

Epistola Pauli Ad Corinthios I

1:1 Paulus uocatus apostolus Christi Iesu per uoluntatem Dei et Sosthenes frater 1:2 ecclesiae Dei quae est Corinthi sanctificatis in Christo Iesu uocatis sanctis cum omnibus qui inuocant nomen Domini nostri Iesu Christi in omni loco ipsorum et nostro 1:3 gratia uobis et pax a Deo Patre nostro et Domino Iesu Christo 1:4 gratias ago Deo meo semper pro uobis in gratia Dei quae data est uobis in Christo Iesu 1:5 quia in omnibus diuites facti estis in illo in omni uerbo et in omni scientia 1:6 sicut testimonium Christi confirmatum est in uobis 1:7 ita ut nihil uobis desit in ulla gratia expectantibus reuelationem Domini nostri Iesu Christi 1:8 qui et confirmabit uos usque ad finem sine crimine in die aduentus Domini nostri Iesu Christi 1:9 fidelis Deus per quem uocati estis in societatem Filii eius Iesu Christi Domini nostri 1:10 obsecro autem uos fratres per nomen Domini nostri Iesu Christi ut id ipsum dicatis omnes et non sint in uobis scismata sitis autem perfecti in eodem sensu et in eadem sententia 1:11 significatum est enim mihi de uobis fratres mei ab his qui sunt Chloes quia contentiones inter uos sunt 1:12 hoc autem dico quod unusquisque uestrum dicit ego quidem sum Pauli ego autem Apollo ego uero Cephae ego autem Christi 1:13 diuisus est Christus numquid Paulus crucifixus est pro uobis aut in nomine Pauli baptizati estis 1:14 gratias ago Deo quod neminem uestrum baptizauit nisi Crispum et Gaium 1:15 ne quis dicat quod in nomine meo baptizati sitis 1:16 baptizauit autem et Stephanae domum ceterum nescio si quem alium baptizauerim 1:17 non enim misit me Christus baptizare sed euangelizare non in sapientia uerbi ut non euacuetur crux Christi 1:18 uerbum enim crucis peruentibus quidem stultitia est his autem qui salui fiunt id est nobis uirtus Dei est 1:19 scriptum est enim perdam sapientiam sapientium et prudentiam prudentium reprobabo 1:20 ubi sapiens ubi scriba ubi conquisitor huius saeculi nonne

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

1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

1:5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

1:6 Even as the testimony of Christ was confirmed in you:

1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1:15 Lest any should say that I had baptized in mine own name.

1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1:20 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?

Biblia Sacra Vulgata

1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

1:29 That no flesh should glory in his presence.

1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

2:3 And I was with you in weakness, and in fear, and in much trembling.

2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

2:5 That your faith should not stand in the wisdom of men, but in the power of God.

2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

stultam fecit Deus sapientiam huius mundi 1:21 nam quia in Dei sapientia non cognouit mundus per sapientiam Deum placuit Deo per stultitiam praedicationis saluos facere credentes 1:22 quoniam et Iudaei signa petunt et Graeci sapientiam quaerunt 1:23 nos autem praedicamus Christum crucifixum Iudaeis quidem scandalum gentibus autem stultitiam 1:24 ipsis autem uocatis Iudaeis atque Graecis Christum Dei uirtutem et Dei sapientiam 1:25 quia quod stultum est Dei sapientius est hominibus et quod infirmum est Dei fortius est hominibus 1:26 uidete enim uocationem uestram fratres quia non multi sapientes secundum carnem non multi potentes non multi nobiles 1:27 sed quae stulta sunt mundi elegit Deus ut confundat sapientes et infirma mundi elegit Deus ut confundat fortia 1:28 et ignobilia mundi et contemptibilia elegit Deus et quae non sunt ut ea quae sunt destrueret 1:29 ut non gloriatur omnis caro in conspectu eius 1:30 ex ipso autem uos estis in Christo Iesu qui factus est sapientia nobis a Deo et iustitia et sanctificatio et redeptio 1:31 ut quemadmodum scriptum est qui gloriatur in Domino gloriatur

2:1 et ego cum uenissem ad uos fratres ueni non per sublimitatem sermonis aut sapientiae adnuntians uobis testimonium Christi 2:2 non enim iudicaui scire me aliquid inter uos nisi Iesum Christum et hunc crucifixum 2:3 et ego in infirmitate et timore et tremore multo fui apud uos 2:4 et sermo meus et praedictio mea non in persuasibilibus sapientiae uerbis sed in ostensione Spiritus et uirtutis 2:5 ut fides uestra non sit in sapientia hominum sed in uirtute Dei 2:6 sapientiam autem loquimur inter perfectos sapientiam uero non huius saeculi neque principum huius saeculi qui destruuntur 2:7 sed loquimur Dei sapientiam in mysterio quae abscondita est quam praedestinauit Deus ante saecula in gloriam nostram 2:8 quam nemo principum huius

Epistola Pauli Ad Corinthios I

saeculi cognouit si enim cognouissent numquam Dominum gloriae crucifixissent 2:9 sed sicut scriptum est quod oculus non uidit nec auris audiuit nec in cor hominis ascendit quae praeparauit Deus his qui diligunt illum 2:10 nobis autem reuelauit Deus per Spiritum suum Spiritus enim omnia scrutatur etiam profunda Dei 2:11 quis enim scit hominum quae sint hominis nisi spiritus hominis qui in ipso est ita et quae Dei sunt nemo cognouit nisi Spiritus Dei 2:12 nos autem non spiritum mundi accepimus sed Spiritum qui ex Deo est ut sciamus quae a Deo donata sunt nobis 2:13 quae et loquimur non in doctis humanae sapientiae uerbis sed in doctrina Spiritus spiritalibus spiritalia comparantes 2:14 animalis autem homo non percipit ea quae sunt Spiritus Dei stultitia est enim illi et non potest intellegere quia spiritaliter examinatur 2:15 spiritalis autem iudicat omnia et ipse a nemine iudicatur 2:16 quis enim cognouit sensum Domini qui instruat eum nos autem sensum Christi habemus

3:1 et ego fratres non potui uobis loqui quasi spiritalibus sed quasi carnalibus tamquam paruulis in Christo 3:2 lac uobis potum dedi non escam nondum enim poteratis sed ne nunc quidem potestis adhuc enim estis carnales 3:3 cum enim sit inter uos zelus et contentio nonne carnales estis et secundum hominem ambulatis 3:4 cum enim quis dicit ego quidem sum Pauli alius autem ego Apollo nonne homines estis quid igitur est Apollo quid uero Paulus 3:5 ministri eius cui credidistis et unicuique sicut Dominus dedit 3:6 ego plantaui Apollo rigauit sed Deus incrementum dedit 3:7 itaque neque qui plantat est aliquid neque qui rigat sed qui incrementum dat Deus 3:8 qui plantat autem et qui rigat unum sunt unusquisque autem propriam mercedem accipiet secundum suum laborem 3:9 Dei enim sumus adiutores Dei agricultura estis Dei aedificatio estis 3:10 secundum gratiam Dei quae data est mihi ut sapiens architec-

2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

3:6 I have planted, Apollos watered; but God gave the increase.

