

# Epistula Ad Corinthios I - Chapter 1

**1** Paulus vocatus apostolus Christi Iesu per voluntatem Dei et Sosthenes frater

**2** ecclesiae Dei quae est Corinthi sanctificatis in Christo Iesu vocatis sanctis cum omnibus qui invocant nomen Domini nostri Iesu Christi in omni loco ipsorum et nostro

**3** gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**4** gratias ago Deo meo semper pro vobis in gratia Dei quae data est vobis in Christo Iesu

**5** quia in omnibus divites facti estis in illo in omni verbo et in omni scientia

**6** sicut testimonium Christi confirmatum est in vobis

**7** ita ut nihil vobis desit in ulla gratia expectantibus revelationem Domini nostri Iesu Christi

**8** qui et confirmabit vos usque ad finem sine crimine in die adventus Domini nostri Iesu Christi

**9** fidelis Deus per quem vocati estis in societatem Filii eius Iesu Christi Domini nostri

**10** obsecro autem vos fratres per nomen Domini nostri Iesu Christi ut id ipsum dicatis omnes et non sint in vobis scismata sitis autem perfecti in eodem sensu et in eadem sententia

**11** significatum est enim mihi de vobis fratres mei ab his qui sunt Chloes quia contentiones inter vos sunt

**12** hoc autem dico quod unusquisque vestrum dicit ego quidem sum Pauli ego autem Apollo ego vero Cephae ego autem Christi

**13** divisus est Christus numquid Paulus crucifixus est pro vobis aut in nomine Pauli baptizati estis

**14** gratias ago Deo quod neminem vestrum baptizavi nisi Crispum et Gaium

**15** ne quis dicat quod in nomine meo baptizati sitis

**16** baptizavi autem et Stephanae domum ceterum nescio si quem alium baptizaverim

**17** non enim misit me Christus baptizare sed evangelizare non in sapientia verbi ut non evacuatur crux Christi

**18** verbum enim crucis pereuntibus quidem stultitia est his autem qui salvi fiunt id est nobis virtus Dei est

**19** scriptum est enim perdam sapientiam sapientium et prudentiam prudentium reprobabo

**20** ubi sapiens ubi scribe ubi conquisitor huius saeculi nonne stultam fecit Deus sapientiam huius mundi

**21** nam quia in Dei sapientia non cognovit

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

**2** To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours.

**3** Grace to you and peace, from God our father and from the Lord Jesus Christ.

**4** I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus:

**5** That in all things you are made rich in him, in all utterance and in all knowledge;

**6** As the testimony of Christ was confirmed in you,

**7** So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

**8** Who also will confirm you unto the end without crime, in the days of the coming of our Lord Jesus Christ.

**9** God is faithful: by whom you are called unto the fellowship of his Son, Jesus Christ our Lord.

**10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment.

**11** For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you.

**12** Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ.

**13** Is Christ divided? Was Paul then crucified for you? Or were you baptized in the name of Paul?

**14** I give God thanks, that I baptized none of you but Crispus and Caius:

**15** Lest any should say that you were baptized in my name.

**16** And I baptized also the household of Stephanus. Besides, I know not whether I baptized any other.

**17** For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void.

**18** For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God.

**19** For it is written: I will destroy the wisdom of the wise: and the prudence of the prudent I will reject

**20** Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

**21** For, seeing that in the wisdom of God, the

mundus per sapientiam Deum placuit Deo per stultitiam praedicationis salvos facere credentes	world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe.
<b>22</b> quoniam et Iudaei signa petunt et Graeci sapientiam quaerunt	<b>22</b> For both the Jews require signs: and the Greeks seek after wisdom.
<b>23</b> nos autem praedicamus Christum crucifixum Iudaeis quidem scandalum gentibus autem stultitiam	<b>23</b> But we preach Christ crucified: unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness:
<b>24</b> ipsis autem vocatis Iudaeis atque Graecis Christum Dei virtutem et Dei sapientiam	<b>24</b> But unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.
<b>25</b> quia quod stultum est Dei sapientius est hominibus et quod infirmum est Dei fortius est hominibus	<b>25</b> For the foolishness of God is wiser than men: and the weakness of God is stronger than men.
<b>26</b> videte enim vocationem vestram fratres quia non multi sapientes secundum carnem non multi potentes non multi nobiles	<b>26</b> For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble.
<b>27</b> sed quae stulta sunt mundi elegit Deus ut confundat sapientes et infirma mundi elegit Deus ut confundat fortia	<b>27</b> But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong.
<b>28</b> et ignobilia mundi et contemptibilia elegit Deus et quae non sunt ut ea quae sunt destrueret	<b>28</b> And the base things of the world and the things that are contemptible, hath God chosen: and things that are not, that he might bring to nought things that are:
<b>29</b> ut non gloriatur omnis caro in conspectu eius	<b>29</b> That no flesh should glory in his sight.
<b>30</b> ex ipso autem vos estis in Christo Iesu qui factus est sapientia nobis a Deo et iustitia et sanctificatio et redemptio	<b>30</b> But of him are you in Christ Jesus, who of God is made unto us wisdom and justice and sanctification and redemption:
<b>31</b> ut quemadmodum scriptum est qui gloriatur in Domino gloriatur	<b>31</b> That, as it is written: He that glorieth may glory in the Lord.

## Epistula Ad Corinthios I - Chapter 2

<b>1</b> Et ego cum venissem ad vos fratres veni non per sublimitatem sermonis aut sapientiae adnuntians vobis testimonium Christi	<b>1</b> And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ.
<b>2</b> non enim iudicavi scire me aliquid inter vos nisi Iesum Christum et hunc crucifixum	<b>2</b> For I judged not myself to know anything among you, but Jesus Christ: and him crucified.
<b>3</b> et ego in infirmitate et timore et tremore multo fui apud vos	<b>3</b> And I was with you in weakness and in fear and in much trembling.
<b>4</b> et sermo meus et praedicatio mea non in persuasibilibus sapientiae verbis sed in ostensione Spiritus et virtutis	<b>4</b> And my speech and my preaching was not in the persuasive words of human wisdom. but in shewing of the Spirit and power:
<b>5</b> ut fides vestra non sit in sapientia hominum sed in virtute Dei	<b>5</b> That your faith might not stand on the wisdom of men, but on the power of God.
<b>6</b> sapientiam autem loquimur inter perfectos sapientiam vero non huius saeculi neque principum huius saeculi qui destruuntur	<b>6</b> Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought.
<b>7</b> sed loquimur Dei sapientiam in mysterio quae abscondita est quam praedestinavit Deus ante saecula in gloriam nostram	<b>7</b> But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory:
<b>8</b> quam nemo principum huius saeculi cognovit si enim cognovissent numquam Dominum gloriae crucifixissent	<b>8</b> Which none of the princes of this world knew. For if they had known it, they would never have crucified the Lord of glory.
<b>9</b> sed sicut scriptum est quod oculus non vidit nec auris audivit nec in cor hominis ascendit quae praeparavit Deus his qui diligunt illum	<b>9</b> But, as it is written: That eye hath not seen, nor ear heard: neither hath it entered into the heart of man, what things God hath prepared for them that love him.

**10** nobis autem revelavit Deus per Spiritum suum Spiritus enim omnia scrutatur etiam profunda Dei

**11** quis enim scit hominum quae sint hominis nisi spiritus hominis qui in ipso est ita et quae Dei sunt nemo cognovit nisi Spiritus Dei

**12** nos autem non spiritum mundi accepimus sed Spiritum qui ex Deo est ut sciamus quae a Deo donata sunt nobis

**13** quae et loquimur non in doctis humanae sapientiae verbis sed in doctrina Spiritus spiritalibus spiritalia comparantes

**14** animalis autem homo non percipit ea quae sunt Spiritus Dei stultitia est enim illi et non potest intellegere quia spiritaliter examinatur

**15** spiritalis autem iudicat omnia et ipse a nemine iudicatur

**16** quis enim cognovit sensum Domini qui instruat eum nos autem sensum Christi habemus

**10** But to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.

**11** For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God, no man knoweth, but the Spirit of God.

**12** Now, we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

**13** Which things also we speak: not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

**14** But the sensual man perceiveth not these things that are of the Spirit of God. For it is foolishness to him: and he cannot understand, because it is spiritually examined.

**15** But the spiritual man judgeth all things: and he himself is judged of no man.

**16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

## Epistula Ad Corinthios I - Chapter 3

**1** Et ego fratres non potui vobis loqui quasi spiritalibus sed quasi carnalibus tamquam parvulis in Christo

**2** lac vobis potum dedi non escam nondum enim poteratis sed ne nunc quidem potestis adhuc enim estis carnales

**3** cum enim sit inter vos zelus et contentio nonne carnales estis et secundum hominem ambulatis

**4** cum enim quis dicit ego quidem sum Pauli alius autem ego Apollo nonne homines estis quid igitur est Apollo quid vero Paulus

**5** ministri eius cui credidistis et unicuique sicut Dominus dedit

**6** ego plantavi Apollo rigavit sed Deus incrementum dedit

**7** itaque neque qui plantat est aliquid neque qui rigat sed qui incrementum dat Deus

**8** qui plantat autem et qui rigat unum sunt unusquisque autem propriam mercedem accipiet secundum suum laborem

**9** Dei enim sumus adiutores Dei agricultura estis Dei aedificatio estis

**10** secundum gratiam Dei quae data est mihi ut sapiens architectus fundamentum posui alius autem supraaedificat unusquisque autem videat quomodo supraaedificet

**11** fundamentum enim aliud nemo potest ponere praeter id quod positum est qui est Christus Iesus

**12** si quis autem supraaedificat supra

**1** And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ.

**2** I gave you milk to drink, not meat: for you were not able as yet. But neither indeed are you now able: for you are yet carnal.

**3** For, whereas there is among you envying and contention, are you not carnal and walk you not according to man?

**4** For while one saith: I indeed am of Paul: and another: I am of Apollo: are you not men? What then is Apollo and what is Paul?

