also the law saith not these things?

<sup>9</sup> For it is written in the law of Moses, Thou shalt not bind [*up*] the mouth of the ox that thresheth. Whether of oxen is charge to God?

<sup>10</sup> Whether for us he saith these things? For why those be written for us; for he that eareth,

oweth to ear in hope, and he that thresheth, in hope to take fruits.

<sup>11</sup> If we sow spiritual things to you, is it great, if we reap your fleshly things?

<sup>12</sup> If others be partners of your power, why not rather we? But we use not this power, but we suffer all things, that we give no hindering to the evangel of Christ.

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

<sup>14</sup> So the Lord ordained to them that tell the gospel, to live of the gospel.

<sup>15</sup> But I used none of these things; and I wrote not these things, that they be done so in me; for it is good rather for me to die, than that any man avoid my glory.

<sup>16</sup> For if I preach the gospel, glory is not to me, for need-like I must do it; for woe to me, if I preach not the gospel.

<sup>17</sup> But if I do this thing willfully [*or willingly*], I have meed; but if against my will, dispensing [*or dispensation*] is betaken to me.

<sup>18</sup> What then is my meed? That I preaching the gospel, put the gospel without others' cost, [*or expense, either taking of sustenance therefore*], that I use [*or mis-use*] not my power in the gospel.

<sup>19</sup> For why when I was free of all men, I made me servant of all men, to win the more men [*or that I should win more men*].

<sup>20</sup> And to Jews I am made as a Jew, to win the Jews; to them that be under the law, as I were

under the law, when I was not under the law, to win them that were under the law;

<sup>21</sup> to them that were without law, as I were without law, when I was not without *[the]* law of God, but I was in the law of Christ, to win them that were without *[the]* law.

<sup>22</sup> I am made sick to sick men, to win sick men; to all men I am made all things, to make all men safe.

<sup>23</sup> But I do all things for the gospel, that I be made partner of it.

<sup>24</sup> Know ye not, that they that run in a furlong, all run, but one taketh the prize? So run ye, that ye catch.

<sup>25</sup> Each man that striveth in fight, abstaineth him from all things; and they, that they take a corruptible crown, but we an uncorrupt.

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

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

## CHAPTER 10

<sup>1</sup> Brethren, I will not, that ye unknow, that all our fathers were under *[a]* cloud, and all passed the sea;

<sup>2</sup> and all were baptized in Moses, in the cloud and in the sea;

<sup>3</sup> and all ate the same spiritual meat,

<sup>4</sup> and all drank the same spiritual drink; and they drank of the spiritual stone following them; and the stone was Christ.

<sup>5</sup> But not in full many of them it was well pleasant to God; for why they were cast down in *[the]* desert.

<sup>6</sup> But these things were done in figure of us, that we be not coveters of evil things, as they coveted.

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

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

<sup>9</sup> Neither tempt we Christ, as some of them tempted, and perished of serpents.

<sup>10</sup> Neither grutch ye, as some of them grutched, and they perished of a destroyer *[or of the waster]*.

<sup>11</sup> And all these things fell to them in figure; but they be written to our amending *[or correction]*, into whom the ends of the worlds be come *[or the ends of the world have come]*.

<sup>12</sup> Therefore he that guesseth him, that he standeth, see he, that he fall not.

<sup>13</sup> Temptation take not you, but man's *temptation*; for God is true, which shall not suffer you to be tempted above that that ye may; but he shall make with temptation also purveyance, that ye may suffer *[or sustain]*.

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

<sup>15</sup> As to prudent men I speak, deem ye yourselves *[or ye yourselves deem]* that thing that I say.

<sup>16</sup> Whether the cup of blessing which we bless, is not the communing of Christ's blood? and whether the bread which we break, is not the *part-taking* of the body of the Lord?

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

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

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

<sup>20</sup> But those things that heathen men offer, they offer to devils, and not to God. But I will not, that ye be made fellows of fiends;

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

<sup>22</sup> Whether we have envy to the Lord? whether we be stronger than he?