3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Biblia Sacra Vulgata

3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

3:21 Therefore let no man glory in men. For all things are your's;

3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

3:23 And ye are Christ's; and Christ is God's.

4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

4:2 Moreover it is required in stewards, that a man be found faithful.

4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

tus fundamentum posui alius autem superaedificat unusquisque autem uideat quomodo superaedificet 3:11 fundamentum enim aliud nemo potest ponere praeter id quod positum est qui est Christus Iesus 3:12 si quis autem superaedificat supra fundamentum hoc aurum argentum lapides pretiosos ligna faenum stipulam 3:13 uniuscuiusque opus manifestum erit dies enim declarabit quia in igne reuelabitur et uniuscuiusque opus quale sit ignis probabit 3:14 si cuius opus manserit quod superaedificauit mercedem accipiet 3:15 si cuius opus arserit detrimentum patietur ipse autem saluus erit sic tamen quasi per ignem 3:16 nescitis quia templum Dei estis et Spiritus Dei habitat in uobis 3:17 si quis autem templum Dei uiolauerit disperdet illum Deus templum enim Dei sanctum est quod estis uos 3:18 nemo se seducat si quis uidetur inter uos sapiens esse in hoc saeculo stultus fiat ut sit sapiens 3:19 sapientia enim huius mundi stultitia est apud Deum scriptum est enim comprehendam sapientes in astutia eorum 3:20 et iterum Dominus nouit cogitationes sapientium quoniam uanae sunt 3:21 itaque nemo gloriatur in hominibus omnia enim uestra sunt 3:22 siue Paulus siue Apollo siue Cephas siue mundus siue uita siue mors siue praesentia siue futura omnia enim uestra sunt 3:23 uos autem Christi Christus autem Dei

4:1 sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei 4:2 hic iam quaeritur inter dispensatores ut fidelis quis inueniatur 4:3 mihi autem pro minimo est ut a uobis iudicer aut ab humano die sed neque me ipsum iudico 4:4 nihil enim mihi conscius sum sed non in hoc iustificatus sum qui autem iudicat me Dominus est 4:5 itaque nolite ante tempus iudicare quoadusque ueniat Dominus qui et inluminabit abscondita tenebrarum et manifestabit consilia cordium et tunc laus erit unicuique a Deo 4:6 haec autem fratres transfigurauit in me et Apollo propter uos ut in

Epistola Pauli Ad Corinthios I

nobis discatis ne supra quam scriptum est unus aduersus alterum infletur pro alio 4:7 quis enim te discernit quid autem habes quod non accepisti si autem accepisti quid gloriaris quasi non acceperis 4:8 iam saturati estis iam diuites facti estis sine nobis regnastis et utinam regnaretis ut et nos uobiscum regnaremus 4:9 puto enim Deus nos apostolos nouissimos ostendit tamquam morti destinatos quia spectaculum facti sumus mundo et angelis et hominibus 4:10 nos stulti propter Christum uos autem prudentes in Christo nos infirmi uos autem fortes uos nobiles nos autem ignobiles 4:11 usque in hanc horam et esurimus et sitimus et nudi sumus et colaphis caedimur et instabiles sumus 4:12 et laboramus operantes manibus nostris maledicimur et benedicimus persecutionem patimur et sustinemus 4:13 blasphemamur et obsecramus tamquam purgamenta huius mundi facti sumus omnium peripsima usque adhuc 4:14 non ut confundam uos haec scribo sed ut filios meos carissimos moneo 4:15 nam si decem milia pedagogorum habeatis in Christo sed non multos patres nam in Christo Iesu per euangelium ego uos genui 4:16 rogo ergo uos imitatores mei estote 4:17 ideo misi ad uos Timotheum qui est filius meus carissimus et fidelis in Domino qui uos commonefaciat uias meas quae sunt in Christo sicut ubique in omni ecclesia doceo 4:18 tamquam non uenturus sim ad uos sic inflati sunt quidam 4:19 ueniam autem cito ad uos si Dominus uoluerit et cognoscam non sermonem eorum qui inflati sunt sed uirtutem 4:20 non enim in sermone est regnum Dei sed in uirtute 4:21 quid uultis in uirga ueniam ad uos an in caritate et spiritu mansuetudinis

5:1 omnino auditur inter uos fornicatio et talis fornicatio qualis nec inter gentes ita ut uxorem patris aliquis habeat 5:2 et uos inflati estis et non magis luctum habuistis ut tolleretur de medio uestrum qui hoc opus fecit 5:3 ego quidem

4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace:

4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

4:13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

4:14 I write not these things to shame you, but as my beloved sons I warn you.

4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

4:16 Wherefore I beseech you, be ye followers of me.

4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

4:18 Now some are puffed up, as though I would not come to you.

4:19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

4:20 For the kingdom of God is not in word, but in power.

4:21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

Biblia Sacra Vulgata

5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

5:9 I wrote unto you in an epistle not to company with fornicators:

5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

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

6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

6:8 Nay, ye do wrong, and defraud, and that your brethren.

absens corpore praesens autem spiritu iam iudicavi ut praesens eum qui sic operatus est 5:4 in nomine Domini nostri Iesu Christi congregatis vobis et meo spiritu cum uirtute Domini Iesu 5:5 tradere huiusmodi Satanae in interitum carnis ut spiritus saluus sit in die Domini Iesu 5:6 non bona gloria uestra nescitis quia modicum fermentum totam massam corrumpit 5:7 expurgate uetus fermentum ut sitis noua conspersio sicut estis azymi etenim pascha nostrum immolatus est Christus 5:8 itaque epulemur non in fermento ueteri neque in fermento malitiae et nequitiae sed in azymis sinceritatis et ueritatis 5:9 scripsi uobis in epistula ne commisceamini fornicariis 5:10 non utique fornicariis huius mundi aut auaris aut rapacibus aut idolis seruientibus alioquin debueratis de hoc mundo exisse 5:11 nunc autem scripsi uobis non commisceri si is qui frater nominatur est fornicator aut auarus aut idolis seruens aut maledicus aut ebriosus aut rapax cum eiusmodi nec cibum sumere 5:12 quid enim mihi de his qui foris sunt iudicare nonne de his qui intus sunt uos iudicatis 5:13 nam eos qui foris sunt Deus iudicabit auferte malum ex uobis ipsis