**5** The ministers of him whom you have believed: and to every one as the Lord hath given.

**6** I have planted, Apollo watered: but God gave the increase.

**7** Therefore, neither he that planteth is any thing, nor he that watereth: but God that giveth the increase.

**8** Now he that planteth and he that watereth, are one. And every man shall receive his own reward, according to his own labour.

**9** For we are God's coadjutors. You are God's husbandry: you are God's building.

**10** According to the grace of God that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

**11** For other foundation no man can lay, but that which is laid: which is Christ Jesus.

fundamentum hoc aurum argentum lapides  
pretiosos ligna faenum stipulam

**13** unuscuiusque opus manifestum erit dies  
enim declarabit quia in igne revelabitur et  
unuscuiusque opus quale sit ignis probabit

**14** si cuius opus manserit quod supraedificavit  
mercedem accipiet

**15** si cuius opus arserit detrimentum patietur  
ipse autem salvus erit sic tamen quasi per ignem

**16** nescitis quia templum Dei estis et Spiritus  
Dei habitat in vobis

**17** si quis autem templum Dei violaverit  
disperdet illum Deus templum enim Dei sanctum  
est quod estis vos

**18** nemo se seducat si quis videtur inter vos  
sapiens esse in hoc saeculo stultus fiat ut sit  
sapiens

**19** sapientia enim huius mundi stultitia est apud  
Deum scriptum est enim comprehendam  
sapientes in astutia eorum

**20** et iterum Dominus novit cogitationes  
sapientium quoniam vanae sunt

**21** itaque nemo glorietur in hominibus omnia  
enim vestra sunt

**22** sive Paulus sive Apollo sive Cephas sive  
mundus sive vita sive mors sive praesentia sive  
futura omnia enim vestra sunt

**23** vos autem Christi Christus autem Dei

**12** Now, if any man build upon this foundation,  
gold, silver, precious stones, wood, hay, stubble:

**13** Every man's work shall be manifest. For the  
day of the Lord shall declare it, because it shall  
be revealed in fire. And the fire shall try every  
man's work, of what sort it is.

**14** If any man's work abide, which he hath built  
thereupon, he shall receive a reward.

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

**16** Know you not that you are the temple of God  
and that the Spirit of God dwelleth in you?

**17** But if any man violate the temple of God, him  
shall God destroy. For the temple of God is holy,  
which you are.

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

**19** For the wisdom of this world is foolishness  
with God. For it is written: I will catch the wise in  
their own craftiness.

**20** And again: The Lord knoweth the thoughts of  
the wise, that they are vain.

**21** Let no man therefore glory in men.

**22** For all things are yours, whether it be Paul or  
Apollo or Cephas, or the world, or life, or death,  
or things present, or things to come. For all are  
yours.

**23** And you are Christ's. And Christ is God's.

## Epistula Ad Corinthios I - Chapter 4

**1** Sic nos existimet homo ut ministros Christi et  
dispensatores mysteriorum Dei

**2** hic iam quaeritur inter dispensatores ut fidelis  
quis inveniatur

**3** mihi autem pro minimo est ut a vobis iudicer  
aut ab humano die sed neque me ipsum iudico

**4** nihil enim mihi conscius sum sed non in hoc  
iustificatus sum qui autem iudicat me Dominus  
est

**5** itaque nolite ante tempus iudicare  
quoadusque veniat Dominus qui et inluminabit  
abscondita tenebrarum et manifestabit consilia  
cordium et tunc laus erit unicuique a Deo

**6** haec autem fratres transfiguravi in me et  
Apollo propter vos ut in nobis discatis ne supra  
quam scriptum est unus adversus alterum  
infletur pro alio

**7** quis enim te discernit quid autem habes quod  
non accepisti si autem accepisti quid gloriaris  
quasi non acceperis

**1** Let a man so account of us as of the ministers  
of Christ and the dispensers of the mysteries of  
God.

**2** Here now it is required among the dispensers  
that a man be found faithful.

**3** But to me it is a very small thing to be judged  
by you or by man's day. But neither do I judge my  
own self.

**4** For I am not conscious to myself of anything.  
Yet am I not hereby justified: but he that  
judgeth me is the Lord.

**5** Therefore, judge not before the time: until the  
Lord come, who both will bring to light the  
hidden things of darkness and will make  
manifest the counsels of the hearts. And then  
shall every man have praise from God.

**6** But these things, brethren, I have in a figure  
transferred to myself and to Apollo, for your  
sakes: that in us you may learn that one be not  
puffed up against the other for another, above  
that which is written.

**7** For who distinguisheth thee? Or what hast  
thou that thou hast not received, and if thou  
hast received, why dost thou glory, as if thou  
hadst not received it?

**8** iam saturati estis iam divites facti estis sine nobis regnastis et utinam regnaretis ut et nos vobiscum regnaremus

**9** puto enim Deus nos apostolos novissimos ostendit tamquam morti destinatos quia spectaculum facti sumus mundo et angelis et hominibus

**10** nos stulti propter Christum vos autem prudentes in Christo nos infirmi vos autem fortes vos nobiles nos autem ignobiles

**11** usque in hanc horam et esurimus et sitimus et nudi sumus et colaphis caedimur et instabiles sumus

**12** et laboramus operantes manibus nostris maledicimur et benedicimus persecutionem patimur et sustinemus

**13** blasphemamur et obsecramus tamquam purgamenta huius mundi facti sumus omnium peripsima usque adhuc

**14** non ut confundam vos haec scribo sed ut filios meos carissimos moneo

**15** nam si decem milia pedagogorum habeatis in Christo sed non multos patres nam in Christo Iesu per evangelium ego vos genui

**16** rogo ergo vos imitatores mei estote

**17** ideo misi ad vos Timotheum qui est filius meus carissimus et fidelis in Domino qui vos commonefaciat vias meas quae sunt in Christo sicut ubique in omni ecclesia doceo

**18** tamquam non venturus sim ad vos sic inflati sunt quidam

**19** veniam autem cito ad vos si Dominus voluerit et cognoscam non sermonem eorum qui inflati sunt sed virtutem

**20** non enim in sermone est regnum Dei sed in virtute

**21** quid vultis in virga veniam ad vos an in caritate et spiritu mansuetudinis

**8** You are now full: you are now become rich: you reign without us; and I would to God you did reign, that we also might reign with you.

**9** For I think that God hath set forth us apostles, the last, as it were men appointed to death. We are made a spectacle to the world and to angels and to men.

**10** We are fools for Christs sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour.

**11** Even unto this hour we both hunger and thirst and are naked and are buffeted and have no fixed abode.

**12** And we labour, working with our own hands. We are reviled: and we bless. We are persecuted: and we suffer it.

**13** We are blasphemed: and we entreat. We are made as the refuse of this world, the offscouring of all, even until now.

**14** I write not these things to confound you: but I admonish you as my dearest children.

**15** For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you.

**16** Wherefore, I beseech you, be ye followers of me as I also am of Christ.

**17** For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord. Who will put you in mind of my ways, which are in Christ Jesus: as I teach every where in every church.

**18** As if I would not come to you, so some are puffed up.

**19** But I will come to you shortly, if the Lord will: and will know, not the speech of them that are puffed up, but the power.

**20** For the kingdom of God is not in speech, but in power.

**21** What will you? Shall I come to you with a rod? Or in charity and in the spirit of meekness?

## Epistula Ad Corinthios I - Chapter 5

**1** Omnino auditur inter vos fornicatio et talis fornicatio qualis nec inter gentes ita ut uxorem patris aliquis habeat

**2** et vos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit

**3** ego quidem absens corpore praesens autem spiritu iam iudicavi ut praesens eum qui sic operatus est

**4** in nomine Domini nostri Iesu Christi congregatis vobis et meo spiritu cum virtute Domini Iesu

**5** tradere huiusmodi Satanae in interitum carnis ut spiritus salvus sit in die Domini Iesu

**1** It is absolutely heard that there is fornication among you and such fornication as the like is not among the heathens: that one should have his father's wife.

**2** And you are puffed up and have not rather mourned: that he might be taken away from among you that hath done this thing.

**3** I indeed, absent in body but present in spirit, have already judged, as though I were present, him that hath so done,

**4** In the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus:

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

**6** non bona gloriatio vestra nescitis quia modicum fermentum totam massam corrumpit

**7** expurgate vetus fermentum ut sitis nova conspersio sicut estis azymi etenim pascha nostrum immolatus est Christus

**8** itaque epulemur non in fermento veteri neque in fermento malitiae et nequitiae sed in azymis sinceritatis et veritatis

**9** scripsi vobis in epistula ne commisceamini fornicariis

**10** non utique fornicariis huius mundi aut avaris aut rapacibus aut idolis servientibus alioquin debueratis de hoc mundo exisse

**11** nunc autem scripsi vobis non commisceri si is qui frater nominatur est fornicator aut avarus aut idolis serviens aut maledicus aut ebriosus aut rapax cum eiusmodi nec cibum sumere

**12** quid enim mihi de his qui foris sunt iudicare nonne de his qui intus sunt vos iudicatis

**13** nam eos qui foris sunt Deus iudicabit auferte malum ex vobis ipsis

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

**7** Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed.

**8** Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

**9** I wrote to you in an epistle not to keep company with fornicators.

**10** I mean not with the fornicators of this world or with the covetous or the extortioners or the servers of idols: otherwise you must needs go out of this world.

**11** But now I have written to you, not to keep company, if any man that is named a brother be a fornicator or covetous or a server of idols or a railer or a drunkard or an extortioner: with such a one, not so much as to eat.

