

# A NOTE ON THE MEANING OF 'WEAKER VESSEL' IN IPET 3:7

Gender confusion is a hallmark of the woman ordination advocates within the Church today. Why is political correctness making such inroads in certain areas? Where will current trends end up? NB: this article is not about the various roles women can play in the Church, but the real meaning of IPet 3:7.

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## Introductory Remarks

Recently I was reading an article on the 'weaker vessel' (IPet 3:7) in a Church publication. The article mentioned that these words really mean that women are highly valued and greatly treasured.

I do not know if the article properly represented the person who presented the topic, but I can only take it at face value. I should also state here that I am not 'having a go' at this person who may have just been representing the political correct trends in the Church 'down under'; or may have been innocently trying to understand scripture but came to an incorrect conclusion.

## What research reveals

After an exhaustive search through the scriptures and examining the Greek text, I found that the meaning was what we always taught: that women were physically weaker than men (and also more emotional – men are more staid).

The connotation may be that they should be treasured and cared for because they are the weaker vessel, but that does not change the underlying meaning of IPeter 3:7.

One work which all those that wish to compromise with political correctness and feminism in the Church should read and absorb is *Recovering Biblical Manhood and Womanhood. A Response to Evangelical Feminism* by the Council on Biblical Manhood and Womanhood (1991):

“When 1 Peter 3:7 refers to the wife as a “weaker feminine vessel,” it is probably focussing on the most obvious fact, especially in that more rugged culture, that a woman has lesser brute strength. That is, she is more in need of protection and provision from the man than he is from her. He is to “recognize” this and honor her by supplying all she needs as a fellow-heir of grace. The verse does not contemplate the question I have raised, namely whether there are some other things about man that can also be described as weaker than woman.” (p.54)

“This last blessing is especially significant, namely, the equality of being a fellow-heir with men of the promises. In 1 Peter 3:1-7, the blessing of being joint heirs “of the gracious gift of life” is connected with the exhortation for women to submit to their husbands (v. 1) and for their husbands to treat their wives “with respect as the weaker partner.” In other words, Peter saw no conflict between the “neither-male-nor-female” principle regarding our inheritance and the headship-submission principle regarding our roles. Galatians 3:28 does not abolish gender-based roles established by God and redeemed by Christ.” (p.66)

Another is *Women and Church Eldership* by Rev. Prof. Dr. Francis Nigel Lee (updated 2000):

True, men and women are indeed both equally saveable and equally precious in the sight of God. See I Cor. 11:11-12 & Gal. 3:28. But although men and women, are indeed "heirs together of the grace of life," the husband is nevertheless to give "honour" or financial support (or *timee*) to the wife precisely because she is indeed at least physically "the weaker vessel." I Pet. 3:7.

So men alone may qualify for the Eldership (and only some men at that), and woman alone qualify for motherhood (and only some women at that). Or, as Paul inspiredly puts it: "I do not permit a woman to teach nor to usurp authority over the man, but...she shall be saved in childrearing" (I Tim.1.2-15). For both genders, though equally precious, are not functionally equal. See too section seven above (especially at the end of it)". (p.14)

The Greek word for *weaker* **asthenes** is used in the following scriptures: Matt. 25:39, 43; 26:41; Mk. 14:38; Lk. 10:9; Acts 4:9; 5:15f; Rom. 5:6; 1 Co. 1:25, 27; 4:10; 8:7, 10; 9:22; 11:30; 12:22; 2 Co. 10:10; Gal. 4:9; 1 Thess. 5:14; Heb. 7:18; 1 Pet. 3:7.

#### **Thayer's Lexicon (weaker):**

G772 **avsqenh,j** asthenes {as-then-ace'}

⌘ from 1 (as a negative particle) and the base of 4599; TDNT - 1:490,83; adj

⌘ AV - weak 12, sick 6, weakness 2, weaker 1, weak things 1, impotent 1, more feeble 1, without strength 1; 25

⌘ 1) weak, infirm, feeble

#### **Thayer's Lexicon (vessel):**

G4632 **skeu/oj** skeuos {skyoo'-os}

⌘ of uncertain affinity; TDNT - 7:358,1038; n n

⌘ AV - vessel 19, goods 2, stuff 1, sail 1; 23

⌘ 1) a vessel 2) an implement 2a) in the plural 2a1) household utensils, domestic gear 2a2) the tackle and armament of vessels, used specifically of sails and ropes 3) metaph. 3a) a man of quality, a chosen instrument 3b) in a bad sense, an assistant in accomplishing an evil deed ++++ "Vessel" was a common Greek metaphor for "body" since Greeks thought of souls living temporarily in bodies.

According to *Parenthood a divine stewardship* April 1998 (Vol. 3, Issue 4):

"In verse 7 Peter also says that the husbands should assign honor to their wives as to the weaker, female vessel. The Greek word rendered "assigning" means to apportion, to portion out; hence, to assign to. The Greek word for honor...means preciousness, valuable worth. The husbands should appreciate the preciousness, the valuable worth, of the wives, and apportion it, assign it, as honor to them duly and reasonably as to the weaker, female vessel.

Man, including woman, was made a vessel to contain God (Romans 9:21, 23), and believers in Christ are vessels to contain Christ as the treasure (2 Corinthians 4:7). The female, according to nature in God's creation, is weaker than the male physically and psychologically [apparently the author means emotionally]. Although the wives, as

female vessels, are weaker, they are still vessels of the Lord and can be vessels unto honor (2 Timothy 2:21), deserving a certain honor.

Peter tells the husbands to assign honor to their wives. A husband must give at least a certain measure of honor to his wife. If we see that a husband should honor his wife, we should realize that this implies some kind of submission to her. Submission always goes with honor. If you do not submit to a particular person, how can you honor that one? This would be impossible. Honoring someone always implies a certain degree of submission. As we have already pointed out, this is a word of balance. Husbands must honor their wives, and, no doubt, the wives must also honor their husbands.

A husband should not argue that because his wife is the weaker vessel, she should not be honored by him, the stronger vessel. Once again I would say that husbands need to recognize that the weakness of their wives was prepared by God for their marriage relationship. Even though the wife is the weaker vessel, in many aspects she is worthy of her husband's honor. Therefore, the husband must assign honor to her.

Married life can be compared to a corporation, a business, that assigns a percentage of the yearly profits to its shareholders or owners. In our married life husbands must learn what percentage of the "profit" of the marriage "corporation" should go to the wife. The husband needs to know how much of the profit belongs to him and how much should be assigned to the wife. Husbands should not rob wives of their profit, of their honor. In married life a portion of the profit or honor must be assigned to the wife.

The husband's assigning of honor to the wife should be according to knowledge. The phrase "according to knowledge" is related to "assigning honor as to the weaker, female vessel." Of course, "according to knowledge" is also related to the matter of dwelling together with our wives. Our dwelling with our wives should be according to knowledge and also accompanied by the assigning of honor to our wives. This is the way to have a proper balance in our married life. If our married life lacks this balance, it will be like a scale with one side in the air and the other side down low. That kind of imbalance causes a very poor married life. The point here is that the balance in married life comes mainly from the husband assigning honor to the wife....

In assigning honor to the wife, the husband should be careful not to assign too much honor. I believe that Peter's word about assigning honor implies that a husband should not give too much honor to his wife. If he honors her too much, he will spoil her. The husband should assign honor to his wife properly, giving her neither too little nor too much. I have seen marriages where the husband was so kind, good, generous, and humble that he assigned all the profit of the marriage corporation to his wife. That caused the wife to be spoiled.

Brothers, assigning honor to our wives should not be done foolishly, blindly, or ignorantly. It must be done according to knowledge. As husbands, we need to determine what is the right percentage of honor that should go to ourselves as the husbands and what percentage to our wives. If you assign honor to your wife in a proper way, the "business" of your married life will be healthy and sound. Your marriage will be secure and peaceful.