6:1 audet aliquis uestrum habens negotium aduersus alterum iudicari apud iniquos et non apud sanctos 6:2 an nescitis quoniam sancti de mundo iudicabunt et si in uobis iudicabitur mundus indigni estis qui de minimis iudicetis 6:3 nescitis quoniam angelos iudicabimus quanto magis saecularia 6:4 saecularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum 6:5 ad uerecundiam uestram dico sic non est inter uos sapiens quisquam qui possit iudicare inter fratrem suum 6:6 sed frater cum fratre iudicio contendit et hoc apud infideles 6:7 iam quidem omnino delictum est in uobis quod iudicia habetis inter uos quare non magis iniuriam accipitis quare non magis fraudem patimini 6:8 sed uos iniuriam facitis et fraudatis

Epistola Pauli Ad Corinthios I

et hoc fratribus 6:9 an nescitis quia iniqui regnum Dei non possidebunt nolite errare neque fornicarii neque idolis seruiantes neque adulteri 6:10 neque molles neque masculorum concubitores neque fures neque auari neque ebriosi neque maledici neque rapaces regnum Dei possidebunt 6:11 et haec quidam fuistis sed abluti estis sed sanctificati estis sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri 6:12 omnia mihi licent sed non omnia expediunt omnia mihi licent sed ego sub nullius rediari potestate 6:13 esca uentri et uenter escis Deus autem et hunc et haec destruet corpus autem non fornicationi sed Domino et Dominus corpori 6:14 Deus uero et Dominum suscitauit et nos suscitabit per uirtutem suam 6:15 nescitis quoniam corpora uestra membra Christi sunt tollens ergo membra Christi faciam membra meretricis absit 6:16 an nescitis quoniam qui adheret meretrici unum corpus efficitur erunt enim inquit duo in carne una 6:17 qui autem adheret Domino unus spiritus est 6:18 fugite fornicationem omne peccatum quodcumque fecerit homo extra corpus est qui autem fornicatur in corpus suum peccat 6:19 an nescitis quoniam membra uestra templum est Spiritus Sancti qui in uobis est quem habetis a Deo et non estis uestri 6:20 empti enim estis pretio magno glorificate et portate Deum in corpore uestro

7:1 de quibus autem scripsistis bonum est homini mulierem non tangere 7:2 propter fornicationes autem unusquisque suam uxorem habeat et unaquaeque suum uirum habeat 7:3 uxori uir debitum reddat similiter autem et uxor uiro 7:4 mulier sui corporis potestatem non habet sed uir similiter autem et uir sui corporis potestatem non habet sed mulier 7:5 nolite fraudare inuicem nisi forte ex consensu ad tempus ut uacetis orationi et iterum reuertimini in id ipsum ne temptet uos Satanas propter incontinentiam uestram 7:6 hoc autem dico secundum indulgentiam non secundum imperium 7:7

6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

6:15 Know ye 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.

6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

6:17 But he that is joined unto the Lord is one spirit.

6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

7:6 But I speak this by permission, and not of commandment.

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

Biblia Sacra Vulgata

7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

7:11 But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

7:17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

7:20 Let every man abide in the same calling wherein he was called.

7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

7:23 Ye are bought with a price; be not ye the servants of men.

7:24 Brethren, let every man, wherein he is called, therein abide with God.

7:25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

7:26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

uolo autem omnes homines esse sicut me ipsum sed unusquisque proprium habet donum ex Deo alius quidem sic alius uero sic 7:8 dico autem non nuptis et uiduis bonum est illis si sic maneant sicut et ego 7:9 quod si non se continent nubant melius est enim nubere quam uri 7:10 his autem qui matrimonio iuncti sunt praecipio non ego sed Dominus uxorem a uiro non discedere 7:11 quod si discesserit manere innuptam aut uiro suo reconciliari et uir uxorem ne dimittat 7:12 nam ceteris ego dico non Dominus si quis frater uxorem habet infidelem et haec consentit habitare cum illo non dimittat illam 7:13 et si qua mulier habet uirum infidelem et hic consentit habitare cum illa non dimittat uirum 7:14 sanctificatus est enim uir infidelis in muliere fidei et sanctificata est mulier infidelis per uirum fidelem alioquin filii uestri immundi essent nunc autem sancti sunt 7:15 quod si infidelis discedit discedat non est enim seruituti subiectus frater aut soror in eiusmodi in pace autem uocauit nos Deus 7:16 unde enim scis mulier si uirum saluum facies aut unde scis uir si mulierem saluam facies 7:17 nisi unicuique sicut diuisit Dominus unumquemque sicut uocauit Deus ita ambulet et sic in omnibus ecclesiis doceo 7:18 circumcisis aliquis uocatus est non adducat praeputium in praeputio aliquis uocatus est non circumcidatur 7:19 circumcisio nihil est et praeputium nihil est sed obseruatio mandatorum Dei 7:20 unusquisque in qua uocatione uocatus est in ea permaneat 7:21 seruus uocatus es non sit tibi curae sed et si potes liber fieri magis utere 7:22 qui enim in Domino uocatus est seruus libertus est Domini similiter qui liber uocatus est seruus est Christi 7:23 pretio empti estis nolite fieri serui hominum 7:24 unusquisque in quo uocatus est fratres in hoc maneat apud Deum 7:25 de uirginibus autem praceptum Domini non habeo consilium autem do tamquam misericordiam consecutus a Domino ut sim fidelis 7:26 exis-

Epistola Pauli Ad Corinthios I

timo ergo hoc bonum esse propter instantem necessitatem quoniam bonum est homini sic esse 7:27 alligatus es uxori noli quaerere solutionem solutus es ab uxore noli quaerere uxorem 7:28 si autem acceperis uxorem non peccasti et si nupserit uirgo non peccauit tribulationem tamen carnis habebunt huiusmodi ego autem uobis parco 7:29 hoc itaque dico fratres tempus breue est reliquum est ut qui habent uxores tamquam non habentes sint 7:30 et qui flent tamquam non flentes et qui gaudent tamquam non gaudentes et qui emunt tamquam non possidentes 7:31 et qui utuntur hoc mundo tamquam non utantur praeterit enim figura huius mundi 7:32 uolo autem uos sine sollicitudine esse qui sine uxore est sollicitus est quae Domini sunt quomodo placeat Deo 7:33 qui autem cum uxore est sollicitus est quae sunt mundi quomodo placeat uxori et diuisus est 7:34 et mulier innupta et uirgo cogitat quae Domini sunt ut sit sancta et corpore et spiritu quae autem nupta est cogitat quae sunt mundi quomodo placeat uiro 7:35 porro hoc ad utilitatem uestram dico non ut laqueum uobis iniciam sed ad id quod honestum est et quod facultatem praebeat sine impedimento Dominum obseruandi 7:36 si quis autem turpem se uideri existimat super uirgine sua quod sit superadulta et ita oportet fieri quod uult faciat non peccat nubat 7:37 nam qui statuit in corde suo firmus non habens necessitatem potestatem autem habet suae uoluntatis et hoc iudicauit in corde suo seruare uirginem suam bene facit 7:38 igitur et qui matrimonio iungit uirginem suam bene facit et qui non iungit melius facit 7:39 mulier alligata est quanto tempore uir eius uiuit quod si dormierit uir eius liberata est cui uult nubat tantum in Domino 7:40 beatior autem erit si sic permanserit secundum meum consilium puto autem quod et ego Spiritum Dei habeo

7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

7:33 But he that is married careth for the things that are of the world, how he may please his wife.