**12** For what have I to do to judge them that are without? Do not you judge them that are within?

**13** For them that are without, God will judge. Put away the evil one from among yourselves.

## Epistula Ad Corinthios I - Chapter 6

**1** Audet aliquis vestrum habens negotium adversus alterum iudicari apud iniquos et non apud sanctos

**2** an nescitis quoniam sancti de mundo iudicabunt et si in vobis iudicabitur mundus indigni estis qui de minimis iudicetis

**3** nescitis quoniam angelos iudicabimus quanto magis saecularia

**4** saecularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum

**5** ad verecundiam vestram dico sic non est inter vos sapiens quisquam qui possit iudicare inter fratrem suum

**6** sed frater cum fratre iudicio contendit et hoc apud infideles

**7** iam quidem omnino delictum est in vobis quod iudicia habetis inter vos quare non magis iniuriam accipitis quare non magis fraudem patimini

**8** sed vos iniuriam facitis et fraudatis et hoc fratribus

**9** an nescitis quia iniqui regnum Dei non possidebunt nolite errare neque fornicarii neque idolis servientes neque adulteri

**10** neque molles neque masculorum concubitores neque fures neque avari neque ebriosi neque maledici neque rapaces regnum Dei possidebunt

**11** et haec quidam fuistis sed abluti estis sed sanctificati estis sed iustificati estis in nomine

**1** Dare any of you, having a matter against another, go to be judged before the unjust: and not before the saints?

**2** Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

**3** Know you not that we shall judge angels? How much more things of this world?

**4** If therefore you have judgments of things pertaining to this world, set them to judge who are the most despised in the church.

**5** I speak to your shame. Is it so that there is not among you any one wise man that is able to judge between his brethren?

**6** But brother goeth to law with brother: and that before unbelievers.

**7** Already indeed there is plainly a fault among you, that you have law suits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?

**8** But you do wrong and defraud: and that to your brethren.

**9** Know you not that the unjust shall not possess the kingdom of God? Do not err: Neither fornicators nor idolaters nor adulterers:

**10** Nor the effeminate nor liars with mankind nor thieves nor covetous nor drunkards nor railers nor extortioners shall possess the kingdom of God.

**11** And such some of you were. But you are washed: but you are sanctified: but you are justified: in the name of our Lord Jesus Christ

Domini nostri Iesu Christi et in Spiritu Dei nostri and the Spirit of our God.

**12** omnia mihi licent sed non omnia expediunt  
omnia mihi licent sed ego sub nullius redigar  
potestate

**13** esca ventri et venter escis Deus autem et  
hunc et haec destruet corpus autem non  
fornicationi sed Domino et Dominus corpori

**14** Deus vero et Dominum suscitavit et nos  
suscitabit per virtutem suam

**15** nescitis quoniam corpora vestra membra  
Christi sunt tollens ergo membra Christi faciam  
membra meretricis absit

**16** an nescitis quoniam qui adheret meretrici  
unum corpus efficitur erunt enim inquit duo in  
carne una

**17** qui autem adheret Domino unus spiritus est

**18** fugite fornicationem omne peccatum  
quodcumque fecerit homo extra corpus est qui  
autem fornicatur in corpus suum peccat

**19** an nescitis quoniam membra vestra templum  
est Spiritus Sancti qui in vobis est quem habetis a  
Deo et non estis vestri

**20** empti enim estis pretio magno glorificate et  
portate Deum in corpore vestro

**12** All things are lawful to me: but all things are  
not expedient. All things are lawful to me: but I  
will not be brought under the power of any.

**13** Meat for the belly and the belly for the meats:  
but God shall destroy both it and them. But the  
body is not for fornication, but for the Lord: and  
the Lord for the body.

**14** Now God hath raised up the Lord and will raise  
us up also by his power.

**15** Know you not that your bodies are the  
members of Christ? Shall I then take the  
members of Christ and make them the members  
of an harlot? God forbid!

**16** Or know you not that he who is joined to a  
harlot is made one body? For they shall be, saith  
he, two in one flesh.

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

**18** Fly fornication. Every sin that a man doth is  
without the body: but he that committeth  
fornication sinneth against his own body.

**19** Or know you not that your members are the  
temple of the Holy Ghost, who is in you, whom  
you have from God: and you are not your own?

**20** For you are bought with a great price. Glorify  
and bear God in your body.

## Epistula Ad Corinthios I - Chapter 7

**1** De quibus autem scripsistis bonum est homini  
mulierem non tangere

**2** propter fornicationes autem unusquisque  
suam uxorem habeat et unaquaeque suum virum  
habeat

**3** uxori vir debitum reddat similiter autem et  
uxor viro

**4** mulier sui corporis potestatem non habet sed  
vir similiter autem et vir sui corporis potestatem  
non habet sed mulier

**5** nolite fraudare invicem nisi forte ex consensu  
ad tempus ut vacetis orationi et iterum  
revertimini in id ipsum ne temptet vos Satanas  
propter incontinentiam vestram

**6** hoc autem dico secundum indulgentiam non  
secundum imperium

**7** volo autem omnes homines esse sicut me  
ipsum sed unusquisque proprium habet donum  
ex Deo alius quidem sic alius vero sic

**8** dico autem non nuptis et viduis bonum est illis  
si sic maneant sicut et ego

**9** quod si non se continent nubant melius est  
enim nubere quam uri

**10** his autem qui matrimonio iuncti sunt  
praecipio non ego sed Dominus uxorem a viro  
non discedere

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

**2** But for fear of fornication, let every man have  
his own wife: and let every woman have her own  
husband.

**3** Let the husband render the debt to his wife:  
and the wife also in like manner to the husband.

**4** The wife hath not power of her own body: but  
the husband. And in like manner the husband  
also hath not power of his own body: but the  
wife.

**5** Defraud not one another, except, perhaps, by  
consent, for a time, that you may give yourselves  
to prayer: and return together again, lest Satan  
tempt you for your incontinency.

**6** But I speak this by indulgence, not by  
commandment.

**7** For I would that all men were even as myself.  
But every one hath his proper gift from God: one  
after this manner, and another after that.

**8** But I say to the unmarried and to the widows: It  
is good for them if they so continue, even as I.

**9** But if they do not contain themselves, let  
them marry. For it is better to marry than to be  
burnt.

**10** But to them that are married, not I, but the  
Lord, commandeth that the wife depart not from  
her husband.

- 11** quod si discesserit manere innuptam aut viro suo reconciliari et vir uxorem ne dimittat
- 12** nam ceteris ego dico non Dominus si quis frater uxorem habet infidelem et haec consentit habitare cum illo non dimittat illam
- 13** et si qua mulier habet virum infidelem et hic consentit habitare cum illa non dimittat virum
- 14** sanctificatus est enim vir infidelis in muliere fidei et sanctificata est mulier infidelis per virum fidelem alioquin filii vestri inmundi essent nunc autem sancti sunt
- 15** quod si infidelis discedit discedat non est enim servituti subiectus frater aut soror in eiusmodi in pace autem vocavit nos Deus
- 16** unde enim scis mulier si virum salvum facies aut unde scis vir si mulierem salvam facies
- 17** nisi unicuique sicut divisit Dominus unumquemque sicut vocavit Deus ita ambulet et sic in omnibus ecclesiis doceo
- 18** circumcisis aliquis vocatus est non adducat praeputium in praeputio aliquis vocatus est non circumcidatur
- 19** circumcisio nihil est et praeputium nihil est sed observatio mandatorum Dei
- 20** unusquisque in qua vocatione vocatus est in ea permaneat
- 21** servus vocatus es non sit tibi curae sed et si potes liber fieri magis utere
- 22** qui enim in Domino vocatus est servus libertus est Domini similiter qui liber vocatus est servus est Christi
- 23** pretio empti estis nolite fieri servi hominum
- 24** unusquisque in quo vocatus est fratres in hoc maneat apud Deum
- 25** de virginibus autem praeceptum Domini non habeo consilium autem do tamquam misericordiam consecutus a Domino ut sim fidelis
- 26** existimo ergo hoc bonum esse propter instantem necessitatem quoniam bonum est homini sic esse
- 27** alligatus es uxori noli quaerere solutionem solutus es ab uxore noli quaerere uxorem
- 28** si autem acceperis uxorem non peccasti et si nupserit virgo non peccavit tribulationem tamen carnis habebunt huiusmodi ego autem vobis parco
- 29** hoc itaque dico fratres tempus breve est reliquum est ut qui habent uxores tamquam non habentes sint
- 11** And if she depart, that she remain unmarried or be reconciled to her husband. And let not the husband put away his wife.
- 12** For to the rest I speak, not the Lord. If any brother hath a wife that believeth not and she consent to dwell with him: let him not put her away.
- 13** And if any woman hath a husband that believeth not and he consent to dwell with her: let her not put away her husband.
- 14** For the unbelieving husband is sanctified by the believing wife: and the unbelieving wife is sanctified by the believing husband. Otherwise your children should be unclean: but now they are holy.
- 15** But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.
- 16** For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?
- 17** But as the Lord hath distributed to every one, as God hath called every one: so let him walk. And so in all churches I teach.
- 18** Is any man called, being circumcised? Let him not procure uncircumcision. Is any man called in uncircumcision? Let him not be circumcised.
- 19** Circumcision is nothing and uncircumcision is nothing: but the observance of the commandments of God.
- 20** Let every man abide in the same calling in which he was called.
- 21** Wast thou called, being a bondman? Care not for it: but if thou mayest be made free, use it rather.
- 22** For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ.
- 23** You are bought with a price: be not made the bondslaves of men.
- 24** Brethren, let every man, wherein he was called, therein abide with God.
- 25** Now, concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.
- 26** I think therefore that this is good for the present necessity: that it is good for a man so to be.
- 27** Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.
- 28** But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.
- 29** This therefore I say, brethren: The time is short. It remaineth, that they also who have wives be as if they had none:



**30** et qui flent tamquam non flentes et qui gaudent tamquam non gaudentes et qui emunt tamquam non possidentes

**31** et qui utuntur hoc mundo tamquam non utantur praeterit enim figura huius mundi

**32** volo autem vos sine sollicitudine esse qui sine uxore est sollicitus est quae Domini sunt quomodo placeat Deo

**33** qui autem cum uxore est sollicitus est quae sunt mundi quomodo placeat uxori et divisus est

**34** et mulier innupta et virgo cogitat quae Domini sunt ut sit sancta et corpore et spiritu quae autem nupta est cogitat quae sunt mundi quomodo placeat viro

**35** porro hoc ad utilitatem vestram dico non ut laqueum vobis iniciam sed ad id quod honestum est et quod facultatem praebeat sine impedimento Dominum observandi

**36** si quis autem turpem se videri existimat super virgine sua quod sit superadulta et ita oportet fieri quod vult faciat non peccat nubat

**37** nam qui statuit in corde suo firmus non habens necessitatem potestatem autem habet suae voluntatis et hoc iudicavit in corde suo servare virginem suam bene facit

**38** igitur et qui matrimonio iungit virginem suam bene facit et qui non iungit melius facit

**39** mulier alligata est quanto tempore vir eius vivit quod si dormierit vir eius liberata est cui vult nubat tantum in Domino

**40** beatior autem erit si sic permanserit secundum meum consilium puto autem quod et ego Spiritum Dei habeo

**30** And they that weep, as though they wept not: and they that rejoice, as if they rejoiced not: and they that buy as if they possessed not:

**31** And they that use this world, as if they used it not. For the fashion of this world passeth away.

**32** But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord: how he may please God.

**33** But he that is with a wife is solicitous for the things of the world: how he may please his wife. And he is divided.