*(Life-Study of First Peter, Message #23, pp. 205-210; Witness Lee, published by Living Stream Ministry 1984.)*

## **APPLICATION**

Although Peter urges wives to be subject to their own husbands, he by no means relegates them to a status of "second class" persons. Rather, he tells the husbands to

assign honor to their wives. This word is crucial in today's self-'ed society. The relationship of the wives with their husbands is the most crucial factor governing the effectiveness of Christian parents."

Today's feminists take heed. You have lost your sweetness and attractiveness. You dress, act and talk like a man You have become masculine and in mortal danger: it follows that if effeminate men are condemned in scripture, that women who are masculine fall into the same category.

According to *Truth Factor* (<http://www.truthfactor.com/family/family0012.htm>):

Peter's statement in I Peter 3:7 shows how this love is shown and known. "Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered." (I Peter 3:7, NKJV) The Greek word understanding (knowledge) is translated from the Greek word *gnosis* {gno'-sis} which means "primarily "a seeking to know, an enquiry, investigation" (Vine's Complete Expository Dictionary of Old and New Testament Words)

The word honor is translated from the Greek word *time* {tee-may'} which means 1) valuing by which the price is fixed 2) honour which belongs or is shown to one (Enhanced Strong Lexicon) A husband who loves his wife will seek to know and understand his wife, he will value her, giving her and showing her honor which belongs to her and will treat her as a valuable and fragile vessel. He will neither be physically abusive nor verbally abusive.

Another site states the following (<http://jesus-messiah.com/w-preach/wp-nt-17.html>):

A book HIGHLY recommended and worth reading, that exposes the Gnostic religion in a nut shell, is entitled: "THE GNOSTIC EMPIRE STRIKES BACK." by Peter Jones. The false doctrine of the serpent religion is Mystery Babylon, and it is the enemy of the Church today. Women preachers were established in Babylon and in the Gnostic religion of the serpent. For that reason and many more, they have always been rejected among the "faith" of the true people of GOD. A woman preacher, by her usurping that office, is a Gnostic, not a member of the Five-Fold-Ministry. Good intentions not according to sound doctrine is still sin. If a woman has done this unknowingly, she will renounce her error and quit.

The serpent could easily have spoken to Adam as he did to Eve, how come he didn't? A Scriptural possibility is that the serpent observed until he found the "weaker" of the two. He preyed upon the "weakness" of Eve and avoided the strength of Adam. From the time of Eden, women were thereafter identified as the "weaker vessel":

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered (1Pet. 3:7)."

Apostle Peter placed all women in the category of the "weaker vessel" and thus revealed that they need the guard of the husband or in his absence, a Pastor of a Church. If the husband takes his Biblical role as guard and the weaker vessel submits to his headship, three things immediately happen. #1) Peter said the husband was to give his wife honor. #2) They would be heirs together of the grace of life. #3) Their prayers would not be hindered. The Church of Jesus Messiah defeats Gnosticism with the simple doctrines of love, family, headship, morality, and holiness. Our search among the true Apostolic Woman will not reveal a single Gnostic. They will reject the Babylonian mystery of iniquity and stay out of the pulpit.

A further two quotes should suffice (<http://www.aguasvivas.cl/english/21/family.htm>):

Now I want to remind you what Peter says. (1Pet.3:7): "husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as also being joint-heirs of the grace of life..."

The word calls us to knowledge and to do this, we need to know the feminine nature. All husbands are required to make the effort of understanding what it means to be a woman. In that search, he will understand the sensibility of that which is feminine and only in this way will he be able to relate lovingly with his wife. For example, all women pass through a more sensitive emotional state in a certain period of the month, which the males should know how to bear with, since they are physiological and hormonal aspects which predispose them toward this situation. Therefore, the greatest effort should be made on the husband's part who, like Christ with his church, must welcome her with love. The commandment of walking knowledgeably appeals to our will to do these things, not to our mind or our feelings. It's emphasis is on what I want or don't want to do.

We can be sure that Peter knew his wife, and through which, inspired by the Holy Spirit, he illustrates with a simile: The feminine as the weaker vessel. The woman is delicate like a fragile vessel which is easy to break. Therefore, she must be in a place of preferential honor.

Then, he exhorts us to consider them as joint-heirs of the grace of life. Here the apostle lifts the woman to the place from where she must never fall. We know about places and cultures where the woman is just another object in the house, but look what the Lord tells us: they participate in the same inheritance of the grace of life, which implies, in practice, considering them with the same prerogatives as ours and to have them present in all moments.

According to <http://www.christ.or.kr/English/library/bibchurch/bibchurch7.htm>

In what way is woman the weaker vessel?

1 Peter 3:7 calls woman "the weaker vessel," but says that a husband should "honor" her as the weaker vessel. Being a weaker vessel is not a dishonorable or shameful position. A wife is an "heir" with the husband of the grace of life. Often she is stronger spiritually than the husband (1 Peter 3:1). A woman who has a meek and quiet spirit has beauty that is in the sight of God "of great price" (1 Peter 3:4). She is a weaker vessel physically.

Is man the head of the woman?

A wife is to submit unto her husband as head over her (Ephesians 5:22,23). But this does not mean that she is to have a shameful position. Woman was created to be a help-meet (suitable helper) for man (Genesis 2:18,21-24). It is God's plan that man be over woman and that God be over Christ (1 Corinthians 11:3). But woman does not have a dishonorable place any more than does Christ. She must fill her God-given place as her husband's helper.

Should a husband mistreat or abuse his wife?

The same Scripture which teaches wives to be subject to their husbands also teaches husbands to love their wives (Ephesians 5:22-33). Husbands are to love their wives as

Christ loved the church and gave Himself up for it (verse 25). They must love their wives as their own bodies and nourish and cherish them as they do themselves (verses 28,29,33). Being head of the wife does not mean that a husband is master of a slave. He is to love, cherish, and honor the wife as his own flesh.

### **Why are false leftist doctrines creeping in?**

From the above there can be no doubt – the traditional view of the Church on this (and other doctrines) since the 1930s is absolutely correct and no one has the right to change this and other doctrines in regional publications or quietly behind the scenes.

### **BY WHAT AUTHORITY DO THEY CHANGE DOCTRINE OR REFUSE TO TEACH MANY TRADITIONAL DOCTRINES?**

The only way one is going to get around the true meaning of this is to go to leftist books, universities, research and websites on the subject. I have scanned dozens of works and the incredible arguments that are used to argue around the simple plainness of this scripture simply amazes me.

Constantly agitating for change and using excuses to introduce political correctness, these interlopers have ruined what was once a vibrant and warm, loving Church, making it a place of constant contention and unhappiness. The founders have to look on the sidelines as they see their lovely Church and a sound Work ruined and torn apart by these minority interlopers.

So what will happen? Will sense prevail? Will there be intervention? Or will certain areas continue with their 'subtle' heresies? Has the quiet coup been completed or is it still in process?

The only way one is going to get around the true meaning of this doctrine is to go to leftist books, universities, research and websites on the subject. I have scanned dozens of works and the incredible arguments that are used to argue around the simple plainness of this scripture simply amazes me.

They annoy the majority of members which they bully into silence with all sorts of threats and using shunning against those that they know are aware of their heresies. How do these types practice these things?: by spreading untruths about loyal founders to their pals and friends in positions, they deliberately set out to practice 'shunning' But their interpretation of this doctrine has never been approved of by the Church, is unscriptural and causes division. These 'Rasputins' prefer to hog positions or unofficial positions plying their trade of heresy and division, pushing for an independent regional Church of God so that they and their friends can continue in influence and change doctrines.

They scream to the heavens against matters in major Church of God publications that they, in their minority and unrepresentative state, disapprove of. But when it comes to various subtle doctrinal changes or deliberately and consciously ignoring and not preaching on most other doctrines, then that is alright. This is when these say 'be tolerant' (of them). But they are intolerant of us, the majority and the true doctrines we believe in.

But who gave approval to their new doctrines, doctrinal changes and deliberately not preaching on many or most of the approved doctrines?