7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband.

7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

7:36 But if any man think that he beareth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

7:37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

7:38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

8:1 de his autem quae idolis sacrificantur scimus quia om-

8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

Biblia Sacra Vulgata

8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

8:3 But if any man love God, the same is known of him.

8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)

8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8:8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

8:9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

9:3 Mine answer to them that do examine me is this,

9:4 Have we not power to eat and to drink?

9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

9:6 Or I only and Barnabas, have not we power to forbear working?

9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

nes scientiam habemus scientia inflat caritas uero aedificat
8:2 si quis se existimat scire aliquid nondum cognouit quemadmodum oporteat eum scire 8:3 si quis autem diligit Deum hic cognitus est ab eo 8:4 de escis autem quae idolis immolantur scimus quia nihil est idolum in mundo et quod nullus Deus nisi unus 8:5 nam et si sunt qui dicantur dii siue in caelo siue in terra siquidem sunt dii multi et domini multi 8:6 nobis tamen unus Deus Pater ex quo omnia et nos in illum et unus Dominus Iesus Christus per quem omnia et nos per ipsum 8:7 sed non in omnibus est scientia quidam autem conscientia usque nunc idoli quasi idolothytum manducant et conscientia ipsorum cum sit infirma polluitur 8:8 esca autem nos non commendat Deo neque si non manducauerimus deficiemus neque si manducauerimus abundabimus 8:9 uidete autem ne forte haec licentia uestra offendiculum fiat infirmibus 8:10 si enim quis uiderit eum qui habet scientiam in idolio recumbentem nonne conscientia eius cum sit infirma aedificabitur ad manducandum idolothyta 8:11 et peribit infirmus in tua scientia frater propter quem Christus mortuus est 8:12 sic autem peccantes in fratres et percutientes conscientiam eorum infirmam in Christo peccatis 8:13 quapropter si esca scandalizat fratrem meum non manducabo carnem in aeternum ne fratrem meum scandalizem

9:1 non sum liber non sum apostolus nonne Iesum Dominum nostrum uidi non opus meum uos estis in Domino 9:2 si aliis non sum apostolus sed tamen uobis sum nam signaculum apostolatus mei uos estis in Domino 9:3 mea defensio apud eos qui me interrogant haec est 9:4 numquid non habemus potestatem manducandi et bibendi 9:5 numquid non habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres Domini et Cephas 9:6 aut solus ego et Barnabas non habemus potestatem hoc operandi 9:7

Epistola Pauli Ad Corinthios I

quis militat suis stipendiis umquam quis plantat uineam et fructum eius non edit quis pascit gregem et de lacte gregis non manducat 9:8 numquid secundum hominem haec dico an et lex haec non dicit 9:9 scriptum est enim in lege Mosi non alligabis os boui trituranti numquid de bubus cura est Deo 9:10 an propter nos utique dicit nam propter nos scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi 9:11 si nos uobis spiritualia seminauimus magnum est si nos carnalia uestra metamus 9:12 si alii potestatis uestrae participes sunt non potius nos sed non usi sumus hac potestate sed omnia sustinemus ne quod offendiculum demus euangelio Christi 9:13 nescitis quoniam qui in sacrario operantur quae de sacrario sunt edunt qui altario deseruiunt cum altario participantur 9:14 ita et Dominus ordinauit his qui euangelium adnuntiant de euangelio uiuere 9:15 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 euacuet 9:16 nam si euangelizauero non est mihi gloria necessitas enim mihi incumbit uae enim mihi est si non euangelizauero 9:17 si enim uolens hoc ago mercedem habeo si autem inuitus dispensatio mihi credita est 9:18 quae est ergo merces mea ut euangelium praedicans sine sumptu ponam euangelium ut non abutar potestate mea in euangelio 9:19 nam cum liber essem ex omnibus omnium me seruum feci ut plures lucri facerem 9:20 et factus sum Iudaeis tamquam Iudaeus ut Iudaeos lucrarer 9:21 his qui sub lege sunt quasi sub lege essem cum ipse non essem sub lege ut eos qui sub lege erant lucri facerem his qui sine lege erant tamquam sine lege essem cum sine lege Dei non essem sed in lege essem Christi ut lucri facerem eos qui sine lege erant 9:22 factus sum infirmis infirmus ut infirmos lucri facerem omnibus omnia factus sum ut omnes facerem saluos 9:23 omnia autem facio propter euangelium ut parti-

9:8 Say I these things as a man? or saith not the law the same also?

9:9 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?

9:10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

9:12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

9:16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

9:18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

Biblia Sacra Vulgata

9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

10:2 And were all baptized unto Moses in the cloud and in the sea;

10:3 And did all eat the same spiritual meat;

10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

10:7 Neither be ye idolaters, as were some of them; as it is written. The people sat down to eat and drink, and rose up to play.

10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

10:14 Wherefore, my dearly beloved, flee from idolatry.

10:15 I speak as to wise men; judge ye what I say.

10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

ceps eius efficiar 9:24 nescitis quod hii qui in stadio currunt omnes quidem currunt sed unus accipit brauium sic currite ut comprehendatis 9:25 omnis autem qui in agone contendit ab omnibus se abstinet et illi quidem ut corruptibilem coronam accipiant nos autem incorruptam 9:26 ego igitur sic curro non quasi in incertum sic pugno non quasi aerem uerberans 9:27 sed castigo corpus meum et in seruitutem rediio ne forte cum aliis praedicauerim ipse reprobus efficiar

10:1 nolo enim uos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt 10:2 et omnes in Mose baptizati sunt in nube et in mari 10:3 et omnes eandem escam spiritalem manducauerunt 10:4 et omnes eundem potum spiritalem biberunt bibebant autem de spiritali consequenti eos petra petra autem erat Christus 10:5 sed non in pluribus eorum beneplacitum est Deo nam prostrati sunt in deserto 10:6 haec autem in figura facta sunt nostri ut non simus concupiscentes malorum sicut et illi concupierunt 10:7 neque idolorum cultores efficiamini sicut quidam ex ipsis quemadmodum scriptum est sedit populus manducare et bibere et surrexerunt ludere 10:8 neque fornicemur sicut quidam ex ipsis fornicati sunt et ceciderunt una die uiginti tria milia 10:9 neque temptemus Christum sicut quidam eorum temptauerunt et a serpentibus perierunt 10:10 neque murmuraueritis sicut quidam eorum murmurauerunt et perierunt ab exterminatore 10:11 haec autem omnia in figura contingebant illis scripta sunt autem ad correptionem nostram in quos fines saeculorum deuenerunt 10:12 itaque qui se existimat stare uideat ne cadat 10:13 temptatio uos non adprehendat nisi humana fidelis autem Deus qui non patietur uos temptari super id quod potestis sed faciet cum temptatione etiam prouentum ut possitis sustinere 10:14 propter quod carissimi mihi fugite ab idolorum cultura 10:15 ut prudentibus loquor uos iudicate quod dico 10:16 ca-