**34** And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world: how she may please her husband.

**35** And this I speak for your profit, not to cast a snare upon you, but for that which is decent and which may give you power to attend upon the Lord, without impediment.

**36** But if any man think that he seemeth dishonoured with regard to his virgin, for that she is above the age, and it must so be: let him do what he will. He sinneth not if she marry.

**37** For he that hath determined, being steadfast in his heart, having no necessity, but having power of his own will: and hath judged this in his heart, to keep his virgin, doth well.

**38** Therefore both he that giveth his virgin in marriage doth well: and he that giveth her not doth better.

**39** A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty. Let her marry to whom she will: only in the Lord.

**40** But more blessed shall she be, if she so remain, according to my counsel. And I think that I also have the spirit of God.

## Epistula Ad Corinthios I - Chapter 8

**1** De his autem quae idolis sacrificantur scimus quia omnes scientiam habemus scientia inflat caritas vero aedificat

**2** si quis se existimat scire aliquid nondum cognovit quemadmodum oporteat eum scire

**3** si quis autem diligit Deum hic cognitus est ab eo

**4** de escis autem quae idolis immolantur scimus quia nihil est idolum in mundo et quod nullus Deus nisi unus

**5** nam et si sunt qui dicantur dii sive in caelo sive in terra siquidem sunt dii multi et domini multi

**6** nobis tamen unus Deus Pater ex quo omnia et nos in illum et unus Dominus Iesus Christus per

**1** Now concerning those things that are sacrificed to idols: we know we all have knowledge. Knowledge puffeth up: but charity edifieth.

**2** And if any man think that he knoweth any thing, he hath not yet known as he ought to know.

**3** But if any man love God, the same is known by him.

**4** But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world and that there is no God but one.

**5** For although there be that are called gods, either in heaven or on earth (for there be gods many and lords many):

**6** Yet to us there is but one God, the Father, of whom are all things, and we unto him: and one

quem omnia et nos per ipsum

Lord Jesus Christ, by whom are all things, and we by him.

**7** sed non in omnibus est scientia quidam autem conscientia usque nunc idoli quasi idolothytum manducant et conscientia ipsorum cum sit infirma polluitur

**7** But there is not knowledge in every one. For some until this present, with conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

**8** esca autem nos non commendat Deo neque si non manducaverimus deficiemus neque si manducaverimus abundabimus

**8** But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

**9** videte autem ne forte haec licentia vestra offendiculum fiat infirmibus

**9** But take heed lest perhaps this your liberty become a stumblingblock to the weak.

**10** si enim quis viderit eum qui habet scientiam in idolio recumbentem nonne conscientia eius cum sit infirma aedificabitur ad manducandum idolothyta

**10** For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

**11** et peribit infirmus in tua scientia frater propter quem Christus mortuus est

**11** And through thy knowledge shall the weak brother perish, for whom Christ hath died?

**12** sic autem peccantes in fratres et percutientes conscientiam eorum infirmam in Christo peccatis

**12** Now when you sin thus against the brethren and wound their weak conscience, you sin against Christ.

**13** quapropter si esca scandalizat fratrem meum non manducabo carnem in aeternum ne fratrem meum scandalizem

**13** Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

## Epistula Ad Corinthios I - Chapter 9

**1** Non sum liber non sum apostolus nonne Iesum Dominum nostrum vidi non opus meum vos estis in Domino

**1** Am I not I free? Am not I an apostle? Have not I seen Christ Jesus our Lord? Are not you my work in the Lord?

**2** si aliis non sum apostolus sed tamen vobis sum nam signaculum apostolatus mei vos estis in Domino

**2** And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord.

**3** mea defensio apud eos qui me interrogant haec est

**3** My defence with them that do examine me is this.

**4** numquid non habemus potestatem manducandi et bibendi

**4** Have not we power to eat and to drink?

**5** numquid non habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres Domini et Cephas

**5** Have we not power to carry about a woman, a sister as well as the rest of the apostles and the brethren of the Lord and Cephas?

**6** aut solus ego et Barnabas non habemus potestatem hoc operandi

**6** Or I only and Barnabas, have not we power to do this?

**7** quis militat suis stipendiis umquam quis plantat vineam et fructum eius non edit quis pascit gregem et de lacte gregis non manducat

**7** Who serveth as a soldier, at any time, at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth the flock and eateth not of the milk of the flock?

**8** numquid secundum hominem haec dico an et lex haec non dicit

**8** Speak I these things according to man? Or doth not the law also say; these things?

**9** scriptum est enim in lege Mosi non alligabis os bovi trituranti numquid de bubus cura est Deo

**9** For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

**10** an propter nos utique dicit nam propter nos scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi

**10** Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in hope and he that thrasheth, in hope to receive fruit.

**11** si nos vobis spiritalia seminavimus magnum est si nos carnalia vestra metamus

**11** If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

**12** si alii potestatis vestrae participes sunt non potius nos sed non usi sumus hac potestate sed omnia sustinemus ne quod offendiculum demus

**12** If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we

**13** nescitis quoniam qui in sacrario operantur quae de sacrario sunt edunt qui altario deserviunt cum altario participantur

**14** ita et Dominus ordinavit his qui evangelium adnuntiant de evangelio vivere

**15** ego autem nullo horum usus sum non scripsi autem haec ut ita fiant in me bonum est enim mihi magis mori quam ut gloriam meam quis evacuet

**16** nam si evangelizavero non est mihi gloria necessitas enim mihi incumbit vae enim mihi est si non evangelizavero

**17** si enim volens hoc ago mercedem habeo si autem invitatus dispensatio mihi credita est

**18** quae est ergo merces mea ut evangelium praedicans sine sumptu ponam evangelium ut non abutar potestate mea in evangelio

**19** nam cum liber essem ex omnibus omnium me servum feci ut plures lucrifacerem

**20** et factus sum Iudaeis tamquam Iudaeus ut Iudaeos lucrarer

**21** his qui sub lege sunt quasi sub lege essem cum ipse non essem sub lege ut eos qui sub lege erant lucrifacerem his qui sine lege erant tamquam sine lege essem cum sine lege Dei non essem sed in lege essem Christi ut lucrifacerem eos qui sine lege erant

**22** factus sum infirmis infirmus ut infirmos lucrifacerem omnibus omnia factus sum ut omnes facerem salvos

**23** omnia autem facio propter evangelium ut particeps eius efficiar

**24** nescitis quod hii qui in stadio currunt omnes quidem currunt sed unus accipit bravium sic currite ut comprehendatis

**25** omnis autem qui in agone contendit ab omnibus se abstinere et illi quidem ut corruptibilem coronam accipiant nos autem incorruptam

**26** ego igitur sic curro non quasi in incertum sic pugno non quasi aerem verberans

**27** sed castigo corpus meum et in servitutem redigo ne forte cum aliis praedicaverim ipse reprobus efficiar

should give any hindrance to the gospel of Christ.

**13** Know you not that they who work in the holy place eat the things that are of the holy place; and they that serve the altar partake with the altar?

**14** So also the Lord ordained that they who preach the gospel should live by the gospel.

**15** But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die rather than that any man should make my glory void.

**16** For if I preach the gospel, it is no glory to me: for a necessity lieth upon me. For woe is unto me if I preach not the gospel.

**17** For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

**18** What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

**19** For whereas I was free as to all, I made myself the servant of all, that I might gain the more.

**20** And I became to the Jews a Jew, that I might gain the Jews: To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law.

**21** To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law.

**22** To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

**23** And I do all things for the gospel's sake, that I may be made partaker thereof.

**24** Know you not that they that run in the race, all run indeed, but one receiveth the prize. So run that you may obtain.

**25** And every one that striveth for the mastery refraineth himself from all things. And they indeed that they may receive a corruptible crown: but we an incorruptible one.

**26** I therefore so run, not as at an uncertainty: I so fight, not as one beating the air.

**27** But I chastise my body and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.

## Epistula Ad Corinthios I - Chapter 10

**1** Nolo enim vos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt

**2** et omnes in Mose baptizati sunt in nube et in

**1** For I would not have you ignorant, brethren, that our fathers were all under the cloud: and all passed through the sea.