As if to answer them John wrote in IJohn 3:9-10:

"... Diotrophes, who loveth to have the preeminence among them, receiveth us not.

Wherefore, if I come, I will **remember** his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church."

### References

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- [jesus-messiah.com/w-preach/wp-nt-17.html](http://jesus-messiah.com/w-preach/wp-nt-17.html)
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- Parenthood a divine stewardship* April 1998 (Vol. 3, Issue 4):
- <http://www.truthfactor.com/family/family0012.htm>

### Comparing Several Translations of the Text

ASV 1 Peter 3:7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honor unto the woman, as unto the **weaker vessel**, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

DBY 1 Peter 3:7 *Ye* husbands likewise, dwell with *them* according to knowledge, as with a **weaker, even the female, vessel**, giving *them* honour, as also fellow-heirs of *the* grace of life, that your prayers be not hindered.

DRA 1 Peter 3:7 Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the **weaker vessel** and as to the co-heirs of the grace of life: that your prayers be not hindered.

KJV 1 Peter 3:7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto **the weaker vessel**, and as being heirs together of the grace of life; that your prayers be not hindered.

NAB 1 Peter 3:7 Likewise, you husbands should live with your wives in understanding, showing honor to the **weaker female sex**, since we are joint heirs of the gift of life, so that your prayers may not be hindered.

NAS 1 Peter 3:7 You husbands likewise, live with *your wives* in an understanding way, as with a **weaker vessel**, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.

NAU 1 Peter 3:7 You husbands in the same way, live with *your wives* in an understanding way, as with **someone weaker**, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

NIB 1 Peter 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the **weaker partner** and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

NIV 1 Peter 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the **weaker partner** and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

NKJ 1 Peter 3:7 Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the **weaker vessel**, and as *being* heirs together of the grace of life, that your prayers may not be hindered.

NLT 1 Peter 3:7 In the same way, you husbands must give honor to your wives. Treat her with understanding as you live together. She may be **weaker than you are**, but she is your equal partner in God's gift of new life. If you don't treat her as you should, your prayers will not be heard.

NRS 1 Peter 3:7 Husbands, in the same way, show consideration for your wives in your life together, paying honor to the woman as the **weaker sex**, since they too are also heirs of the gracious gift of life-- so that nothing may hinder your prayers.

RSV 1 Peter 3:7 Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the **weaker sex**, since you are joint heirs of the grace of life, in order that your prayers may not be hindered.

RWB 1 Peter 3:7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour to the wife, as to the **weaker vessel**, and as being heirs together of the grace of life; that your prayers be not hindered.

WEB 1 Peter 3:7 Likewise, ye husbands, dwell with {them} according to knowledge, giving honor to the wife, as to the **weaker vessel**, and as being heirs together of the grace of life; that your prayers be not hindered.

YLT 1 Peter 3:7 The husbands, in like manner, dwelling with *them*, according to knowledge, as to a **weaker vessel** -- to the wife -- imparting honour, as also being heirs together of the grace of life, that your prayers be not hindered.

**Every reference to ‘weaker’ (Strong’s #770, 772)  
in the New Testament in several Translations**

**ASV Matthew 25:39** And when saw we thee sick, or in prison, and came unto thee?

DBY Matthew 25:39 and when saw we thee ill, or in prison, and came to thee?

DRA Matthew 25:39 Or when did we see thee sick or in prison and came to thee?

KJV Matthew 25:39 <1161> Or when <4219> saw we <1492> (5627) thee <4571> sick <772>, or <2228> in <1722> prison <5438>, and <2532> came <2064> (5627) unto <4314> thee <4571>?

NAB Matthew 25:39 When did we see you ill or in prison, and visit you?



NAS Matthew 25:39 'And when <4219> did we see <3708> You sick <770>, or <2228> in prison <5438>, and come <2064> to You?'

NAU Matthew 25:39 'When <4219> did we see <3708> You sick <770>, or <2228> in prison <5438>, and come <2064> to You?'

NIB Matthew 25:39 When did we see you sick or in prison and go to visit you?'

NIV Matthew 25:39 When did we see you sick or in prison and go to visit you?'

NKJ Matthew 25:39 'Or when did we see You sick, or in prison, and come to You?'

NLT Matthew 25:39 When did we ever see you sick or in prison, and visit you?'

NRS Matthew 25:39 And when was it that we saw you sick or in prison and visited you?'

RSV Matthew 25:39 And when did we see thee sick or in prison and visit thee?'

RWB Matthew 25:39 <1161> Or when <4219> saw we <1492> (5627) thee <4571> sick <772>, or <2228> in <1722> prison <5438>, and <2532> came <2064> (5627) to <4314> thee <4571>?'

WEB Matthew 25:39 Or when saw we thee sick, or in prison, and came to thee?'

YLT Matthew 25:39 and when did we see thee infirm, or in prison, and we came unto thee?'

**ASV Matthew 25:43** I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

DBY Matthew 25:43 I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill, and in prison, and ye did not visit me.

DRA Matthew 25:43 I was a stranger and you took me not in: naked and you covered me not: sick and in prison and you did not visit me.

KJV Matthew 25:43 I was <2252> (5713) a stranger <3581>, and <2532> ye took <4863> <0> me <3165> not <3756> in <4863> (5627): naked <1131>, and <2532> ye clothed <4016> (5627) me <3165> not <3756>: sick <772>, and <2532> in <1722> prison <5438>, and <2532> ye visited <1980> (5662) me <3165> not <3756>.

NAB Matthew 25:43 a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'

NAS Matthew 25:43 I was a stranger <3581>, and you did not invite <4863> Me in; naked <1131>, and you did not clothe <4016> Me; sick <772>, and in prison <5438>, and you did not visit <1980a> Me.'

NAU Matthew 25:43 I was a stranger <3581>, and you did not invite <4863> Me in; naked <1131>, and you did not clothe <4016> Me; sick <772>, and in prison <5438>, and you did not visit <1980a> Me.'

NIB Matthew 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

NIV Matthew 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

NKJ Matthew 25:43 'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

NLT Matthew 25:43 I was a stranger, and you didn't invite me into your home. I was naked, and you gave me no clothing. I was sick and in prison, and you didn't visit me.'

NRS Matthew 25:43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

RSV Matthew 25:43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'

RWB Matthew 25:43 I was <2252> (5713) a stranger <3581>, and <2532> ye took <4863> (0) me <3165> not <3756> in <4863> (5627): naked <1131>, and <2532> ye clothed <4016> (5627) me <3165> not <3756>: sick <772>, and <2532> in <1722> prison <5438>, and <2532> ye visited <1980> (5662) me <3165> not <3756>.

WEB Matthew 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

YLT Matthew 25:43 a stranger I was, and ye did not receive me; naked, and ye put not around me; infirm, and in prison, and ye did not look after me.

**ASV Matthew 25:44** Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

DBY Matthew 25:44 Then shall \*they\* also answer saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered to thee?

DRA Matthew 25:44 Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?

KJV Matthew 25:44 Then <5119> shall they <846> also <2532> answer <611> (5700) him <846>, saying <3004> (5723), Lord <2962>, when <4219> saw we <1492> (5627) thee <4571> an hungred <3983> (5723), or <2228> athirst <1372> (5723), or <2228> a stranger <3581>, or <2228> naked <1131>, or <2228> sick <772>, or <2228> in <1722> prison <5438>, and <2532> did <1247> <0> not <3756> minister <1247> (5656) unto thee <4671>?

NAB Matthew 25:44 Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?'

NAS Matthew 25:44 "Then <5119> they themselves <846> also <2532> will answer <611>, saying <3004>, 'Lord <2962>, when <4219> did we see <3708> You hungry <3983>, or <2228> thirsty <1372>, or <2228> a stranger <3581>, or <2228> naked <1131>, or <2228> sick <772>, or <2228> in prison <5438>, and did not take <1247> care <1247> of You?'