Epistola Pauli Ad Corinthios I

licem benedictionis cui benedicimus nonne communicatio sanguinis Christi est et panis quem frangimus nonne participatio corporis Domini est 10:17 quoniam unus panis unum corpus multi sumus omnes quidem de uno pane participamus 10:18 uidete Israhel secundum carnem nonne qui edunt hostias participes sunt altaris 10:19 quid ergo dico quod idolis immolatum sit aliquid aut quod idolum sit aliquid 10:20 sed quae immolant gentes daemoneis immolant et non Deo nolo autem uos socios fieri daemoniorum non potestis calicem Domini bibere et calicem daemoniorum 10:21 non potestis mensae Domini participes esse et mensae daemoniorum 10:22 an aemulamur Dominum numquid fortiores illo sumus omnia licent sed non omnia expediunt 10:23 omnia licent sed non omnia aedificant 10:24 nemo quod suum est quaerat sed quod alterius 10:25 omne quod in macello uenit manducate nihil interrogantes propter conscientiam 10:26 Domini est terra et plenitudo eius 10:27 si quis uocat uos infidelium et uultis ire omne quod uobis adponitur manducate nihil interrogantes propter conscientiam 10:28 si quis autem dixerit hoc immolaticium est idolis nolite manducare propter illum qui indicauit et propter conscientiam 10:29 conscientiam autem dico non tuam sed alterius ut quid enim libertas mea iudicatur ab alia conscientia 10:30 si ego cum gratia participo quid blasphemor pro eo quod gratias ago 10:31 siue ergo manducatis siue bibitis uel aliud quid facitis omnia in gloriam Dei facite 10:32 sine offensione estote Iudaeis et gentilibus et ecclesiae Dei 10:33 sicut et ego per omnia omnibus placeo non quaerens quod mihi utile est sed quod multis ut salui fiant

11:1 imitatores mei estote sicut et ego Christi 11:2 laudo autem uos fratres quod omnia mei memores estis et sicut tradidi uobis praecepta mea tenetis 11:3 uolo autem uos scire quod omnis uiri caput Christus est caput autem mulieris uir

10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

10:22 Do we provoke the Lord to jealousy? are we stronger than he?

10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

10:24 Let no man seek his own, but every man another's wealth.

10:25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

10:26 For the earth is the Lord's, and the fulness thereof.

10:27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

11:1 Be ye followers of me, even as I also am of Christ.

11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

11:3 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.

Biblia Sacra Vulgata

11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

11:8 For the man is not of the woman: but the woman of the man.

11:9 Neither was the man created for the woman; but the woman for the man.

11:10 For this cause ought the woman to have power on her head because of the angels.

11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

11:12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

11:21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

11:23 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:

11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

caput uero Christi Deus 11:4 omnis uir orans aut prophetans uelato capite deturpat caput suum 11:5 omnis autem mulier orans aut prophetans non uelato capite deturpat caput suum unum est enim atque si decaluetur 11:6 nam si non uelatur mulier et tondeatur si uero turpe est mulieri tonderi aut decaluari uelet caput suum 11:7 uir quidem non debet uelare caput quoniam imago et gloria est Dei mulier autem gloria uiri est 11:8 non enim uir ex muliere est sed mulier ex uiro 11:9 etenim non est creatus uir propter mulierem sed mulier propter uirum 11:10 ideo debet mulier potestatem habere supra caput propter angelos 11:11 uerumtamen neque uir sine muliere neque mulier sine uiro in Domino 11:12 nam sicut mulier de uiro ita et uir per mulierem omnia autem ex Deo 11:13 uos ipsi iudicate decet mulierem non uelatam orare Deum 11:14 nec ipsa natura docet uos quod uir quidem si comam nutriat ignominia est illi 11:15 mulier uero si comam nutriat gloria est illi quoniam capilli pro uelamine ei dati sunt 11:16 si quis autem uidetur contentiosus esse nos talem consuetudinem non habemus neque ecclesiae Dei 11:17 hoc autem praecipio non laudans quod non in melius sed in deterius conuenitis 11:18 primum quidem conuenientibus uobis in ecclesia audio scissuras esse et ex parte credo 11:19 nam oportet et hereses esse ut et qui probati sunt manifesti fiant in uobis 11:20 conuenientibus ergo uobis in unum iam non est dominicam cenam manducare 11:21 unusquisque enim suam cenam praesumit ad manducandum et alius quidem esurit alius autem ebrius est 11:22 numquid domos non habetis ad manducandum et bibendum aut ecclesiam Dei contemnitis et confunditis eos qui non habent quid dicam uobis laudo uos in hoc non laudo 11:23 ego enim accepi a Domino quod et tradidi uobis quoniam Dominus Iesus in qua nocte tradebatur accepit panem 11:24 et gratias agens fregit et dixit hoc est corpus meum

Epistola Pauli Ad Corinthios I

pro uobis hoc facite in meam commemorationem 11:25 similiter et calicem postquam cenauit dicens hic calix nouum testamentum est in meo sanguine hoc facite quotienscumque bibetis in meam commemorationem 11:26 quotienscumque enim manducabitis panem hunc et calicem bibetis mortem Domini adnuntiatis donec ueniat 11:27 itaque quicumque manducauerit panem uel biberit calicem Domini indigne reus erit corporis et sanguinis Domini 11:28 probet autem se ipsum homo et sic de pane illo edat et de calice bibat 11:29 qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus 11:30 ideo inter uos multi infirmes et inbecilles et dormiunt multi 11:31 quod si nosmet ipsos diiudicemus non utique iudicemur 11:32 dum iudicamur autem a Domino corripimur ut non cum hoc mundo damnemur 11:33 itaque fratres mei cum conuenitis ad manducandum inuicem expectate 11:34 si quis esurit domi manducet ut non in iudicium conueniatis cetera autem cum uenero disponam

12:1 de spiritalibus autem nolo uos ignorare fratres 12:2 scitis quoniam cum gentes essetis ad simulacra muta prout ducebamini euntes 12:3 ideo notum uobis facio quod nemo in Spiritu Dei loquens dicit anathema Iesu et nemo potest dicere Dominus Iesus nisi in Spiritu Sancto 12:4 diuisiones uero gratiarum sunt idem autem Spiritus 12:5 et diuisiones ministrationum sunt idem autem Dominus 12:6 et diuisiones operationum sunt idem uero Deus qui operatur omnia in omnibus 12:7 unicuique autem datur manifestatio Spiritus ad utilitatem 12:8 alii quidem per Spiritum datur sermo sapientiae alii autem sermo scientiae secundum eundem Spiritum 12:9 alteri fides in eodem Spiritu alii gratia sanitatum in uno Spiritu 12:10 alii operatio uirtutum alii prophetatio alii discretio spirituum alii genera linguarum alii interpretatio sermonum 12:11 haec autem omnia operatur unus atque

11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

11:30 For this cause many are weak and sickly among you, and many sleep.