**2** And all in Moses were baptized, in the cloud

mari

**3** et omnes eandem escam spiritalem  
manducaverunt

**4** et omnes eundem potum spiritalem biberunt  
bibebant autem de spiritali consequenti eos  
petra petra autem erat Christus

**5** sed non in pluribus eorum beneplacitum est  
Deo nam prostrati sunt in deserto

**6** haec autem in figura facta sunt nostri ut non  
simus concupiscentes malorum sicut et illi  
concupierunt

**7** neque idolorum cultores efficiamini sicut  
quidam ex ipsis quemadmodum scriptum est  
sedit populus manducare et bibere et  
surrexerunt ludere

**8** neque fornicemur sicut quidam ex ipsis  
fornicati sunt et ceciderunt una die viginti tria  
milia

**9** neque temptemus Christum sicut quidam  
eorum temptaverunt et a serpentibus perierunt

**10** neque murmuraveritis sicut quidam eorum  
murmuraverunt et perierunt ab exterminatore

**11** haec autem omnia in figura contingebant illis  
scripta sunt autem ad correptionem nostram in  
quos fines saeculorum devenerunt

**12** itaque qui se existimat stare videat ne cadat

**13** temptatio vos non adprehendat nisi humana  
fidelis autem Deus qui non patietur vos temptari  
super id quod potestis sed faciet cum  
temptatione etiam proventum ut possitis  
sustinere

**14** propter quod carissimi mihi fugite ab  
idolorum cultura

**15** ut prudentibus loquor vos iudicate quod dico

**16** calicem benedictionis cui benedicimus  
nonne communicatio sanguinis Christi est et  
panis quem frangimus nonne participatio  
corporis Domini est

**17** quoniam unus panis unum corpus multi  
sumus omnes quidem de uno pane participamus

**18** videte Israhel secundum carnem nonne qui  
edunt hostias participes sunt altaris

**19** quid ergo dico quod idolis immolatum sit  
aliquid aut quod idolum sit aliquid

**20** sed quae immolant gentes daemoniis  
immolant et non Deo nolo autem vos socios fieri  
daemoniorum non potestis calicem Domini  
bibere et calicem daemoniorum

**21** non potestis mensae Domini participes esse  
et mensae daemoniorum

**22** an aemulamur Dominum numquid fortiores  
illo sumus omnia licent sed non omnia expediunt

and in the sea:

**3** And did all eat the same spiritual food:

**4** And all drank the same spiritual drink: (And  
they drank of the spiritual rock that followed  
them: and the rock was Christ.)

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

**6** Now these things were done in a figure of us,  
that we should not covet evil things, as they also  
coveted.

**7** Neither become ye idolaters, as some of them,  
as it is written: The people sat down to eat and  
drink and rose up to play.

**8** Neither let us commit fornication, as some of  
them that committed fornication: and there fell  
in one day three and twenty thousand.

**9** Neither let us tempt Christ, as some of them  
tempted and perished by the serpent.

**10** Neither do you murmur, as some of them  
murmured and were destroyed by the destroyer.

**11** Now all these things happened to them in  
figure: and they are written for our correction,  
upon whom the ends of the world are come.

**12** Wherefore, he that thinketh himself to stand,  
let him take heed lest he fall.

**13** Let no temptation take hold on you, but such  
as is human. And God is faithful, who will not  
suffer you to be tempted above that which you  
are able: but will make also with temptation  
issue, that you may be able to bear it.

**14** Wherefore, my dearly beloved, fly from the  
service of idols.

**15** I speak as to wise men: judge ye yourselves  
what I say.

**16** The chalice of benediction which we bless, is  
it not the communion of the blood of Christ?  
And the bread which we break, is it not the  
partaking of the body of the Lord?

**17** For we, being many, are one bread, one body:  
all that partake of one bread.

**18** Behold Israel according to the flesh. Are not  
they that eat of the sacrifices partakers of the  
altar?

**19** What then? Do I say that what is offered in  
sacrifice to idols is any thing? Or that the idol is  
any thing?

**20** But the things which the heathens sacrifice,  
they sacrifice to devils and not to God. And I  
would not that you should be made partakers  
with devils.

**21** You cannot drink the chalice of the Lord and  
the chalice of devils: you cannot be partakers of  
the table of the Lord and of the table of devils.

**22** Do we provoke the Lord to jealousy? Are we  
stronger than he? All things are lawful for me:  
but all things are not expedient.

**23** All things are lawful for me: but all things do

<b>23</b> omnia licent sed non omnia aedificant	not edify.
<b>24</b> nemo quod suum est quaerat sed quod alterius	<b>24</b> Let no man seek his own, but that which is another's.
<b>25</b> omne quod in macello venit manducate nihil interrogantes propter conscientiam	<b>25</b> Whatsoever is sold in the shambles, eat: asking no question for conscience' sake.
<b>26</b> Domini est terra et plenitudo eius	<b>26</b> The earth is the Lord's and the fulness thereof.
<b>27</b> si quis vocat vos infidelium et vultis ire omne quod vobis adponitur manducate nihil interrogantes propter conscientiam	<b>27</b> If any of them that believe not, invite you, and you be willing to go: eat of any thing that is set before you, asking no question for conscience' sake.
<b>28</b> si quis autem dixerit hoc immolaticium est idolis nolite manducare propter illum qui indicavit et propter conscientiam	<b>28</b> But if any man say: This has been sacrificed to idols: do not eat of it, for his sake that told it and for conscience' sake.
<b>29</b> conscientiam autem dico non tuam sed alterius ut quid enim libertas mea iudicatur ab alia conscientia	<b>29</b> Conscience I say, not thy own, but the other's. For why is my liberty judged by another man's conscience?
<b>30</b> si ego cum gratia participo quid blasphemor pro eo quod gratias ago	<b>30</b> If I partake with thanksgiving, why am I evil spoken of for that for which I give thanks?
<b>31</b> sive ergo manducatis sive bibitis vel aliud quid facitis omnia in gloriam Dei facite	<b>31</b> Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.
<b>32</b> sine offensione estote Iudaeis et gentilibus et ecclesiae Dei	<b>32</b> Be without offence to the Jew, and to the Gentiles and to the church of God:
<b>33</b> sicut et ego per omnia omnibus placeo non quaerens quod mihi utile est sed quod multis ut salvi fiant	<b>33</b> As I also in all things please all men, not seeking that which is profitable to myself but to many: that they may be saved.

## Epistula Ad Corinthios I - Chapter 11

<b>1</b> Imitatores mei estote sicut et ego Christi	<b>1</b> Be ye followers of me, as I also am of Christ.
<b>2</b> laudo autem vos fratres quod omnia mei memores estis et sicut tradidi vobis praecepta mea tenetis	<b>2</b> Now I praise you, brethren, that in all things you are mindful of me and keep my ordinances as I have delivered them to you.
<b>3</b> volo autem vos scire quod omnis viri caput Christus est caput autem mulieris vir caput vero Christi Deus	<b>3</b> But I would have you know that the head of every man is Christ: and the head of the woman is the man: and the head of Christ is God.
<b>4</b> omnis vir orans aut prophetans velato capite deturpat caput suum	<b>4</b> Every man praying or prophesying with his head covered disgraceth his head.
<b>5</b> omnis autem mulier orans aut prophetans non velato capite deturpat caput suum unum est enim atque si decalvetur	<b>5</b> But every woman praying or prophesying with her head not covered disgraceth her head: for it is all one as if she were shaven.
<b>6</b> nam si non velatur mulier et tondeatur si vero turpe est mulieri tonderi aut decalvari velet caput suum	<b>6</b> For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.
<b>7</b> vir quidem non debet velare caput quoniam imago et gloria est Dei mulier autem gloria viri est	<b>7</b> The man indeed ought not to cover his head: because he is the image and glory of God. But the woman is the glory of the man.
<b>8</b> non enim vir ex muliere est sed mulier ex viro	<b>8</b> For the man is not of the woman: but the woman of the man.
<b>9</b> etenim non est creatus vir propter mulierem sed mulier propter virum	<b>9</b> For the man was not created for the woman: but the woman for the man.
<b>10</b> ideo debet mulier potestatem habere supra caput propter angelos	<b>10</b> Therefore ought the woman to have a power over her head, because of the angels.
<b>11</b> verumtamen neque vir sine muliere neque mulier sine viro in Domino	<b>11</b> But yet neither is the man without the woman, nor the woman without the man, in the Lord.

<b>12</b> nam sicut mulier de viro ita et vir per mulierem omnia autem ex Deo	<b>12</b> For as the woman is of the man, so also is the man by the woman: but all things of God.
<b>13</b> vos ipsi iudicate decet mulierem non velatam orare Deum	<b>13</b> You yourselves judge. Doth it become a woman to pray unto God uncovered?
<b>14</b> nec ipsa natura docet vos quod vir quidem si comam nutriat ignominia est illi	<b>14</b> Doth not even nature itself teach you that a man indeed, if he nourish his hair, it is a shame unto him?
<b>15</b> mulier vero si comam nutriat gloria est illi quoniam capilli pro velamine ei dati sunt	<b>15</b> But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.
<b>16</b> si quis autem videtur contentiosus esse nos talem consuetudinem non habemus neque ecclesiae Dei	<b>16</b> But if any man seem to be contentious, we have no such custom, nor the Church of God.
<b>17</b> hoc autem praecipio non laudans quod non in melius sed in deterius convenitis	<b>17</b> Now this I ordain: not praising you, that you come together, not for the better, but for the worse.
<b>18</b> primum quidem convenientibus vobis in ecclesia audio scissuras esse et ex parte credo	<b>18</b> For first of all I hear that when you come together in the church, there are schisms among you. And in part I believe it.
<b>19</b> nam oportet et hereses esse ut et qui probati sunt manifesti fiant in vobis	<b>19</b> For there must be also heresies: that they also, who are approved may be made manifest among you.
<b>20</b> convenientibus ergo vobis in unum iam non est dominicam cenam manducare	<b>20</b> When you come therefore together into one place, it is not now to eat the Lord's supper.
<b>21</b> unusquisque enim suam cenam praesumit ad manducandum et alius quidem esurit alius autem ebrius est	<b>21</b> For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk.
<b>22</b> numquid domos non habetis ad manducandum et bibendum aut ecclesiam Dei contemnitis et confunditis eos qui non habent quid dicam vobis laudo vos in hoc non laudo	<b>22</b> What, have you no houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.
<b>23</b> ego enim accepi a Domino quod et tradidi vobis quoniam Dominus Iesus in qua nocte tradebatur accepit panem	<b>23</b> For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread,
<b>24</b> et gratias agens fregit et dixit hoc est corpus meum pro vobis hoc facite in meam commemorationem	<b>24</b> And giving thanks, broke and said: Take ye and eat: This is my body, which shall be delivered for you. This do for the commemoration of me.
<b>25</b> similiter et calicem postquam cenavit dicens hic calix novum testamentum est in meo sanguine hoc facite quotienscumque bibetis in meam commemorationem	<b>25</b> In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood. This do ye, as often as you shall drink, for the commemoration of me.
<b>26</b> quotienscumque enim manducabitis panem hunc et calicem bibetis mortem Domini adnuntiatis donec veniat	<b>26</b> For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until he come.
<b>27</b> itaque quicumque manducaverit panem vel biberit calicem Domini indigne reus erit corporis et sanguinis Domini	<b>27</b> Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.
<b>28</b> probet autem se ipsum homo et sic de pane illo edat et de calice bibat	<b>28</b> But let a man prove himself: and so let him eat of that bread and drink of the chalice.
<b>29</b> qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus	<b>29</b> For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord.
<b>30</b> ideo inter vos multi infirmes et inbecilles et dormiunt multi	<b>30</b> Therefore are there many infirm and weak among you: and many sleep.
<b>31</b> quod si nosmet ipsos diiudicemus non utique iudicemur	<b>31</b> But if we would judge ourselves, we should not be judged.
<b>32</b> dum iudicamur autem a Domino corripimur	<b>32</b> But whilst we are judged, we are chastised by the Lord, that we be not condemned with this