NAU Matthew 25:44 "Then <5119> they themselves <846> also <2532> will answer <611>, 'Lord <2962>, when <4219> did we see <3708> You hungry <3983>, or <2228> thirsty <1372>, or <2228> a stranger <3581>, or <2228> naked <1131>, or <2228> sick <772>, or <2228> in prison <5438>, and did not take <1247> care <1247> of You?"

NIB Matthew 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?"

NIV Matthew 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?"

NKJ Matthew 25:44 "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?"

NLT Matthew 25:44 "Then they will reply, 'Lord, when did we ever see you hungry or thirsty or a stranger or naked or sick or in prison, and not help you?"

NRS Matthew 25:44 Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?"

RSV Matthew 25:44 Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?"

RWB Matthew 25:44 Then <5119> shall they <846> also <2532> answer <611> (5700) him <846>, saying <3004> (5723), Lord <2962>, when <4219> saw we <1492> (5627) thee <4571> hungry <3983> (5723), or <2228> thirsty <1372> (5723), or <2228> a stranger <3581>, or <2228> naked <1131>, or <2228> sick <772>, or <2228> in <1722> prison <5438>, and <2532> did <1247> (0) not <3756> minister <1247> (5656) to thee <4671>?"

WEB Matthew 25:44 Then will they also answer him, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?"

YLT Matthew 25:44 'Then shall they answer, they also, saying, Lord, when did we see thee hungering, or thirsting, or a stranger, or naked, or infirm, or in prison, and we did not minister to thee?"

**ASV Matthew 26:41** Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

DBY Matthew 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* ready, but the flesh weak.

DRA Matthew 26:41 Watch ye: and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

KJV Matthew 26:41 Watch <1127> (5720) and <2532> pray <4336> (5737), that <3363> <0> ye enter <1525> (5632) not <3363> into <1519> temptation <3986>: the spirit <4151> indeed <3303> *is* willing <4289>, but <1161> the flesh <4561> *is* weak <772>.

NAB Matthew 26:41 Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak."

NAS Matthew 26:41 "Keep <1127> watching <1127> and praying <4336>, that you may not enter <1525> into temptation <3986>; the spirit <4151> is willing <4289>, but the flesh <4561> is weak <772>."

NAU Matthew 26:41 "Keep <1127> watching <1127> and praying <4336> that you may not enter <1525> into temptation <3986>; the spirit <4151> is willing <4289>, but the flesh <4561> is weak <772>."

NIB Matthew 26:41 "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

NIV Matthew 26:41 "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

NKJ Matthew 26:41 "Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

NLT Matthew 26:41 Keep alert and pray. Otherwise temptation will overpower you. For though the spirit is willing enough, the body is weak!"

NRS Matthew 26:41 Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

RSV Matthew 26:41 Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

RWB Matthew 26:41 Watch <1127> (5720) and <2532> pray <4336> (5737), that <3363> (0) ye enter <1525> (5632) not <3363> into <1519> temptation <3986>: the spirit <4151> indeed <3303> *is* willing <4289>, but <1161> the flesh <4561> *is* weak <772>.

WEB Matthew 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed {is} willing, but the flesh {is} weak.

YLT Matthew 26:41 watch, and pray, that ye may not enter into temptation: the spirit indeed is forward, but the flesh weak.'

**ASV Mark 14:38** Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

DBY Mark 14:38 Watch and pray, that ye enter not into temptation. The spirit indeed *is* willing, but the flesh weak.

DRA Mark 14:38 Watch ye: and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

KJV Mark 14:38 Watch ye <1127> (5720) and <2532> pray <4336> (5737), lest <3363> ye enter <1525> (5632) into <1519> temptation <3986>. The spirit <4151> truly <3303> *is* ready <4289>, but <1161> the flesh <4561> *is* weak <772>.

NAB Mark 14:38 Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak."

NAS Mark 14:38 "Keep <1127> watching and praying <4336>, that you may not come <2064> into temptation <3986>; the spirit <4151> is willing <4289>, but the flesh <4561> is weak <772>."

NAU Mark 14:38 "Keep <1127> watching and praying <4336> that you may not come <2064> into temptation <3986>; the spirit <4151> is willing <4289>, but the flesh <4561> is weak <772>."

NIB Mark 14:38 Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

NIV Mark 14:38 Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."

NKJ Mark 14:38 "Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

NLT Mark 14:38 Keep alert and pray. Otherwise temptation will overpower you. For though the spirit is willing enough, the body is weak."

NRS Mark 14:38 Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

RSV Mark 14:38 Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

RWB Mark 14:38 Watch ye <1127> (5720) and <2532> pray <4336> (5737), lest <3363> ye enter <1525> (5632) into <1519> temptation <3986>. The spirit <4151> truly <3303> *is* ready <4289>, but <1161> the flesh <4561> *is* weak <772>.

WEB Mark 14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly {is} ready, but the flesh {is} weak.

YLT Mark 14:38 Watch ye and pray, that ye may not enter into temptation; the spirit indeed is forward, but the flesh weak.'

**ASV Luke 10:9** and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

DBY Luke 10:9 and heal the sick in it, and say to them, The kingdom of God is come nigh to you.

DRA Luke 10:9 And heal the sick that are therein and say to them: The kingdom of God is come nigh unto you.

KJV Luke 10:9 And <2532> heal <2323> (5720) the sick <772> that are therein <1722> <846>, and <2532> say <3004> (5720) unto them <846>, The kingdom <932> of God <2316> is come nigh <1448> (5758) unto <1909> you <5209>.

NAB Luke 10:9 cure the sick in it and say to them, 'The kingdom of God is at hand for you.'

NAS Luke 10:9 and heal <2323> those <3588> in it who are sick <772>, and say <3004> to them, 'The kingdom <932> of God <2316> has come <1448> near <1448> to you.'

NAU Luke 10:9 and heal <2323> those <3588> in it who are sick <772>, and say <3004> to them, 'The kingdom <932> of God <2316> has come <1448> near <1448> to you.'

NIB Luke 10:9 Heal the sick who are there and tell them, 'The kingdom of God is near you.'

NIV Luke 10:9 Heal the sick who are there and tell them, 'The kingdom of God is near you.'

NKJ Luke 10:9 "And heal the sick there, and say to them, 'The kingdom of God has come near to you.'

NLT Luke 10:9 and heal the sick. As you heal them, say, 'The Kingdom of God is near you now.'

NRS Luke 10:9 cure the sick who are there, and say to them, 'The kingdom of God has come near to you.'

RSV Luke 10:9 heal the sick in it and say to them, 'The kingdom of God has come near to you.'

RWB Luke 10:9 And <2532> heal <2323> (5720) the sick <772> that are in <1722> it <846>, and <2532> say <3004> (5720) to them <846>, The kingdom <932> of God <2316> is come near <1448> (5758) to <1909> you <5209>.

WEB Luke 10:9 And heal the sick that are therein, and say to them, The kingdom of God is come nigh to you.

YLT Luke 10:9 and heal the ailing in it, and say to them, The reign of God hath come nigh to you.

**ASV Acts 4:9** if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

DBY Acts 4:9 if \*we\* this day are called upon to answer as to the good deed *done* to the infirm man, how \*he\* has been healed,

DRA Acts 4:9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole:

KJV Acts 4:9 If <1487> we <2249> this day <4594> be examined <350> (5743) of <1909> the good deed done <2108> to the impotent <772> man <444>, by <1722> what means <5101> he <3778> is made whole <4982> (5769);

NAB Acts 4:9 If we are being examined today about a good deed done to a cripple, namely, by what means he was saved,

NAS Acts 4:9 if <1487> we are on trial <350> today <4594> for a benefit <2108> done <2108> to a sick <772> man <444>, as to how <5101> this <3778> man <3778> has been made <4982> well <4982>,

NAU Acts 4:9 if <1487> we are on trial <350> today <4594> for a benefit <2108> done <2108> to a sick <772> man <444>, as to how <5101> this <3778> man <3778> has been made <4982> well <4982>,

NIB Acts 4:9 If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed,

NIV Acts 4:9 If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed,

NKJ Acts 4:9 "If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well,

NLT Acts 4:9 are we being questioned because we've done a good deed for a crippled man? Do you want to know how he was healed?