11:31 For if we would judge ourselves, we should not be judged.

11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

12:4 Now there are diversities of gifts, but the same Spirit.

12:5 And there are differences of administrations, but the same Lord.

12:6 And there are diversities of operations, but it is the same God which worketh all in all.

12:7 But the manifestation of the Spirit is given to every man to profit withal.

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Biblia Sacra Vulgata

12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

12:14 For the body is not one member, but many.

12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

12:19 And if they were all one member, where were the body?

12:20 But now are they many members, yet but one body.

12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

12:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

12:24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

12:25 That there should be no schism in the body; but that the members should have the same care one for another.

12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

12:27 Now ye are the body of Christ, and members in particular.

12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

idem Spiritus diuidens singulis prout uult 12:12 sicut enim corpus unum est et membra habet multa omnia autem membra corporis cum sint multa unum corpus sunt ita et Christus 12:13 etenim in uno Spiritu omnes nos in unum corpus baptizati sumus siue Iudaei siue gentiles siue serui siue liberi et omnes unum Spiritum potati sumus 12:14 nam et corpus non est unum membrum sed multa 12:15 si dixerit pes quoniam non sum manus non sum de corpore non ideo non est de corpore 12:16 et si dixerit auris quia non sum oculus non sum de corpore non ideo non est de corpore 12:17 si totum corpus oculus ubi auditus si totum auditus ubi odoratus 12:18 nunc autem posuit Deus membra unumquodque eorum in corpore sicut uoluit 12:19 quod si essent omnia unum membrum ubi corpus 12:20 nunc autem multa quidem membra unum autem corpus 12:21 non potest dicere oculus manui opera tua non indigeo aut iterum caput pedibus non estis mihi necessarii 12:22 sed multo magis quae uidentur membra corporis infirmiora esse necessaria sunt 12:23 et quae putamus ignobiliora membra esse corporis his honorem abundantiore circumdamus et quae inhonesta sunt nostra abundantiore honestatem habent 12:24 honesta autem nostra nullius egent sed Deus temperauit corpus ei cui deerat abundantiore tribuendo honorem 12:25 ut non sit scisma in corpore sed id ipsum pro inuicem sollicita sint membra 12:26 et si quid patitur unum membrum conpatiuntur omnia membra siue gloriatur unum membrum congaudent omnia membra 12:27 uos autem estis corpus Christi et membra de membro 12:28 et quosdam quidem posuit Deus in ecclesia primum apostolos secundo prophetas tertio doctores deinde uirtutes exin gratias curationum opitulationes gubernationes genera linguarum 12:29 numquid omnes apostoli numquid omnes prophetae numquid omnes doctores 12:30 numquid omnes uirtutes numquid omnes

Epistola Pauli Ad Corinthios I

gratiam habent curationum numquid omnes linguis loquuntur numquid omnes interpretantur 12:31 aemulamini autem charismata maiora et adhuc excellentiorem uiam uobis demonstro

13:1 si linguis hominum loquar et angelorum caritatem autem non habeam factus sum uelut aes sonans aut cymbalum tinniens 13:2 et si habuero prophetiam et nouerim mysteria omnia et omnem scientiam et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nihil sum 13:3 et si distribuero in cibos pauperum omnes facultates meas et si tradidero corpus meum ut ardeam caritatem autem non habuero nihil mihi prodeet 13:4 caritas patiens est benigna est caritas non aemulatur non agit perperam non inflatur 13:5 non est ambitiosa non quaerit quae sua sunt non irritatur non cogitat malum 13:6 non gaudet super iniquitatem congaudet autem ueritati 13:7 omnia suffert omnia credit omnia sperat omnia sustinet 13:8 caritas numquam excidit siue prophetiae euacuabuntur siue linguae cessabunt siue scientia destruetur 13:9 ex parte enim cognoscimus et ex parte prophetamus 13:10 cum autem uenerit quod perfectum est euacuabitur quod ex parte est 13:11 cum essem paruulus loquebar ut paruulus sapiebam ut paruulus cogitabam ut paruulus quando factus sum uir euacuauit quae erant paruuli 13:12 uidemus nunc per speculum in enigmate tunc autem facie ad faciem nunc cognosco ex parte tunc autem cognoscam sicut et cognitus sum 13:13 nunc autem manet fides spes caritas tria haec maior autem his est caritas

14:1 sectamini caritatem aemulamini spiritualia magis autem ut prophetetis 14:2 qui enim loquitur lingua non hominibus loquitur sed Deo nemo enim audit Spiritu autem loquitur mysteria 14:3 nam qui prophetat hominibus loquitur aedificationem et exhortationem et consolationes 14:4 qui loquitur lingua semet ipsum aedificat qui autem prophetat

12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

13:9 For we know in part, and we prophesy in part.

13:10 But when that which is perfect is come, then that which is in part shall be done away.

13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13:13 And now abide faith, hope, charity, these three; but the greatest of these is charity.

14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

Biblia Sacra Vulgata

14:5 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

14:7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

14:9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

14:17 For thou verily givest thanks well, but the other is not edified.

14:18 I thank my God, I speak with tongues more than ye all:

14:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the LORD.

14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

ecclesiam aedificat 14:5 uolo autem omnes uos loqui linguis magis autem prophetare nam maior est qui prophetat quam qui loquitur linguis nisi si forte ut interpretetur ut ecclesia aedificationem accipiat 14:6 nunc autem fratres si uenero ad uos linguis loquens quid uobis prodeeo nisi si uobis loquar aut in reuelatione aut scientia aut prophetia aut in doctrina 14:7 tamen quae sine anima sunt uocem dantia siue tibia siue cithara nisi distinctionem sonituum dederint quomodo scietur quod canitur aut quod citharizatur 14:8 etenim si incertam uocem det tuba quis parabit se ad bellum 14:9 ita et uos per linguam nisi manifestum sermonem dederitis quomodo scietur id quod dicitur eritis enim in aera loquentes 14:10 tam multa ut puta genera linguarum sunt in mundo et nihil sine uoce est 14:11 si ergo nesciero uirtutem uocis ero ei cui loquor barbarus et qui loquitur mihi barbarus 14:12 sic et uos quoniam aemulatores estis spirituum ad aedificationem ecclesiae quaerite ut abundetis 14:13 et ideo qui loquitur lingua oret ut interpretetur 14:14 nam si orem lingua spiritus meus orat mens autem mea sine fructu est 14:15 quid ergo est orabo spiritu orabo et mente psallam spiritu psallam et mente 14:16 ceterum si benedixeris spiritu qui supplet locum idiotae quomodo dicet amen super tuam benedictionem quoniam quid dicas nescit 14:17 nam tu quidem bene gratias agis sed alter non aedificatur 14:18 gratias ago Deo quod omnium uestrum lingua loquor 14:19 sed in ecclesia uolo quinque uerba sensu meo loqui ut et alios instruam quam decem milia uerborum in lingua 14:20 fratres nolite pueri effici sensibus sed malitia paruuli estote sensibus autem perfecti estote 14:21 in lege scriptum est quoniam in aliis linguis et labiis aliis loquar populo huic et nec sic exaudient me dicit Dominus 14:22 itaque linguae in signum sunt non fidelibus sed infidelibus prophetia autem non infidelibus sed fidelibus 14:23 si ergo conueniat uniuersa ecc-