ut non cum hoc mundo damnemur

world.

**33** itaque fratres mei cum convenitis ad manducandum invicem expectate

**33** Wherefore, my brethren, when you come together to eat, wait for one another.

**34** si quis esurit domi manducet ut non in iudicium conveniatis cetera autem cum venero disponam

**34** If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

## Epistula Ad Corinthios I - Chapter 12

**1** De spiritalibus autem nolo vos ignorare fratres

**1** Now concerning spiritual things, my brethren, I would not have you ignorant.

**2** scitis quoniam cum gentes essetis ad simulacra muta prout ducebamini euntes

**2** You know that when you were heathens, you went to dumb idols, according as you were led.

**3** ideo notum vobis facio quod nemo in Spiritu Dei loquens dicit anathema Iesu et nemo potest dicere Dominus Iesus nisi in Spiritu Sancto

**3** Wherefore, I give you to understand that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say The Lord Jesus, but by the Holy Ghost.

**4** divisiones vero gratiarum sunt idem autem Spiritus

**4** Now there are diversities of graces, but the same Spirit.

**5** et divisiones ministracionum sunt idem autem Dominus

**5** And there are diversities of ministries. but the same Lord.

**6** et divisiones operationum sunt idem vero Deus qui operatur omnia in omnibus

**6** And there are diversities of operations, but the same God, who worketh all in all.

**7** unicuique autem datur manifestatio Spiritus ad utilitatem

**7** And the manifestation of the Spirit is given to every man unto profit.

**8** alii quidem per Spiritum datur sermo sapientiae alii autem sermo scientiae secundum eundem Spiritum

**8** To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit:

**9** alteri fides in eodem Spiritu alii gratia sanitatum in uno Spiritu

**9** To another, faith in the same spirit: to another, the grace of healing in one Spirit:

**10** alii operatio virtutum alii prophetatio alii discretio spirituum alii genera linguarum alii interpretatio sermonum

**10** To another the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, diverse kinds of tongues: to another, interpretation of speeches.

**11** haec autem omnia operatur unus atque idem Spiritus dividens singulis prout vult

**11** But all these things, one and the same Spirit worketh, dividing to every one according as he will.

**12** sicut enim corpus unum est et membra habet multa omnia autem membra corporis cum sint multa unum corpus sunt ita et Christus

**12** For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body: So also is Christ.

**13** etenim in uno Spiritu omnes nos in unum corpus baptizati sumus sive Iudaei sive gentiles sive servi sive liberi et omnes unum Spiritum potati sumus

**13** For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink.

**14** nam et corpus non est unum membrum sed multa

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

**15** si dixerit pes quoniam non sum manus non sum de corpore non ideo non est de corpore

**15** If the foot should say: Because I am not the hand, I am not of the body: Is it therefore not of the Body?

**16** et si dixerit auris quia non sum oculus non sum de corpore non ideo non est de corpore

**16** And if the ear should say: Because I am not the eye, I am not of the body: Is it therefore not of the body?

**17** si totum corpus oculus ubi auditus si totum auditus ubi odoratus

**17** If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

**18** nunc autem posuit Deus membra unumquodque eorum in corpore sicut voluit

**18** But now God hath set the members, every one of them, in the body as it hath pleased him.

<b>19</b> quod si essent omnia unum membrum ubi corpus	<b>19</b> And if they all were one member, where would be the body?
<b>20</b> nunc autem multa quidem membra unum autem corpus	<b>20</b> But now there are many members indeed, yet one body.
<b>21</b> non potest dicere oculus manui opera tua non indigeo aut iterum caput pedibus non estis mihi necessari	<b>21</b> And the eye cannot say to the hand: I need not thy help. Nor again the head to the feet: I have no need of you.
<b>22</b> sed multo magis quae videntur membra corporis infirmiora esse necessaria sunt	<b>22</b> Yea, much, more those that seem to be the more feeble members of the body are more necessary
<b>23</b> et quae putamus ignobilia membra esse corporis his honorem abundantiore circumdamus et quae inhonesta sunt nostra abundantiore honestatem habent	<b>23</b> And such as we think to be the less honourable members of the body, about these we put more abundant honour: and those that are our uncomely parts have more abundant comeliness.
<b>24</b> honesta autem nostra nullius egent sed Deus temperavit corpus ei cui deerat abundantiore tribuendo honorem	<b>24</b> But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour.
<b>25</b> ut non sit scisma in corpore sed id ipsum pro invicem sollicita sint membra	<b>25</b> That there might be no schism in the body: but the members might be mutually careful one for another.
<b>26</b> et si quid patitur unum membrum conpatiuntur omnia membra sive gloriatur unum membrum congaudent omnia membra	<b>26</b> And if one member suffer any thing, all the members suffer with it: or if one member glory, all the members rejoice with it.
<b>27</b> vos autem estis corpus Christi et membra de membro	<b>27</b> Now you are the body of Christ and members of member.
<b>28</b> et quosdam quidem posuit Deus in ecclesia primum apostolos secundo prophetas tertio doctores deinde virtutes exin gratias curationum opitulationes gubernationes genera linguarum	<b>28</b> And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors: after that miracles: then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.
<b>29</b> numquid omnes apostoli numquid omnes prophetae numquid omnes doctores	<b>29</b> Are all apostles? Are all prophets? Are all doctors?
<b>30</b> numquid omnes virtutes numquid omnes gratiam habent curationum numquid omnes linguis loquuntur numquid omnes interpretantur	<b>30</b> Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?
<b>31</b> aemulamini autem charismata maiora et adhuc excellentiorem viam vobis demonstro	<b>31</b> But be zealous for the better gifts. And I shew unto you yet a more excellent way.

## Epistula Ad Corinthios I - Chapter 13

<b>1</b> Si linguis hominum loquar et angelorum caritatem autem non habeam factus sum velut aes sonans aut cymbalum tinniens	<b>1</b> If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
<b>2</b> et si habuero prophetiam et noverim mysteria omnia et omnem scientiam et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nihil sum	<b>2</b> And if I should have prophecy and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.
<b>3</b> et si distribuero in cibos pauperum omnes facultates meas et si tradidero corpus meum ut ardeam caritatem autem non habuero nihil mihi prodest	<b>3</b> And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.
<b>4</b> caritas patiens est benigna est caritas non aemulatur non agit perperam non inflatur	<b>4</b> Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up,
<b>5</b> non est ambitiosa non quaerit quae sua sunt non irritatur non cogitat malum	<b>5</b> Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil:
<b>6</b> non gaudet super iniquitatem congaudet autem veritati	<b>6</b> Rejoiceth not in iniquity, but rejoiceth with the truth:
<b>7</b> omnia suffert omnia credit omnia sperat omnia	<b>7</b> Beareth all things, believeth all things, hopeth



sustinet

**8** caritas numquam excidit sive prophetiae evacuabuntur sive linguae cessabunt sive scientia destruetur

**9** ex parte enim cognoscimus et ex parte prophetamus

**10** cum autem venerit quod perfectum est evacuabitur quod ex parte est

**11** cum essem parvulus loquebar ut parvulus sapiebam ut parvulus cogitabam ut parvulus quando factus sum vir evacuavi quae erant parvuli

**12** videmus nunc per speculum in enigmate tunc autem facie ad faciem nunc cognosco ex parte tunc autem cognoscam sicut et cognitus sum

**13** nunc autem manet fides spes caritas tria haec maior autem his est caritas

all things, endureth all things.

**8** Charity never falleth away: whether prophecies shall be made void or tongues shall cease or knowledge shall be destroyed.