<sup>23</sup> All things be leaveful to me, but not all things be speedful. All things be leaveful to me, but not all things edify.

<sup>24</sup> No man seek that thing that is his own, but that thing that is of another.

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

<sup>26</sup> The earth and the plenty of it, is the Lord's.

<sup>27</sup> If any of heathen [*or of unfaithful*] men call you to supper, and ye will go, all thing that is set to you, eat ye, asking nothing for conscience.

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

<sup>29</sup> and I say not, thy conscience, but of another [*man's*]. But whereto is my freedom [*or my liberty*] deemed of another man's conscience?

<sup>30</sup> Therefore if I take part with grace, what am I blasphemed, for that that I do thankings [*or graces*]?

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

<sup>32</sup> Be ye without offence to Jews, and to heathen men, and to the church of God;

<sup>33</sup> as I by all things please to all men, not seeking that that [*or what*] is profitable to me, but that that *is profitable* to many men, that they be made safe.

## CHAPTER 11

<sup>1</sup> Be ye my followers, as I *am* of Christ.

<sup>2</sup> And, brethren, I praise you, that by all things ye be mindful of me; and as I betook to you my commandments, ye hold [*or ye keep*].

<sup>3</sup> But I will that ye know, that Christ is [*the*] head of each man; but the head of the woman is the man; and the head of Christ *is* God.

<sup>4</sup> Each man praying, or prophesying, when his head is covered, defouleth his head.

<sup>5</sup> But each woman praying, or prophesying, when her head is not covered, defouleth her head; for it is one, as if she were polled, [*or were made bald, or clipped*].

<sup>6</sup> And if a woman be not covered [*or veiled*], be she polled; and if it is foul thing to a woman to be polled, or to be made bald, cover she her head.

<sup>7</sup> But a man shall not cover his head, for he is the image and glory of God; but a woman is the glory of man.

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

<sup>9</sup> And the man is not made for the woman, but the woman for the man.

<sup>10</sup> Therefore the woman shall have a covering on her head, also for angels.

<sup>11</sup> Nevertheless neither the man *is* without the woman, neither the woman *is* without [*the*] man, in the Lord.

<sup>12</sup> For why as the woman *is* of the man, so the man *is* by the woman; but all things *be* of God.

<sup>13</sup> Deem ye yourselves; beseemeth [*or becometh*] it a woman not covered on the head to pray to God?

<sup>14</sup> Neither the kind itself teacheth us [*that*], for if a man nourish long hair, it is shame to him;

<sup>15</sup> but if a woman nourish long hair, it is glory to her, for hairs be given to her for covering.

<sup>16</sup> But if any man is seen to be full of strife, we have none such custom, neither the church of God.

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

<sup>18</sup> First for when ye come together into the church, I hear that dissensions, *either partings*, be, and in part I believe.



<sup>19</sup> For it behooveth heresies to be, that they that be approved, be openly known in you.

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

<sup>21</sup> for why each man before taketh his supper to eat, and one is hungry, and another is drunken.

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

<sup>23</sup> For I have taken of the Lord that thing, which I have betaken to you. For the Lord Jesus, in what night he was betrayed, took bread,

<sup>24</sup> and did thankings [*or graces*], and brake, and said, Take ye, and eat ye; this is my body, which shall be betrayed for you; do ye this thing into my mind.

<sup>25</sup> Also [*he took*] the cup, after that he had supped, and said, This cup is the new testament in my blood; do ye this thing, as oft as ye shall drink [*it*], into my mind.

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

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

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

<sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh doom, [*or damnation*], to

him[*self*], not wisely deeming the body of the Lord.

<sup>30</sup> Therefore among you many be sick and feeble [*or unstrong*], and many sleep, [*or die*].

<sup>31</sup> And if we deemed wisely us-selves, we should not be deemed;

<sup>32</sup> but while we be deemed of the Lord, we be chastised, that we be not condemned with this world.

<sup>33</sup> Therefore, my brethren, when ye come together to eat, abide ye together.