NRS Acts 4:9 if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed,

RSV Acts 4:9 if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed,

RWB Acts 4:9 If <1487> we <2249> this day <4594> are examined <350> (5743) concerning <1909> the good deed done <2108> to the impotent <772> man <444>, by <1722> what means <5101> he <3778> is made well <4982> (5769);

WEB Acts 4:9 If we this day are examined concerning the good deed done to the impotent man, by what means he is made sound.

YLT Acts 4:9 if we to-day are examined concerning the good deed to the ailing man, by whom he hath been saved,

**ASV Acts 5:15** insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.

DBY Acts 5:15 so that they brought out the sick into the streets and put *them* on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one of them.

DRA Acts 5:15 Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that, when Peter came, his shadow at the least might overshadow any of them and they might be delivered from their infirmities.

KJV Acts 5:15 Insomuch <5620> that they brought forth <1627> (5721) the sick <772> into <2596> the streets <4113>, and <2532> laid <5087> (5721) *them* on <1909> beds <2825> and

<2532> couches <2895>, that <2443> at the least <2579> the shadow <4639> of Peter <4074> passing by <2064> (5740) might overshadow <1982> (5661) some <5100> of them <846>.

NAB Acts 5:15 Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them.

NAS Acts 5:15 to such <5620> an extent <5620> that they even <2532> carried <1627> the sick <772> out into the streets <4116>, and laid <5087> them on cots <2825a> and pallets <2895>, so <2443> that when Peter <4074> came <2064> by, at least <2579> his shadow <4639> might fall <1982> on any <5100> one <5100> of them.

NAU Acts 5:15 to such <5620> an extent <5620> that they even <2532> carried <1627> the sick <772> out into the streets <4116> and laid <5087> them on cots <2825a> and pallets <2895>, so <2443> that when Peter <4074> came <2064> by at least <2579> his shadow <4639> might fall <1982> on any <5100> one <5100> of them.

NIB Acts 5:15 As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by.

NIV Acts 5:15 As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by.

NKJ Acts 5:15 so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them.

NLT Acts 5:15 As a result of the apostles' work, sick people were brought out into the streets on beds and mats so that Peter's shadow might fall across some of them as he went by.

NRS Acts 5:15 so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by.

RSV Acts 5:15 so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them.

RWB Acts 5:15 So <5620> that they brought forth <1627> (5721) the sick <772> into <2596> the streets <4113>, and <2532> laid <5087> (5721) *them* on <1909> beds <2825> and <2532> couches <2895>, that <2443> at the least <2579> the shadow <4639> of Peter <4074> passing by <2064> (5740) might overshadow <1982> (5661) some <5100> of them <846>.

WEB Acts 5:15 So that they brought forth the sick into the streets, and laid {them} on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

YLT Acts 5:15 so as into the broad places to bring forth the ailing, and to lay *them* upon couches and mats, that at the coming of Peter, even *his* shadow might overshadow some one of them;

**ASV Acts 5:16** And there also came together the multitudes from the cities round about Jerusalem, bring sick folk, and them that were vexed with unclean spirits: and they were healed every one.

DBY Acts 5:16 And the multitude also of the cities round about came together to Jerusalem, bringing sick persons and persons beset by unclean spirits, who were all healed.



DRA Acts 5:16 And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with unclean spirits: who were all healed.

KJV Acts 5:16 <1161> There came <4905> (5711) also <2532> a multitude <4128> *out* of the cities <4172> round about <4038> unto <1519> Jerusalem <2419>, bringing <5342> (5723) sick <772> folks, and <2532> them which were vexed <3791> (5746) with <5259> unclean <169> spirits <4151>: and they <3748> were healed <2323> (5712) every one <537>.

NAB Acts 5:16 A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.

NAS Acts 5:16 And also <2532> the people <4128> from the cities <4172> in the vicinity <4038> of Jerusalem <2419> were coming <4905> together <4905>, bringing <5342> people who were sick <772> or <2532> afflicted <3791> with unclean <169> spirits <4151>; and they were all <537a> being healed <2323>.

NAU Acts 5:16 Also <2532> the people <4128> from the cities <4172> in the vicinity <4038> of Jerusalem <2419> were coming <4905> together <4905>, bringing <5342> people who were sick <772> or <2532> afflicted <3791> with unclean <169> spirits <4151>, and they were all <537a> being healed <2323>.

NIB Acts 5:16 Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.

NIV Acts 5:16 Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.

NKJ Acts 5:16 Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

NLT Acts 5:16 Crowds came in from the villages around Jerusalem, bringing their sick and those possessed by evil spirits, and they were all healed.

NRS Acts 5:16 A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured.

RSV Acts 5:16 The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

RWB Acts 5:16 <1161> There came <4905> (5711) also <2532> a multitude <4128> *out* of the surrounding cities <4172> <4038> to <1519> Jerusalem <2419>, bringing <5342> (5723) sick <772> persons, and <2532> them who were afflicted <3791> (5746) with <5259> unclean <169> spirits <4151>: and they <3748> were healed <2323> (5712) every one <537>.

WEB Acts 5:16 There came also a multitude {out} of the cities around to Jerusalem, bringing sick persons, and them who were afflicted with unclean spirits: and they were healed every one.

YLT Acts 5:16 and there were coming together also the people of the cities round about to Jerusalem, bearing ailing persons, and those harassed by unclean spirits -- who were all healed.

**ASV Romans 5:6** For while we were yet weak, in due season Christ died for the ungodly.

DBY Romans 5:6 for we being still without strength, in *the* due time Christ has died for *the* ungodly.

DRA Romans 5:6 For why did Christ, when as yet we were weak, according to the time, die for the ungodly?

KJV Romans 5:6 For <1063> when we <2257> were <5607> (5752) yet <2089> without strength <772>, in due <2596> time <2540> Christ <5547> died <599> (5627) for <5228> the ungodly <765>.

NAB Romans 5:6 For Christ, while we were still helpless, yet died at the appointed time for the ungodly.

NAS Romans 5:6 For while we were still <2089> helpless <772>, at the right <2540> time <2540> Christ <5547> died <599> for the ungodly <765>.

NAU Romans 5:6 For while we were still <2089> helpless <772>, at the right <2540> time <2540> Christ <5547> died <599> for the ungodly <765>.

NIB Romans 5:6 You see, at just the right time, when we were still powerless, Christ died for the ungodly.

NIV Romans 5:6 You see, at just the right time, when we were still powerless, Christ died for the ungodly.

NKJ Romans 5:6 For when we were still without strength, in due time Christ died for the ungodly.

NLT Romans 5:6 When we were utterly helpless, Christ came at just the right time and died for us sinners.

NRS Romans 5:6 For while we were still weak, at the right time Christ died for the ungodly.

RSV Romans 5:6 While we were still weak, at the right time Christ died for the ungodly.

RWB Romans 5:6 For <1063> when we <2257> were <5607> (5752) yet <2089> without strength <772>, in due <2596> time <2540> Christ <5547> died <599> (5627) for <5228> the ungodly <765>.

WEB Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

YLT Romans 5:6 For in our being still ailing, Christ in due time did die for the impious;

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

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

DRA 1 Corinthians 1:25 For the foolishness of God is wiser than men: and the weakness of God is stronger than men.

KJV 1 Corinthians 1:25 Because <3754> the foolishness <3474> of God <2316> is <2076> (5748) wiser than <4680> men <444>; and <2532> the weakness <772> of God <2316> is <2076> (5748) stronger than <2478> men <444>.

NAB 1 Corinthians 1:25 For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

NAS 1 Corinthians 1:25 Because <3754> the foolishness <3474> of God <2316> is wiser <4680> than men <444>, and the weakness <772> of God <2316> is stronger <2478> than men <444>.

NAU 1 Corinthians 1:25 Because <3754> the foolishness <3474> of God <2316> is wiser <4680> than men <444>, and the weakness <772> of God <2316> is stronger <2478> than men <444>.