**9** For we know in part: and we prophesy in part.

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

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

**12** We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known.

**13** And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

## Epistula Ad Corinthios I - Chapter 14

**1** Sectamini caritatem aemulamini spiritualia magis autem ut prophetetis

**2** qui enim loquitur lingua non hominibus loquitur sed Deo nemo enim audit Spiritu autem loquitur mysteria

**3** nam qui prophetat hominibus loquitur aedificationem et exhortationem et consolationes

**4** qui loquitur lingua semet ipsum aedificat qui autem prophetat ecclesiam aedificat

**5** volo autem omnes vos loqui linguis magis autem prophetare nam maior est qui prophetat quam qui loquitur linguis nisi si forte ut interpretetur ut ecclesia aedificationem accipiat

**6** nunc autem fratres si venero ad vos linguis loquens quid vobis prodero nisi si vobis loquar aut in revelatione aut scientia aut prophetia aut in doctrina

**7** tamen quae sine anima sunt vocem dantia sive tibia sive cithara nisi distinctionem sonituum dederint quomodo scietur quod canitur aut quod citharizatur

**8** etenim si incertam vocem det tuba quis parabit se ad bellum

**9** ita et vos per linguam nisi manifestum sermonem dederitis quomodo scietur id quod dicitur eritis enim in aera loquentes

**10** tam multa ut puta genera linguarum sunt in mundo et nihil sine voce est

**11** si ergo nesciero virtutem vocis ero ei cui loquor barbarus et qui loquitur mihi barbarus

**12** sic et vos quoniam aemulatores estis spirituum ad aedificationem ecclesiae quaerite ut abundetis

**13** et ideo qui loquitur lingua oret ut interpretetur

**1** Follow after charity, be zealous for spiritual gifts; but rather that you may prophesy.

**2** For he that speaketh in a tongue speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries.

**3** But he that prophesieth speaketh to men unto edification and exhortation and comfort.

**4** He that speaketh in a tongue edifieth himself: but he that prophesieth, edifieth the church.

**5** And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.

**6** But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in doctrine?

**7** Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

**8** For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

**9** So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air.

**10** There are, for example, so many kinds of tongues in this world: and none is without voice.

**11** If then I know not the power of the voice, I shall be to him to whom I speak a barbarian: and he that speaketh a barbarian to me.

**12** So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.

**13** And therefore he that speaketh by a tongue, let him pray that he may interpret.

<b>14</b> nam si orem lingua spiritus meus orat mens autem mea sine fructu est	<b>14</b> For if I pray in a tongue, my spirit prayeth: but my understanding is without fruit.
<b>15</b> quid ergo est orabo spiritu orabo et mente psallam spiritu psallam et mente	<b>15</b> What is it then? I will pray with the spirit, I will pray also with the understanding, I will sing with the spirit, I will sing also with the understanding.
<b>16</b> ceterum si benedixeris spiritu qui supplet locum idiotae quomodo dicet amen super tuam benedictionem quoniam quid dicas nescit	<b>16</b> Else, if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? Because he knoweth not what thou sayest.
<b>17</b> nam tu quidem bene gratias agis sed alter non aedificatur	<b>17</b> For thou indeed givest thanks well: but the other is not edified.
<b>18</b> gratias ago Deo quod omnium vestrum lingua loquor	<b>18</b> I thank my God I speak with all your tongues.
<b>19</b> sed in ecclesia volo quinque verba sensu meo loqui ut et alios instruam quam decem milia verborum in lingua	<b>19</b> But in the church I had rather speak five words with my understanding, that I may instruct others also: than ten thousand words in a tongue.
<b>20</b> fratres nolite pueri effici sensibus sed malitia parvuli estote sensibus autem perfecti estote	<b>20</b> Brethren, do not become children in sense. But in malice be children: and in sense be perfect.
<b>21</b> in lege scriptum est quoniam in aliis linguis et labiis aliis loquar populo huic et nec sic exaudient me dicit Dominus	<b>21</b> In the law it is written: In other tongues and other lips I will speak to this people: and neither so will they hear me, saith the Lord.
<b>22</b> itaque linguae in signum sunt non fidelibus sed infidelibus prophetia autem non infidelibus sed fidelibus	<b>22</b> Wherefore tongues are for a sign, not to believers but to unbelievers: but prophecies, not to unbelievers but to believers.
<b>23</b> si ergo conveniat universa ecclesia in unum et omnes linguis loquantur intrent autem idiotae aut infideles nonne dicent quod insanitis	<b>23</b> If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad?
<b>24</b> si autem omnes prophetent intret autem quis infidelis vel idiota convincitur ab omnibus diiudicatur ab omnibus	<b>24</b> But if all prophesy, and there come in one that believeth not or an unlearned person, he is convinced of all: he is judged of all.
<b>25</b> occulta cordis eius manifesta fiunt et ita cadens in faciem adorabit Deum pronuntians quod vere Deus in vobis est	<b>25</b> The secrets of his heart are made manifest. And so, falling down on his face, he will adore God, affirming that God is among you indeed.
<b>26</b> quid ergo est fratres cum convenitis unusquisque vestrum psalmum habet doctrinam habet apocalypsin habet linguam habet interpretationem habet omnia ad aedificationem fiant	<b>26</b> How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.
<b>27</b> sive lingua quis loquitur secundum duos aut ut multum tres et per partes et unus interpretetur	<b>27</b> If any speak with a tongue, let it be by two, or at the most by three, and in course: and let one interpret.
<b>28</b> si autem non fuerit interpretes taceat in ecclesia sibi autem loquatur et Deo	<b>28</b> But if there be no interpreter, let him hold his peace in the church and speak to himself and to God.
<b>29</b> prophetae duo aut tres dicant et ceteri diiudicent	<b>29</b> And let the prophets speak, two or three: and let the rest judge.
<b>30</b> quod si alii revelatum fuerit sedenti prior taceat	<b>30</b> But if any thing be revealed to another sitting, let the first hold his peace.
<b>31</b> potestis enim omnes per singulos prophetare ut omnes discant et omnes exhortentur	<b>31</b> For you may all prophesy, one by one, that all may learn and all may be exhorted.
<b>32</b> et spiritus prophetarum prophetis subiecti sunt	<b>32</b> And the spirits of the prophets are subject to the prophets.
<b>33</b> non enim est dissensionis Deus sed pacis sicut in omnibus ecclesiis sanctorum	<b>33</b> For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

**34** mulieres in ecclesiis taceant non enim permittitur eis loqui sed subditas esse sicut et lex dicit

**35** si quid autem volunt discere domi viros suos interrogent turpe est enim mulieri loqui in ecclesia

**36** an a vobis verbum Dei processit aut in vos solos pervenit

**37** si quis videtur propheta esse aut spiritualis cognoscat quae scribo vobis quia Domini sunt mandata

**38** si quis autem ignorat ignorabitur

**39** itaque fratres aemulamini prophetare et loqui linguis nolite prohibere

**40** omnia autem honeste et secundum ordinem fiant

**34** Let women keep silence in the churches: for it is not permitted them to speak but to be subject, as also the law saith.

**35** But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

**36** Or did the word of God come out from you? Or came it only unto you?

**37** If any seem to be a prophet or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

**38** But if any man know not, he shall not be known.

**39** Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues.

**40** But let all things be done decently and according to order.

## Epistula Ad Corinthios I - Chapter 15

**1** Notum autem vobis facio fratres evangelium quod praedicavi vobis quod et accepistis in quo et statis

**2** per quod et salvamini qua ratione praedicaverim vobis si tenetis nisi si frustra credidistis

**3** tradidi enim vobis in primis quod et accepi quoniam Christus mortuus est pro peccatis nostris secundum scripturas

**4** et quia sepultus est et quia resurrexit tertia die secundum scripturas

**5** et quia visus est Cephae et post haec undecim

**6** deinde visus est plus quam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt

**7** deinde visus est Iacobo deinde apostolis omnibus

**8** novissime autem omnium tamquam abortivo visus est et mihi

**9** ego enim sum minimus apostolorum qui non sum dignus vocari apostolus quoniam persecutus sum ecclesiam Dei

**10** gratia autem Dei sum id quod sum et gratia eius in me vacua non fuit sed abundantius illis omnibus laboravi non ego autem sed gratia Dei mecum

**11** sive enim ego sive illi sic praedicamus et sic credidistis

**12** si autem Christus praedicatur quod resurrexit a mortuis quomodo quidam dicunt in vobis quoniam resurrectio mortuorum non est

**13** si autem resurrectio mortuorum non est neque Christus resurrexit

**14** si autem Christus non resurrexit inanis est ergo praedicatio nostra inanis est et fides vestra

**15** invenimur autem et falsi testes Dei quoniam

**1** Now I make known unto you, brethren, the gospel which I preached to you, which also you have received and wherein you stand.

**2** By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

**3** For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures:

**4** And that he was buried: and that he rose again according to the scriptures:

**5** And that he was seen by Cephas, and after that by the eleven.

**6** Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

**7** After that, he was seen by James: then by all the apostles.

**8** And last of all, he was seen also by me, as by one born out of due time.

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

**10** But by the grace of God, I am what I am. And his grace in me hath not been void: but I have laboured more abundantly than all they. Yet not I, but the grace of God with me:

**11** For whether I or they, so we preach: and so you have believed.

**12** Now if Christ be preached, that he arose again from the dead, how do some among you say that there is no resurrection of the dead?

**13** But if there be no resurrection of the dead, then Christ is not risen again.

**14** And if Christ be not risen again, then is our preaching vain: and your faith is also vain.

**15** Yea, and we are found false witnesses of God:

testimonium diximus adversus Deum quod suscitaverit Christum quem non suscitavit si mortui non resurgunt

**16** nam si mortui non resurgunt neque Christus resurrexit

**17** quod si Christus non resurrexit vana est fides vestra adhuc enim estis in peccatis vestris

**18** ergo et qui dormierunt in Christo perierunt

**19** si in hac vita tantum in Christo sperantes sumus miserabiliores sumus omnibus hominibus

**20** nunc autem Christus resurrexit a mortuis primitiae dormientium

**21** quoniam enim per hominem mors et per hominem resurrectio mortuorum

**22** et sicut in Adam omnes moriuntur ita et in Christo omnes vivificabuntur

**23** unusquisque autem in suo ordine primitiae Christus deinde hii qui sunt Christi in adventu eius

**24** deinde finis cum tradiderit regnum Deo et Patri cum evacuaverit omnem principatum et potestatem et virtutem

**25** oportet autem illum regnare donec ponat omnes inimicos sub pedibus eius

**26** novissima autem inimica destruetur mors omnia enim subiecit sub pedibus eius cum autem dicat

**27** omnia subiecta sunt sine dubio praeter eum qui subiecit ei omnia

**28** cum autem subiecta fuerint illi omnia tunc ipse Filius subiectus erit illi qui sibi subiecit omnia ut sit Deus omnia in omnibus

**29** alioquin quid facient qui baptizantur pro mortuis si omnino mortui non resurgunt ut quid et baptizantur pro illis

**30** ut quid et nos periclitamur omni hora

**31** cotidie morior per vestram gloriam fratres quam habeo in Christo Iesu Domino nostro

**32** si secundum hominem ad bestias pugnavi Ephesi quid mihi prodest si mortui non resurgunt manducemus et bibamus cras enim moriemur

**33** nolite seduci corrumpunt mores bonos conloquia mala

**34** evigilate iuste et nolite peccare ignorantiam enim Dei quidam habent ad reverentiam vobis loquor

**35** sed dicet aliquis quomodo resurgunt mortui quali autem corpore veniunt

**36** insipiens tu quod seminas non vivificatur nisi prius moriatur

**37** et quod seminas non corpus quod futurum est seminas sed nudum granum ut puta tritici aut alicius ceterorum

because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again.