Epistola Pauli Ad Corinthios I

lesia in unum et omnes linguis loquantur intrent autem idiotae aut infideles nonne dicent quod insanitis 14:24 si autem omnes prophetent intret autem quis infidelis uel idiota conuincitur ab omnibus diiudicatur ab omnibus 14:25 occulta cordis eius manifesta fiunt et ita cadens in faciem adorabit Deum pronuntians quod uere Deus in uobis est 14:26 quid ergo est fratres cum conuenitis unusquisque uestrum psalmum habet doctrinam habet apocalypsin habet linguam habet interpretationem habet omnia ad aedificationem fiant 14:27 siue lingua quis loquitur secundum duos aut ut multum tres et per partes et unus interpretetur 14:28 si autem non fuerit interpres taceat in ecclesia sibi autem loquatur et Deo 14:29 prophetae duo aut tres dicant et ceteri diiudicent 14:30 quod si alii reuelatum fuerit sedenti prior taceat 14:31 potestis enim omnes per singulos prophetare ut omnes discant et omnes exhortentur 14:32 et spiritus prophetarum prophetis subiecti sunt 14:33 non enim est dissensionis Deus sed pacis sicut in omnibus ecclesiis sanctorum 14:34 mulieres in ecclesiis taceant non enim permittitur eis loqui sed subditas esse sicut et lex dicit 14:35 si quid autem uolunt discere domi uiros suos interrogent turpe est enim mulieri loqui in ecclesia 14:36 an a uobis uerbum Dei processit aut in uos solos peruenit 14:37 si quis uidetur propheta esse aut spiritalis cognoscat quae scribo uobis quia Domini sunt mandata 14:38 si quis autem ignorat ignorabitur 14:39 itaque fratres aemulamini prophetare et loqui linguis nolite prohibere 14:40 omnia autem honeste et secundum ordinem fiant

15:1 notum autem uobis facio fratres euangelium quod praedicaui uobis quod et accepistis in quo et statis 15:2 per quod et saluamini qua ratione praedicauerim uobis si tenetis nisi si frustra credidistis 15:3 tradidi enim uobis in primis quod et accepi quoniam Christus mortuus est pro peccatis nostris secundum scripturas 15:4 et quia sepultus est

14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

14:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

14:29 Let the prophets speak two or three, and let the other judge.

14:30 If any thing be revealed to another that sitteth by, let the first hold his peace.

14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

14:32 And the spirits of the prophets are subject to the prophets.

14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

14:36 What? came the word of God out from you? or came it unto you only?

14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

14:38 But if any man be ignorant, let him be ignorant.

14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

14:40 Let all things be done decently and in order.

15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

15:4 And that he was buried, and that he rose again the third day according to the scriptures:

Biblia Sacra Vulgata

15:5 And that he was seen of Cephas, then of the twelve:

15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

15:7 After that, he was seen of James; then of all the apostles.

15:8 And last of all he was seen of me also, as of one born out of due time.

15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

15:11 Therefore whether it were I or they, so we preach, and so ye believed.

15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

15:13 But if there be no resurrection of the dead, then is Christ not risen:

15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15:15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

15:16 For if the dead rise not, then is not Christ raised:

15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

15:18 Then they also which are fallen asleep in Christ are perished.

15:19 If in this life only we have hope in Christ, we are of all men most miserable.

15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

15:21 For since by man came death, by man came also the resurrection of the dead.

15:22 For as in Adam all die, even so in Christ shall all be made alive.

15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

15:25 For he must reign, till he hath put all enemies under his feet.

et quia resurrexit tertia die secundum scripturas 15:5 et quia uisus est Cephae et post haec undecim 15:6 deinde uisus est plus quam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt 15:7 deinde uisus est Iacobo deinde apostolis omnibus 15:8 nouissime autem omnium tamquam abortiuo uisus est et mihi 15:9 ego enim sum minimus apostolorum qui non sum dignus uocari apostolus quoniam persecutus sum ecclesiam Dei 15:10 gratia autem Dei sum id quod sum et gratia eius in me uacua non fuit sed abundantius illis omnibus laboraui non ego autem sed gratia Dei mecum 15:11 siue enim ego siue illi sic praedicamus et sic credidistis 15:12 si autem Christus praedicatur quod resurrexit a mortuis quomodo quidam dicunt in uobis quoniam resurrectio mortuorum non est 15:13 si autem resurrectio mortuorum non est neque Christus resurrexit 15:14 si autem Christus non resurrexit inanis est ergo praedicatio nostra inanis est et fides uestra 15:15 inuenimur autem et falsi testes Dei quoniam testimonium diximus aduersus Deum quod suscitauerit Christum quem non suscitauit si mortui non resurgunt 15:16 nam si mortui non resurgunt neque Christus resurrexit 15:17 quod si Christus non resurrexit uana est fides uestra adhuc enim estis in peccatis uestris 15:18 ergo et qui dormierunt in Christo perierunt 15:19 si in hac uita tantum in Christo sperantes sumus miserabiliores sumus omnibus hominibus 15:20 nunc autem Christus resurrexit a mortuis primitiae dormientium 15:21 quoniam enim per hominem mors et per hominem resurrectio mortuorum 15:22 et sicut in Adam omnes moriuntur ita et in Christo omnes uiuificabuntur 15:23 unusquisque autem in suo ordine primitiae Christus deinde hii qui sunt Christi in aduentu eius 15:24 deinde finis cum tradiderit regnum Deo et Patri cum euacuauerit omnem principatum et potestatem et uirtutem 15:25 oportet autem illum regnare