<sup>34</sup> If any man hungereth, eat he at home, that ye come not together into doom. And I shall dispose other things, when I come.

## CHAPTER 12

<sup>1</sup> But of spiritual things, brethren, I will not that ye unknow.

<sup>2</sup> For ye know, that when ye were heathen men, how ye were led going to dumb maumets [*or dumb simulacra*].

<sup>3</sup> Therefore I make known to you, that no man speaking in the Spirit of God, saith departing from Jesus; and no man may say the Lord Jesus [*is*], but in the Holy Ghost.

<sup>4</sup> And diverse graces there be, but *it is* all one Spirit;

<sup>5</sup> and diverse services *there be*, but *it is* all one Lord;

<sup>6</sup> and diverse workings there be, but *it is* all one God, that worketh all things in all things.

<sup>7</sup> And to each man the showing of Spirit is given to profit.

<sup>8</sup> And the word of wisdom is given to one by Spirit; to another the word of knowing, by the same Spirit;

<sup>9</sup> faith to another, in the same Spirit; to another, grace of healings [*or of healths*], in one Spirit;

<sup>10</sup> to another, the working of virtues; to another, prophecy; to another, very knowing [*or discretion*] of spirits; to another, kinds of languages [*or tongues*]; to another, expounding [*or interpreting*] of words.

<sup>11</sup> And one and the same Spirit worketh all these things, parting to each by themselves as he will.

<sup>12</sup> For as there is one body, and hath many members, and all the members of the body when those [*or they*] be many, be one body, so also Christ.

<sup>13</sup> For in one Spirit all we be baptized into one body, either Jews, either heathen, either servants, either free; and all we be filled with drink [*or have drunk*] in one Spirit.

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

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

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

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

<sup>18</sup> But now God hath set [*or put*] members, and each of them in the body, as he would.

19 And if all were one member, where *were* the body?

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

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

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

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

24 For our honest members have need of none; but God tempered the body, giving more worship to it, to whom it failed,

25 that debate be not in the body, but that the members be busy into the same thing each for other [*or for each other*].

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

27 And ye be the body of Christ, and members of member.

28 But God set some men in the church, first apostles, the second time prophets [*or the second prophets*], the third teachers, afterward virtues, afterward graces of healings, helpings, governings, kinds of languages, interpretations of words.

29 Whether all [*be*] apostles? whether all [*be*] prophets? whether all teachers? whether all virtues?

30 whether all have grace of healings? whether all speak with languages? whether all expound [*or interpret*]?

31 But pursue ye the better ghostly gifts. And yet I show to you a more excellent, [*or worthy*], way.

## CHAPTER 13

1 If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling.

2 And if I have prophecy, and know all mysteries, and all knowing, [*or science*], and if I have all faith, so that I move hills from their place, [*or from one place to another*], and I have not charity, I am nought.

3 And if I part all my goods into the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me nothing.

4 Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not blown [*with pride*],

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

6 it joyeth not on [*or in*] wicked-ness, but it joyeth together to [*or with*] truth;

<sup>7</sup> it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.

<sup>8</sup> Charity falleth never down, whether prophecies shall be voided, either languages shall cease, either science shall be destroyed.

<sup>9</sup> For a part we know, and a part we prophesy;

<sup>10</sup> but when that shall come that is perfect, that thing that is of part shall be voided.

<sup>11</sup> When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I avoided/I voided those things that were of a little child.

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

<sup>13</sup> And now dwell faith, hope, charity, these three; but the most of these is charity.

## CHAPTER 14

<sup>1</sup> Pursue ye charity, love ye spiritual things, but more that ye prophesy.

<sup>2</sup> And he that speaketh in tongue, speaketh not to men, but to God; for no man heareth. But the Spirit speaketh mysteries.

<sup>3</sup> For he that prophesieth, speaketh to men to edification, and admonishing, and comforting.

<sup>4</sup> He that speaketh in tongue, *that is, in strange language*, edifieth himself; but he that prophesieth, edifieth the church of God.