**16** For if the dead rise not again, neither is Christ risen again.

**17** And if Christ be not risen again, your faith is vain: for you are yet in your sins.

**18** Then they also that are fallen asleep in Christ are perished.

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

**20** But now Christ is risen from the dead, the firstfruits of them that sleep:

**21** For by a man came death: and by a man the resurrection of the dead.

**22** And as in Adam all die, so also in Christ all shall be made alive.

**23** But every one in his own order: the firstfruits, Christ: then they that are of Christ, who have believed in his coming.

**24** Afterwards the end: when he shall have delivered up the kingdom to God and the Father: when he shall have brought to nought all principality and power and virtue.

**25** For he must reign, until he hath put all his enemies under his feet.

**26** And the enemy, death, shall be destroyed last: For he hath put all things under his feet. And whereas he saith:

**27** All things are put under him; undoubtedly, he is excepted, who put all things under him.

**28** And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

**29** Otherwise, what shall they do that are baptized for the dead, if the dead rise not again at all? Why are they then baptized for them?

**30** Why also are we in danger every hour?

**31** I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord.

**32** If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to morrow we shall die.

**33** Be not seduced: Evil communications corrupt good manners.

**34** Awake, ye just, and sin not. For some have not the knowledge of God. I speak it to your shame.

**35** But some man will say: How do the dead rise again? Or with what manner of body shall they come?

**36** Senseless man, that which thou sowest is not quickened, except it die first.

**37** And that which thou sowest, thou sowest not the body that shall be: but bare grain, as of wheat, or of some of the rest.

**38** Deus autem dat illi corpus sicut voluit et unicuique seminum proprium corpus

**39** non omnis caro eadem caro sed alia hominum alia pecorum alia caro volucrum alia autem piscium

**40** et corpora caelestia et corpora terrestria sed alia quidem caelestium gloria alia autem terrestrium

**41** alia claritas solis alia claritas lunae et alia claritas stellarum stella enim ab stella differt in claritate

**42** sic et resurrectio mortuorum seminatur in corruptione surgit in incorruptione

**43** seminatur in ignobilitate surgit in gloria seminatur in infirmitate surgit in virtute

**44** seminatur corpus animale surgit corpus spiritale si est corpus animale est et spiritale sic et scriptum est

**45** factus est primus homo Adam in animam viventem novissimus Adam in spiritum vivificantem

**46** sed non prius quod spiritale est sed quod animale est deinde quod spiritale

**47** primus homo de terra terrenus secundus homo de caelo caelestis

**48** qualis terrenus tales et terreni et qualis caelestis tales et caelestes

**49** igitur sicut portavimus imaginem terreni portemus et imaginem caelestis

**50** hoc autem dico fratres quoniam caro et sanguis regnum Dei possidere non possunt neque corruptio incorruptelam possidebit

**51** ecce mysterium vobis dico omnes quidem resurgemus sed non omnes inmutabimur

**52** in momento in ictu oculi in novissima tuba canet enim et mortui resurgent incorrupti et nos inmutabimur

**53** oportet enim corruptibile hoc induere incorruptelam et mortale hoc induere immortalitatem

**54** cum autem mortale hoc induerit immortalitatem tunc fiet sermo qui scriptus est absorpta est mors in victoria

**55** ubi est mors victoria tua ubi est mors stimulus tuus

**56** stimulus autem mortis peccatum est virtus vero peccati lex

**57** Deo autem gratias qui dedit nobis victoriam per Dominum nostrum Iesum Christum

**58** itaque fratres mei dilecti stabiles estote et immobiles abundantes in opere Domini semper scientes quod labor vester non est inanis in Domino

**38** But God giveth it a body as he will: and to every seed its proper body.

**39** All flesh is not the same flesh: but one is the flesh of men, another of beasts, other of birds, another of fishes.

**40** And there are bodies celestial and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial.

**41** One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory.

**42** So also is the resurrection of the dead. It is sown in corruption: it shall rise in incorruption.

**43** It is sown in dishonour: it shall rise in glory. It is sown in weakness: it shall rise in power.

**44** It is sown a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

**45** The first man Adam was made into a living soul; the last Adam into a quickening spirit.

**46** Yet that was not first which is spiritual, but that which is natural: afterwards that which is spiritual.

**47** The first man was of the earth, earthly: the second man, from heaven, heavenly.

**48** Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.

**49** Therefore, as we have borne the image of the earthly, let us bear also the image of the heavenly.

**50** Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

**51** Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

**52** In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall rise again incorruptible. And we shall be changed.

**53** For this corruptible must put on incorruption: and this mortal must put on immortality.

**54** And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.

**55** O death, where is thy victory? O death, where is thy sting?

**56** Now the sting of death is sin: and the power of sin is the law.

**57** But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

**58** Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

## Epistula Ad Corinthios I - Chapter 16

- 1** De collectis autem quae fiunt in sanctos sicut ordinavi ecclesiis Galatiae ita et vos facite
- 2** per unam sabbati unusquisque vestrum apud se ponat recondens quod ei beneplacuerit ut non cum venero tunc collectae fiant
- 3** cum autem praesens fuero quos probaveritis per epistulas hos mittam perferre gratiam vestram in Hierusalem
- 4** quod si dignum fuerit ut et ego eam mecum ibunt
- 5** veniam autem ad vos cum Macedoniam pertransiero nam Macedoniam pertransibo
- 6** apud vos autem forsitan manebo vel etiam hiemabo ut vos me deducatis quocumque iero
- 7** nolo enim vos modo in transitu videre spero enim me aliquantum temporis manere apud vos si Dominus permiserit
- 8** permanebo autem Ephesi usque ad pentecosten
- 9** ostium enim mihi apertum est magnum et evidens et adversarii multi
- 10** si autem venerit Timotheus videte ut sine timore sit apud vos opus enim Domini operatur sicut et ego
- 11** ne quis ergo illum spernat deducite autem illum in pace ut veniat ad me expecto enim illum cum fratribus
- 12** de Apollo autem fratre multum rogavi eum ut veniret ad vos cum fratribus et utique non fuit voluntas ut nunc veniret veniet autem cum ei vacuum fuerit
- 13** vigilate state in fide viriliter agite et confortamini
- 14** omnia vestra in caritate fiant
- 15** obsecro autem vos fratres nostis domum Stephanae et Fortunati quoniam sunt primitiae Achaiae et in ministerium sanctorum ordinauerunt se ipsos
- 16** ut et vos subditi sitis eiusmodi et omni cooperanti et laboranti
- 17** gaudeo autem in praesentia Stephanae et Fortunati et Achaici quoniam id quod vobis deerat ipsi suppleverunt
- 18** refecerunt enim et meum spiritum et vestrum cognoscite ergo qui eiusmodi sunt
- 19** salutant vos ecclesiae Asiae salutant vos in Domino multum Aquila et Prisca cum domestica sua ecclesia
- 20** salutant vos fratres omnes salutate invicem in osculo sancto
- 1** Now concerning the collections that are made for the saints: as I have given order to the churches of Galatia, so do ye also.
- 2** On the first day of the week, let every one of you put apart with himself, laying up what it shall well please him: that when I come, the collections be not then to be made.
- 3** And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem.
- 4** And if it be meet that I also go, they shall go with me.
- 5** Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.
- 6** And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go.
- 7** For I will not see you now by the way: for I trust that I shall abide with you some time, if the Lord permit.
- 8** But I will tarry at Ephesus, until Pentecost.
- 9** For a great door and evident is opened unto me: and many adversaries.
- 10** Now if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, as I also do.
- 11** Let no man therefore despise him: but conduct ye him on his way in peace, that he may come to me. For I look for him with the brethren.
- 12** And touching our brother Apollo, I give you to understand that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.
- 13** Watch ye: stand fast in the faith: do manfully and be strengthened.
- 14** Let all your things be done in charity.
- 15** And I beseech you, brethren, you know the house of Stephanus, and of Fortunatus, and of Achaicus, that they are the firstfruits of Achaia, and have dedicated themselves to the ministry of the saints:
- 16** That you also be subject to such and to every one that worketh with us and laboureth.
- 17** And I rejoice in the presence of Stephanus and Fortunatus and Achaicus: because that which was wanting on your part, they have supplied.
- 18** For they have refreshed both my spirit and yours. Know them, therefore, that are such.
- 19** The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge.
- 20** All the brethren salute you. Salute one another with a holy kiss.

**21** salutatio mea manu Pauli

**21** The salutation of me Paul, with my own hand.

**22** si quis non amat Dominum Iesum Christum  
sit anathema maranatha

**22** If any man love not our Lord Jesus Christ, let  
him be anathema, maranatha.

**23** gratia Domini Iesu vobiscum

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

**24** gratia Domini Iesu vobiscum

**24** My charity be with you all in Christ Jesus.  
Amen.