Epistola Pauli Ad Corinthios I

donec ponat omnes inimicos sub pedibus eius 15:26 nouissima autem inimica destruetur mors omnia enim subiecit sub pedibus eius cum autem dicat 15:27 omnia subiecta sunt sine dubio praeter eum qui subiecit ei omnia 15:28 cum autem subiecta fuerint illi omnia tunc ipse Filius subiectus erit illi qui sibi subiecit omnia ut sit Deus omnia in omnibus 15:29 alioquin quid facient qui baptizantur pro mortuis si omnino mortui non resurgunt ut quid et baptizantur pro illis 15:30 ut quid et nos periclitamur omni hora 15:31 cotidie morior per uestram gloriam fratres quam habeo in Christo Iesu Domino nostro 15:32 si secundum hominem ad bestias pugnaui Ephesi quid mihi prodeet si mortui non resurgunt manducemus et bibamus cras enim moriemur 15:33 nolite seduci corrumpunt mores bonos conloquia mala 15:34 euigilate iuste et nolite peccare ignorantiam enim Dei quidam habent ad reuerentiam uobis loquor 15:35 sed dicit aliquis quomodo resurgunt mortui quali autem corpore ueniunt 15:36 insipiens tu quod seminas non uiuificatur nisi prius moriatur 15:37 et quod seminas non corpus quod futurum est seminas sed nudum granum ut puta tritici aut alius ceterorum 15:38 Deus autem dat illi corpus sicut uoluit et unicuique seminum proprium corpus 15:39 non omnis caro eadem caro sed alia hominum alia pecorum alia caro uolucrum alia autem piscium 15:40 et corpora caelestia et corpora terrestria sed alia quidem caelestium gloria alia autem terrestrium 15:41 alia claritas solis alia claritas lunae et alia claritas stellarum stella enim ab stella differt in claritate 15:42 sic et resurrectio mortuorum seminatur in corruptione surgit in incorruptione 15:43 seminatur in ignobilitate surgit in gloria seminatur in infirmitate surgit in uirtute 15:44 seminatur corpus animale surgit corpus spiritale si est corpus animale est et spiritale sic et scriptum est 15:45 factus est primus homo Adam in animam uiuentem nouissimus Ad-

15:26 The last enemy that shall be destroyed is death.

15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

15:30 And why stand we in jeopardy every hour?

15:31 I protest by your rejoicing which I have in Christ Jesus our LORD, I die daily.

15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

15:33 Be not deceived: evil communications corrupt good manners.

15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

15:35 But some man will say, How are the dead raised up? and with what body do they come?

15:36 Thou fool, that which thou sowest is not quickened, except it die:

15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

15:40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Biblia Sacra Vulgata

15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

15:47 The first man is of the earth, earthy; the second man is the Lord from heaven.

15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

15:55 O death, where is thy sting? O grave, where is thy victory?

15:56 The sting of death is sin; and the strength of sin is the law.

15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

16:3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

16:4 And if it be meet that I go also, they shall go with me.

16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

am in spiritum uiuificantem 15:46 sed non prius quod spiritale est sed quod animale est deinde quod spiritale 15:47 primus homo de terra terrenus secundus homo de caelo caelestis 15:48 qualis terrenus tales et terreni et qualis caelestis tales et caelestes 15:49 igitur sicut portauimus imaginem terreni portemus et imaginem caelestis 15:50 hoc autem dico fratres quoniam caro et sanguis regnum Dei possidere non possunt neque corruptio incorruptelam possidebit 15:51 ecce mysterium uobis dico omnes quidem resurgemus sed non omnes inmutabimur 15:52 in momento in ictu oculi in nouissima tuba canet enim et mortui resurgent incorrupti et nos inmutabimur 15:53 oportet enim corruptibile hoc induere incorruptelam et mortale hoc induere immortalitatem 15:54 cum autem mortale hoc induerit immortalitatem tunc fiet sermo qui scriptus est absorta est mors in uictoria 15:55 ubi est mors uictoria tua ubi est mors stimulus tuus 15:56 stimulus autem mortis peccatum est uirtus uero peccati lex 15:57 Deo autem gratias qui dedit nobis uictoriam per Dominum nostrum Iesum Christum 15:58 itaque fratres mei dilecti stabiles estote et immobiles abundantes in opere Domini semper scientes quod labor uester non est inanis in Domino

16:1 de collectis autem quae fiunt in sanctos sicut ordinaui ecclesiis Galatiae ita et uos facite 16:2 per unam sabbati unusquisque uestrum apud se ponat recondens quod ei beneplacuerit ut non cum uenero tunc collectae fiant 16:3 cum autem praesens fuero quos probaueritis per epistulas hos mittam perferre gratiam uestram in Hierusalem 16:4 quod si dignum fuerit ut et ego eam mecum ibunt 16:5 ueniam autem ad uos cum Macedoniam pertransiero nam Macedoniam pertransibo 16:6 apud uos autem forsitan manebo uel etiam hiemabo ut uos me deducatis quocumque iero 16:7 nolo enim uos modo in transitu uidere spero enim me aliquantum temporis manere apud uos si Dominus permiserit

Epistola Pauli Ad Corinthios I

16:8 permanebo autem Ephesi usque ad pentecosten 16:9 ostium enim mihi apertum est magnum et euidens et aduersarii multi 16:10 si autem uenerit Timotheus uidete ut sine timore sit apud uos opus enim Domini operatur sicut et ego 16:11 ne quis ergo illum spernat deducite autem illum in pace ut ueniat ad me expecto enim illum cum fratribus 16:12 de Apollo autem fratre multum rogauit eum ut ueniret ad uos cum fratribus et utique non fuit uoluntas ut nunc ueniret ueniet autem cum ei uacuum fuerit 16:13 uigilate state in fide uiriliter agite et confortamini 16:14 omnia uestra in caritate fiant 16:15 obsecro autem uos fratres notis domum Stephanas et Fortunati quoniam sunt primitias Achaiae et in ministerium sanctorum ordinauerunt se ipsos 16:16 ut et uos subditi sitis eiusmodi et omni cooperanti et laboranti 16:17 gaudeo autem in praesentia Stephanas et Fortunati et Achaici quoniam id quod uobis deerat ipsi supplerunt 16:18 refecerunt enim et meum spiritum et uestrum cognoscite ergo qui eiusmodi sunt 16:19 salutant uos ecclesiae Asiae salutant uos in Domino multum Aquila et Prisca cum domestica sua ecclesia 16:20 salutant uos fratres omnes salutate inuicem in osculo sancto 16:21 salutatio mea manu Pauli 16:22 si quis non amat Dominum Iesum Christum sit anathema maranatha 16:23 gratia Domini Iesu uobiscum 16:24 caritas mea cum omnibus uobis in Christo Iesu amen

16:8 But I will tarry at Ephesus until Pentecost.

16:9 For a great door and effectual is opened unto me, and there are many adversaries.

16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

16:11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

16:14 Let all your things be done with charity.

16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints.)

16:16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboreth.

16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

16:18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

16:20 All the brethren greet you. Greet ye one another with an holy kiss.

16:21 The salutation of me Paul with mine own hand.

16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

16:23 The grace of our Lord Jesus Christ be with you.

16:24 My love be with you all in Christ Jesus. Amen.

Biblia Sacra Vulgata