<sup>5</sup> And I will, that all ye speak in tongues, but more that ye prophesy. For he that prophesieth, is more than he that speaketh in languages,

[*or in tongues*]; but peradventure he expound, [*or interpret, or declare*], that the church take edification.

<sup>6</sup> But now, brethren, if I come to you, and speak in tongues, what shall I [*or it*] profit to you, but if I speak to you either in revelation, either in science, either in prophecy, either in teaching?

<sup>7</sup> For those things that be without soul, [*or life*], and giveth voices, either pipe, either harp, but those [*or they*] give distinction of soundings, how shall it be known that that is sung, either that that is trumped [*or is harped*].

<sup>8</sup> For if a trumpet give an uncertain sound, who shall make himself ready to battle?

<sup>9</sup> So but ye give an open word by tongue, how shall that that is said be known? For ye shall be speaking in vain [*or in the air*].

<sup>10</sup> There be many kinds of languages [*or tongues*] in this world, and nothing is without voice.

<sup>11</sup> But if I know not the virtue of a voice, I shall be to him, to whom I shall speak, a barbaric; and he that speaketh to me, *shall be* a barbaric.

<sup>12</sup> So ye, for ye be lovers of spirits, [*that is, of ghostly gifts*], seek ye that ye be plenteous to edification of the church.

<sup>13</sup> And therefore he that speaketh in language [*or in tongue*], pray, that he expound [*or interpret*].

<sup>14</sup> For if I pray in tongue, my spirit prayeth; mine understanding, [*or my mind, or reasoning*], is without fruit.

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

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

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

18 I thank my God, for I speak in the language [*or the tongue*] of all you;

19 but in the church I will speak five words in my wit, that also I teach other men, than ten thousand words in tongue [*not understood*].

20 Brethren, do not ye be made children in wits, but in malice be ye children; but in wits be ye perfect.

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

22 Therefore languages be into token, not to faithful men, but to men out of the faith; but prophecies be not to men out of the faith, but to faithful men.

23 Therefore if all the church come together into one, and all men speak in tongues, if idiots, either men out of the faith, enter, whether they shall not say, What, be ye mad?

24 But if all men prophesy, if any unfaithful man or idiot enter, he is convicted of all, he is wisely deemed of all.



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

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

27 Whether a man speaketh in tongue, *[be this done]* by two men, either three at the most, and by parts, that one interpret.

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

29 Prophets twain or three say, and others wisely deem.

30 But if anything be showed to a sitter *[or one sitting]*, the former be still.

31 For ye may all prophesy, each by himself, that all men learn, and all admonish.

32 And the spirits of prophets be subject to prophets;

33 for why God is not of dissension, but of peace; as I teach in all churches of holy men.

34 Women in churches be still; for it is not suffered to them to speak, but to be subject, as the law saith.

35 But if they will anything learn, ask they their husbands at home; for it is foul thing to a woman to speak in the church.

36 Whether the word of God came forth of you, or to you alone it came?

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

<sup>38</sup> And if any man unknoweth, he shall be unknowing.

<sup>39</sup> Therefore, brethren, love ye to prophesy, and do not ye forbid to speak in tongues.

<sup>40</sup> But be all things done honestly, and by due order in you.

## CHAPTER 15

<sup>1</sup> Soothly, brethren, I make the gospel known to you, which I have preached to you, which also ye have taken, in which ye stand,

<sup>2</sup> by which also ye shall be saved; by which reason I have preached to you, if ye hold, if ye have not believed idly.

<sup>3</sup> For I betook to you at the beginning [*or in the first*] that thing which also I have received; that Christ was dead for our sins, by the scriptures;

<sup>4</sup> and that he was buried, and that he rose again in the third day, after [*the*] scriptures;

<sup>5</sup> and that he was seen to Cephas, and after these things to eleven;

<sup>6</sup> afterward he was seen to more than five hundred brethren together, of which many live yet, but some be dead;

<sup>7</sup> afterward he was seen to James, and afterward to all the apostles.

<sup>8</sup> And last of all he was seen also to me, as to a dead-born child.