NIB 1 Corinthians 1:25 For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

NIV 1 Corinthians 1:25 For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

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

NLT 1 Corinthians 1:25 This "foolish" plan of God is far wiser than the wisest of human plans, and God's weakness is far stronger than the greatest of human strength.

NRS 1 Corinthians 1:25 For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

RSV 1 Corinthians 1:25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

RWB 1 Corinthians 1:25 Because <3754> the foolishness <3474> of God <2316> is <2076> (5748) wiser than <4680> men <444>; and <2532> the weakness <772> of God <2316> is <2076> (5748) stronger than <2478> men <444>.

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

YLT 1 Corinthians 1:25 because the foolishness of God is wiser than men, and the weakness of God is stronger than men;

**ASV 1 Corinthians 1:27** but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong;

DBY 1 Corinthians 1:27 But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things;

DRA 1 Corinthians 1:27 But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong.

KJV 1 Corinthians 1:27 But <235> God <2316> hath chosen <1586> (5668) the foolish things <3474> of the world <2889> to <2443> confound <2617> (5725) the wise <4680>; and <2532> God <2316> hath chosen <1586> (5668) the weak things <772> of the world <2889> to <2443> confound <2617> (5725) the things which are mighty <2478>;

NAB 1 Corinthians 1:27 Rather, God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong,

NAS 1 Corinthians 1:27 but God <2316> has chosen <1586> the foolish <3474> things <3474> of the world <2889> to shame <2617b> the wise <4680>, and God <2316> has chosen <1586> the weak <772> things <772> of the world <2889> to shame <2617b> the things which <2478> are strong <2478>,

NAU 1 Corinthians 1:27 but God <2316> has chosen <1586> the foolish <3474> things <3474> of the world <2889> to shame <2617b> the wise <4680>, and God <2316> has chosen <1586> the weak <772> things <772> of the world <2889> to shame <2617b> the things which <2478> are strong <2478>,

NIB 1 Corinthians 1:27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

NIV 1 Corinthians 1:27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

NKJ 1 Corinthians 1:27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

NLT 1 Corinthians 1:27 Instead, God deliberately chose things the world considers foolish in order to shame those who think they are wise. And he chose those who are powerless to shame those who are powerful.

NRS 1 Corinthians 1:27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;

RSV 1 Corinthians 1:27 but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong,

RWB 1 Corinthians 1:27 But <235> God <2316> hath chosen <1586> (5668) the foolish things <3474> of the world <2889> to <2443> confound <2617> (5725) the wise <4680>; and <2532> God <2316> hath chosen <1586> (5668) the weak things <772> of the world <2889> to <2443> confound <2617> (5725) the things which are mighty <2478>;

WEB 1 Corinthians 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;

YLT 1 Corinthians 1:27 but the foolish things of the world did God choose, that the wise He may put to shame; and the weak things of the world did God choose that He may put to shame the strong;

**ASV 1 Corinthians 4:10** We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor.

DBY 1 Corinthians 4:10 *\*We\** are fools for Christ's sake, but *\*ye\** prudent in Christ: *\*we\** weak, but *\*ye\** strong; *\*ye\** glorious, but *\*we\** in dishonour.

DRA 1 Corinthians 4:10 We are fools for Christs sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour.

KJV 1 Corinthians 4:10 We <2249> are fools <3474> for <1223> <0> Christ's <5547> sake <1223>, but <1161> ye <5210> are wise <5429> in <1722> Christ <5547>; we <2249> are weak <772>, but <1161> ye <5210> are strong <2478>; ye <5210> are honourable <1741>, but <1161> we <2249> are despised <820>.

NAB 1 Corinthians 4:10 We are fools on Christ's account, but you are wise in Christ; we are weak, but you are strong; you are held in honor, but we in disrepute.

NAS 1 Corinthians 4:10 We are fools <3474> for Christ's <5547> sake <1223>, but you are prudent <5429> in Christ <5547>; we are weak <772>, but you are strong <2478>; you are distinguished <1741>, but we are without <820> honor <820>.

NAU 1 Corinthians 4:10 We are fools <3474> for Christ's <5547> sake <1223>, but you are prudent <5429> in Christ <5547>; we are weak <772>, but you are strong <2478>; you are distinguished <1741>, but we are without <820> honor <820>.

NIB 1 Corinthians 4:10 We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honoured, we are dishonoured!

NIV 1 Corinthians 4:10 We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honored, we are dishonored!

NKJ 1 Corinthians 4:10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored!

NLT 1 Corinthians 4:10 Our dedication to Christ makes us look like fools, but you are so wise! We are weak, but you are so powerful! You are well thought of, but we are laughed at.

NRS 1 Corinthians 4:10 We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute.

RSV 1 Corinthians 4:10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute.

RWB 1 Corinthians 4:10 We <2249> *are* fools <3474> for <1223> (0) Christ's <5547> sake <1223>, but <1161> ye <5210> *are* wise <5429> in <1722> Christ <5547>; we <2249> *are* weak <772>, but <1161> ye <5210> *are* strong <2478>; ye <5210> *are* honourable <1741>, but <1161> we <2249> *are* despised <820>.

WEB 1 Corinthians 4:10 We {are} fools for Christ's sake, but ye {are} wise in Christ; we {are} weak, but ye {are} strong; ye {are} honorable, but we {are} despised.

YLT 1 Corinthians 4:10 we *are* fools because of Christ, and ye wise in Christ; we *are* ailing, and ye strong; ye glorious, and we dishonoured;

**ASV 1 Corinthians 8:7** Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled.

DBY 1 Corinthians 8:7 But knowledge *is* not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled.

DRA 1 Corinthians 8:7 But there is not knowledge in every one. For some until this present, with conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

KJV 1 Corinthians 8:7 Howbeit <235> *there is* not <3756> in <1722> every man <3956> that knowledge <1108>; for <1161> some <5100> with conscience <4893> of the idol <1497> unto <2193> this hour <737> eat <2068> (5719) *it* as <5613> a thing offered unto an idol <1494>; and <2532> their <846> conscience <4893> being <5607> (5752) weak <772> is defiled <3435> (5743).

NAB 1 Corinthians 8:7 But not all have this knowledge. There are some who have been so used to idolatry up until now that, when they eat meat sacrificed to idols, their conscience, which is weak, is defiled.

NAS 1 Corinthians 8:7 However <235> not all <3956> men <3956> have this <3588> knowledge <1108>; but some <5100>, being accustomed <4914> to the idol <1497> until <2193> now <737>, eat <2068> *food* as if <5613> it were sacrificed <1494> to an idol <1494>; and their conscience <4893> being <1510> weak <772> is defiled <3435>.

NAU 1 Corinthians 8:7 However <235> not all <3956> men <3956> have this <3588> knowledge <1108>; but some <5100>, being accustomed <4914> to the idol <1497> until <2193> now <737>, eat <2068> *food* as if <5613> it were sacrificed <1494> to an idol <1494>; and their conscience <4893> being <1510> weak <772> is defiled <3435>.

NIB 1 Corinthians 8:7 But not everyone knows this. Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled.

NIV 1 Corinthians 8:7 But not everyone knows this. Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled.

NKJ 1 Corinthians 8:7 However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled.

NLT 1 Corinthians 8:7 However, not all Christians realize this. Some are accustomed to thinking of idols as being real, so when they eat food that has been offered to idols, they think of it as the worship of real gods, and their weak consciences are violated.

NRS 1 Corinthians 8:7 It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled.

RSV 1 Corinthians 8:7 However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled.

RWB 1 Corinthians 8:7 But <235> *there is* not <3756> in <1722> every man <3956> that knowledge <1108>: for <1161> some <5100> with conscience <4893> of the idol <1497> to <2193> this hour <737> eat <2068> (5719) *it* as <5613> a thing offered to an idol <1494>; and <2532> their <846> conscience <4893> being <5607> (5752) weak <772> is defiled <3435> (5743).

WEB 1 Corinthians 8:7 But {there is} not in every man that knowledge: for some with conscience of the idol to this hour eat {it} as a thing offered to an idol; and their conscience, being weak, is defiled.

YLT 1 Corinthians 8:7 but not in all men *is* the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat *it*, and their conscience, being weak, is defiled.

**ASV 1 Corinthians 8:10** For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

DBY 1 Corinthians 8:10 For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol?

DRA 1 Corinthians 8:10 For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

KJV 1 Corinthians 8:10 For <1063> if <1437> any man <5100> see <1492> (5632) thee <4571> which <3588> hast <2192> (5723) knowledge <1108> sit at meat <2621> (5740) in <1722> the idol's temple <1493>, shall <3618> <0> not <3780> the conscience <4893> of him <846> which is <5607> (5752) weak <772> be emboldened <3618> (5701) <1519> to eat <2068> (5721) those things which are offered to idols <1494>;

NAB 1 Corinthians 8:10 If someone sees you, with your knowledge, reclining at table in the temple of an idol, may not his conscience too, weak as it is, be "built up" to eat the meat sacrificed to idols?

NAS 1 Corinthians 8:10 For if <1437> someone <5100> sees <3708> you, who have <2192> knowledge <1108>, dining <2621> in an idol's <1493> temple <1493>, will not his conscience <4893>, if he is weak <772>, be strengthened <3618> to eat <2068> things <1494> sacrificed <1494> to idols <1494>?

NAU 1 Corinthians 8:10 For if <1437> someone <5100> sees <3708> you, who have <2192> knowledge <1108>, dining <2621> in an idol's <1493> temple <1493>, will not his conscience <4893>, if he is weak <772>, be strengthened <3618> to eat <2068> things <1494> sacrificed <1494> to idols <1494>?

NIB 1 Corinthians 8:10 For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols?

NIV 1 Corinthians 8:10 For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols?

NKJ 1 Corinthians 8:10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

NLT 1 Corinthians 8:10 You see, this is what can happen: Weak Christians who think it is wrong to eat this food will see you eating in the temple of an idol. You know there's nothing wrong with it, but they will be encouraged to violate their conscience by eating food that has been dedicated to the idol.

NRS 1 Corinthians 8:10 For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols?

RSV 1 Corinthians 8:10 For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols?

RWB 1 Corinthians 8:10 For <1063> if <1437> any man <5100> shall see <1492> (5632) thee <4571> who <3588> hast <2192> (5723) knowledge <1108> sit eating <2621> (5740) in <1722> the idol's temple <1493>, shall <3618> (0) not <3780> the conscience <4893> of him <846> who is <5607> (5752) weak <772> be emboldened <3618> (5701) <1519> to eat <2068> (5721) those things which are offered to idols <1494>;

WEB 1 Corinthians 8:10 For if any man shall see thee, who hast knowledge, sit eating in the idol's temple, will not the conscience of him who is weak be emboldened to eat those things which are offered to idols;

YLT 1 Corinthians 8:10 for if any one may see thee that hast knowledge in an idol's temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols,

**ASV 1 Corinthians 9:22** To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.

DBY 1 Corinthians 9:22 I became to the weak, *as* weak, in order that I might gain the weak. To all I have become all things, in order that at all events I might save some.



DRA 1 Corinthians 9:22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

KJV 1 Corinthians 9:22 To the weak <772> became I <1096> (5633) as <5613> weak <772>, that <2443> I might gain <2770> (5661) the weak <772>: I am made <1096> (5754) all things <3956> to all <3956> *men*, that <2443> I might <4982> <0> by all means <3843> save <4982> (5661) some <5100>.

NAB 1 Corinthians 9:22 To the weak I became weak, to win over the weak. I have become all things to all, to save at least some.

NAS 1 Corinthians 9:22 To the weak <772> I became <1096> weak <772>, that I might win <2770> the weak <772>; I have become <1096> all <3956> things <3956> to all <3956> men <3956>, that I may by all <3843> means <3843> save <4982> some <5100>.

NAU 1 Corinthians 9:22 To the weak <772> I became <1096> weak <772>, that I might win <2770> the weak <772>; I have become <1096> all <3956> things <3956> to all <3956> men <3956>, so <2443> that I may by all <3843> means <3843> save <4982> some <5100>.

NIB 1 Corinthians 9:22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

NIV 1 Corinthians 9:22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

NKJ 1 Corinthians 9:22 to the weak I became as weak, that I might win the weak. I have become all things to all *men*, that I might by all means save some.

NLT 1 Corinthians 9:22 When I am with those who are oppressed, I share their oppression so that I might bring them to Christ. Yes, I try to find common ground with everyone so that I might bring them to Christ.

NRS 1 Corinthians 9:22 To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some.

RSV 1 Corinthians 9:22 To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

RWB 1 Corinthians 9:22 To the weak <772> I <1096> (5633) became as <5613> weak <772>, that <2443> I might gain <2770> (5661) the weak <772>: I have become <1096> (5754) all things <3956> to all <3956> *men*, that <2443> I might <4982> (0) by all means <3843> save <4982> (5661) some <5100>.

WEB 1 Corinthians 9:22 To the weak I became as weak, that I might gain the weak: I have become all things to all {men}, that I might by all means save some.

YLT 1 Corinthians 9:22 I became to the infirm as infirm, that the infirm I might gain; to all men I have become all things, that by all means I may save some.

**ASV 1 Corinthians 11:30** For this cause many among you are weak and sickly, and not a few sleep.

DBY 1 Corinthians 11:30 On this account many among you *are* weak and infirm, and a good many are fallen asleep.

DRA 1 Corinthians 11:30 Therefore are there many infirm and weak among you: and many sleep.

KJV 1 Corinthians 11:30 For <1223> <0> this <5124> cause <1223> many <4183> *are* weak <772> and <2532> sickly <732> among <1722> you <5213>, and <2532> many <2425> sleep <2837> (5743).

NAB 1 Corinthians 11:30 That is why many among you are ill and infirm, and a considerable number are dying.

NAS 1 Corinthians 11:30 For this <3778> reason <1223> many <4183> among <1722> you are weak <772> and sick <732>, and a number <2425> sleep <2837>.

NAU 1 Corinthians 11:30 For this <3778> reason <1223> many <4183> among <1722> you are weak <772> and sick <732>, and a number <2425> sleep <2837>.

NIB 1 Corinthians 11:30 That is why many among you are weak and sick, and a number of you have fallen asleep.

NIV 1 Corinthians 11:30 That is why many among you are weak and sick, and a number of you have fallen asleep.

NKJ 1 Corinthians 11:30 For this reason many *are* weak and sick among you, and many sleep.

NLT 1 Corinthians 11:30 That is why many of you are weak and sick and some have even died.

NRS 1 Corinthians 11:30 For this reason many of you are weak and ill, and some have died.

RSV 1 Corinthians 11:30 That is why many of you are weak and ill, and some have died.

RWB 1 Corinthians 11:30 For <1223> (0) this <5124> cause <1223> many <4183> *are* weak <772> and <2532> sickly <732> among <1722> you <5213>, and <2532> many <2425> sleep <2837> (5743).

WEB 1 Corinthians 11:30 For this cause many {are} weak and sickly among you, and many sleep.