<sup>9</sup> For I am the least of the apostles, that am not worthy to be called apostle, for I pursued the church of God.

<sup>10</sup> But by the grace of God I am that thing that I am; and his grace was not void in me. For I travailed more plenteously than all they; but not I, but the grace of God with me.

<sup>11</sup> But whether I, or they, so we have preached, and so ye have believed.

<sup>12</sup> And if Christ is preached, that he rose again from death, how say some men among you, that the again-rising of dead men is not?

<sup>13</sup> And if the again-rising of dead men is not, neither Christ rose again from death.

<sup>14</sup> And if Christ rose not, our preaching is vain, our faith is vain.

<sup>15</sup> And we be found false witnesses of God, for we have said witnessing against God, that he raised Christ, whom he raised not, if dead men rise not again.

<sup>16</sup> For why if dead men rise not again, neither Christ rose again;

<sup>17</sup> and if Christ rose not again, our faith is vain; and yet ye be in your sins.

<sup>18</sup> And then they that have died [*or slept*] in Christ, have perished.

<sup>19</sup> If in this life only we be hoping in Christ, we be more wretches than all men.

<sup>20</sup> But now Christ hath risen [*or rose*] again from death, the first fruit of dead men;

<sup>21</sup> for death *was* by a man, and by a man *is* again-rising from death.

22 And as in Adam all men die, so in Christ all men shall be quickened.

23 But each man in his order; the first fruit [*or first fruits*], Christ, afterward they that be of Christ, that believed in the coming of Christ;

24 afterward an end, when he shall betake the kingdom to God and to the Father, when he shall void all princehood, and power, and virtue.

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

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

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

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

29 Else what shall they do, that be baptized for dead men, if in no wise dead men rise again? whereto be they baptized for them?

30 And whereto be we in peril every hour?

31 Each day I die for your glory, brethren, which *glory* I have in Christ Jesus our Lord.

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

<sup>33</sup> Do not ye be deceived; for evil speeches, [*or false doctrine*], destroy good conduct [*or corrupt good virtues*].

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

<sup>35</sup> But some man saith, How shall dead men rise again, or in what manner body shall they come?

<sup>36</sup> [*O!*] Unwise man, that thing that thou sowest, is not quickened, but it die first;

<sup>37</sup> and that thing that thou sowest, thou sowest not the body that is to come, but a naked corn, as of wheat, or of some other *seeds*;

<sup>38</sup> and God giveth to it a body, as he will, and to each of seeds a proper body.

<sup>39</sup> Not each flesh is the same flesh, but one is of men, another is of beasts, another is of birds, another is of fishes.

<sup>40</sup> And *there be* heavenly bodies, and *there be* earthly bodies; but one glory is of heavenly bodies, and another is of earthly [*bodies*].

<sup>41</sup> Another clearness is of the sun, another clearness is of the moon, and another clearness is of the stars; and a star diverseth from a star in clearness.

<sup>42</sup> And so the again-rising of dead men. It is sown in corruption, it shall rise in uncorruption;

<sup>43</sup> it is sown in unnobleness, it shall rise in glory; it is sown in infirmity, it shall rise in virtue;

<sup>44</sup> it is sown a beastly body, it shall rise a spiritual body. If there is a beastly body, there is also a spiritual body;

<sup>45</sup> as it is written, The first man Adam was made into a soul living, the last Adam into a spirit quickening.

<sup>46</sup> But the first is not that [*body*] that is spiritual, but that that is beast-like, afterward that that is spiritual.

<sup>47</sup> The first man of earth is earthly; the second man of heaven is heavenly.

<sup>48</sup> Such as the earthly man is, such *be* the earthly men; and such as the heavenly man is, such *be* also the heavenly men.

<sup>49</sup> Therefore as we have borne the image of the earthly man, bear we also the image of the heavenly *man*.

<sup>50</sup> Brethren, I say this thing, that flesh and blood may not wield the king-dom of God, neither corruption shall wield uncorruption [*or incorruption*].

<sup>51</sup> Lo! I say to you private [*or a mystery*] of holy things. And all we shall rise again, but not all we shall be changed *to the state of glory*;

<sup>52</sup> in a moment, in the twinkling of an eye, in the last trump; for the trump shall sound, and dead men shall rise again, without corruption, and we shall be changed.

<sup>53</sup> For it behooveth this corruptible thing to clothe uncorruption [*or incorruption*], and this deadly thing to put away [*or to clothe*] undeadliness.

<sup>54</sup> But when this deadly thing shall clothe undeadliness, then shall the word be done [*or fulfilled*], that is written, Death is sopped up in victory.

<sup>55</sup> Death, where is thy victory? Death, where is thy prick?

<sup>56</sup> But the prick of death is sin; and the virtue of sin is the law.

<sup>57</sup> But do we thankings to God, that gave to us victory by our Lord Jesus Christ.

<sup>58</sup> Therefore, my dearworthy brethren, be ye steadfast, and unmoveable, being plenteous in work of the Lord, evermore witting that your travail is not idle in the Lord.

## CHAPTER 16

<sup>1</sup> But of the gatherings [*or the collects*] of money that be made into saints, as I *have* ordained in the churches of Galatia, so also do ye

<sup>2</sup> one day of the week. Each of you keep, [*or lay up*], at himself, keeping that that pleaseth to him, that when I come, the gatherings be not made.

<sup>3</sup> And when I shall be present, which men ye approve, I shall send them by epistles to bear your grace into Jerusalem.

<sup>4</sup> That if it be worthy that also I go, they shall go with me.

<sup>5</sup> But I shall come to you, when I shall pass by Macedonia; for why I shall pass by Macedonia.

<sup>6</sup> But peradventure I shall dwell at you, or also dwell the winter, that ye lead me whither ever I shall go.

<sup>7</sup> And I will not now see you in my passing, for I hope to dwell with you a while, if the Lord shall suffer.

<sup>8</sup> But I shall dwell at Ephesus, unto Whitsuntide.

<sup>9</sup> For a great door and an open [*or evident*] is opened to me, and many adversaries.

<sup>10</sup> And if Timothy come, see ye that he be without dread with you, for he worketh the work of the Lord, as I.

<sup>11</sup> Therefore no man despise him; but lead him forth in peace, that he come to me; for I abide him with brethren.

<sup>12</sup> But, brethren, I make known to you of Apollos, that I prayed him much, that he should come to you, with brethren. But it was not his will to come now; but he shall come, when he shall have leisure [*or it shall be able to him*].

<sup>13</sup> Walk ye, and stand ye in the faith; do ye manly, and be ye comforted in the Lord,

<sup>14</sup> and be all your things done in charity.

<sup>15</sup> And, brethren, I beseech you, ye know the house of Stephanas, and of Fortunatus, and Achaicus, for they be the first fruits of Achaia, and into ministry of saints they have ordained themselves;

<sup>16</sup> that also ye be subjects to such, and to each working together and travailling.

<sup>17</sup> For I have joy in the presence of Stephanas, and Fortunatus, and Achaicus; for they [*full*]-filled that thing that failed to you;



<sup>18</sup> for they have refreshed both my spirit and yours. Therefore know ye them, that be such manner *men*.

<sup>19</sup> All the churches of Asia greet you well. Aquila and Priscilla, with their home-church, greet you much in the Lord, at the which also I am harboured.

<sup>20</sup> All brethren greet you well. Greet ye well together in holy kiss.

<sup>21</sup> My greeting by Paul's hand.

<sup>22</sup> If any man loveth not our Lord Jesus Christ, be he cursed, Maranatha, *that is, in the coming of the Lord, or in the day of doom*.

<sup>23</sup> The grace of our Lord Jesus Christ be with you.

<sup>24</sup> My charity be with you all in Christ Jesus our Lord. Amen.

## **Wycliffe's Bible with Modern Spelling English: Wycliffe's Bible Modern Spelling (with Deuterocanon)**

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Language: English

Dialect: Archaic

Translation by: Terry Noble

Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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