YLT 1 Corinthians 11:30 Because of this, among you many *are* weak and sickly, and sleep do many;

**ASV 1 Corinthians 12:22** Nay, much rather, those members of the body which seem to be more feeble are necessary:

DBY 1 Corinthians 12:22 But much rather, the members of the body which seem to be weaker are necessary;

DRA 1 Corinthians 12:22 Yea, much, more those that seem to be the more feeble members of the body are more necessary

KJV 1 Corinthians 12:22 Nay <235>, much <4183> more <3123> those members <3196> of the body <4983>, which seem <1380> (5723) to be <5225> (5721) more feeble <772>, are <2076> (5748) necessary <316>:

NAB 1 Corinthians 12:22 Indeed, the parts of the body that seem to be weaker are all the more necessary,

NAS 1 Corinthians 12:22 On the contrary <235>, it is much <4183> truer <3123> that the members <3196> of the body <4983> which seem <1380> to be weaker <772> are necessary <316>;

NAU 1 Corinthians 12:22 On the contrary <235>, it is much <4183> truer <3123> that the members <3196> of the body <4983> which seem <1380> to be weaker <772> are necessary <316>;

NIB 1 Corinthians 12:22 On the contrary, those parts of the body that seem to be weaker are indispensable,

NIV 1 Corinthians 12:22 On the contrary, those parts of the body that seem to be weaker are indispensable,

NKJ 1 Corinthians 12:22 No, much rather, those members of the body which seem to be weaker are necessary.

NLT 1 Corinthians 12:22 In fact, some of the parts that seem weakest and least important are really the most necessary.

NRS 1 Corinthians 12:22 On the contrary, the members of the body that seem to be weaker are indispensable,

RSV 1 Corinthians 12:22 On the contrary, the parts of the body which seem to be weaker are indispensable,

RWB 1 Corinthians 12:22 Nay <235>, much <4183> more <3123> those members <3196> of the body <4983>, which seem <1380> (5723) to be <5225> (5721) more feeble <772>, are <2076> (5748) necessary <316>:

WEB 1 Corinthians 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

YLT 1 Corinthians 12:22 But much more the members of the body which seem to be more infirm are necessary,

**ASV 2 Corinthians 10:10** For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account.

DBY 2 Corinthians 10:10 because his letters, he says, *are* weighty and strong, but his presence in the body weak, and his speech naught.

DRA 2 Corinthians 10:10 (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak and his speech contemptible):

KJV 2 Corinthians 10:10 For <3754> *his* letters <1992> <3303>, say they <5346> (5748), *are* weighty <926> and <2532> powerful <2478>; but <1161> *his* bodily <4983> presence <3952> *is* weak <772>, and <2532> *his* speech <3056> contemptible <1848> (5772).

NAB 2 Corinthians 10:10 For someone will say, "His letters are severe and forceful, but his bodily presence is weak, and his speech contemptible."

NAS 2 Corinthians 10:10 For they say <5346>, "His letters <1992> are weighty <926> and strong <2478>, but his personal <4983> presence <3952> is unimpressive <772>, and his speech <3056> contemptible <1848>."

NAU 2 Corinthians 10:10 For they say <5346>, "His letters <1992> are weighty <926> and strong <2478>, but his personal <4983> presence <3952> is unimpressive <772> and his speech <3056> contemptible <1848>."

NIB 2 Corinthians 10:10 For some say, "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing."

NIV 2 Corinthians 10:10 For some say, "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing."

NKJ 2 Corinthians 10:10 "For *his* letters," they say, "*are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible."

NLT 2 Corinthians 10:10 For some say, "Don't worry about Paul. His letters are demanding and forceful, but in person he is weak, and his speeches are really bad!"

NRS 2 Corinthians 10:10 For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech contemptible."

RSV 2 Corinthians 10:10 For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account."

RWB 2 Corinthians 10:10 For <3754> *his* letters <1992> <3303>, say they <5346> (5748), *are* weighty <926> and <2532> powerful <2478>; but <1161> *his* bodily <4983> presence <3952> *is* weak <772>, and <2532> *his* speech <3056> contemptible <1848> (5772).

WEB 2 Corinthians 10:10 For {his} letters (say they) {are} weighty and powerful; but {his} bodily presence {is} weak, and {his} speech contemptible.

YLT 2 Corinthians 10:10 'because the letters indeed -- saith one -- *are* weighty and strong, and the bodily presence weak, and the speech despicable.'

**ASV Galatians 4:9** but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?

DBY Galatians 4:9 but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage?

DRA Galatians 4:9 But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements which you desire to serve again?

KJV Galatians 4:9 But <1161> now <3568>, after that ye have known <1097> (5631) God <2316>, or <1161> rather <3123> are known <1097> (5685) of <5259> God <2316>, how <4459> turn ye <1994> (5719) again <3825> to <1909> the weak <772> and <2532> beggarly <4434> elements <4747>, whereunto <3739> ye desire <2309> (5719) again <3825> <509> to be in bondage <1398> (5721)?

NAB Galatians 4:9 but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and destitute elemental powers? Do you want to be slaves to them all over again?

NAS Galatians 4:9 But now <3568> that you have come to know <1097> God <2316>, or <1161> rather <3123> to be known <1097> by God <2316>, how <4459> is it that you turn <1994> back <1994> again <3825> to the weak <772> and worthless <4434> elemental <4747> things <4747>, to which <3739> you desire <2309> to be enslaved <1398> all <509> over <509> again <3825>?

NAU Galatians 4:9 But now <3568> that you have come to know <1097> God <2316>, or <1161> rather <3123> to be known <1097> by God <2316>, how <4459> is it that you turn <1994> back <1994> again <3825> to the weak <772> and worthless <4434> elemental <4747> things <4747>, to which <3739> you desire <2309> to be enslaved <1398> all <509> over <509> again <3825>?

NIB Galatians 4:9 But now that you know God--or rather are known by God-- how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?

NIV Galatians 4:9 But now that you know God-- or rather are known by God-- how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?

NKJ Galatians 4:9 But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

NLT Galatians 4:9 And now that you have found God (or should I say, now that God has found you), why do you want to go back again and become slaves once more to the weak and useless spiritual powers of this world?

NRS Galatians 4:9 Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again?

RSV Galatians 4:9 but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?

RWB Galatians 4:9 But <1161> now <3568>, after ye have known <1097> (5631) God <2316>, or <1161> rather <3123> are known <1097> (5685) by <5259> God <2316>, how <4459> turn ye <1994> (5719) again <3825> to <1909> the weak <772> and <2532> beggarly <4434> elements <4747>, to which <3739> ye desire <2309> (5719) again <3825> <509> to be in bondage <1398> (5721)?

WEB Galatians 4:9 But now, after ye have known God, or rather are known by God, how turn ye again to the weak and beggarly elements, to which ye desire again to be in bondage?

YLT Galatians 4:9 and now, having known God -- and rather being known by God -- how turn ye again unto the weak and poor elements to which anew ye desire to be in servitude?

**ASV 1 Thessalonians 5:14** And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all.

DBY 1 Thessalonians 5:14 But we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the weak, be patient towards all.

DRA 1 Thessalonians 5:14 And we beseech you, brethren, rebuke the unquiet: comfort the feeble minded: support the weak: be patient towards all men.

KJV 1 Thessalonians 5:14 Now <1161> we exhort <3870> (5719) you <5209>, brethren <80>, warn <3560> (5720) them that are unruly <813>, comfort <3888> (5737) the feebleminded <3642>, support <472> (5737) the weak <772>, be patient <3114> (5720) toward <4314> all <3956> *men*.

NAB 1 Thessalonians 5:14 We urge you, brothers, admonish the idle, cheer the fainthearted, support the weak, be patient with all.

NAS 1 Thessalonians 5:14 And we urge <3870> you, brethren <80>, admonish <3560> the unruly <813>, encourage <3888> the fainthearted <3642>, help <472> the weak <772>, be patient <3114> with all <3956> men <3956>.

NAU 1 Thessalonians 5:14 We urge <3870> you, brethren <80>, admonish <3560> the unruly <813>, encourage <3888> the fainthearted <3642>, help <472> the weak <772>, be patient <3114> with everyone <3956>.

NIB 1 Thessalonians 5:14 And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone.

NIV 1 Thessalonians 5:14 And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone.

NKJ 1 Thessalonians 5:14 Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

NLT 1 Thessalonians 5:14 Brothers and sisters, we urge you to warn those who are lazy. Encourage those who are timid. Take tender care of those who are weak. Be patient with everyone.

NRS 1 Thessalonians 5:14 And we urge you, beloved, to admonish the idlers, encourage the faint hearted, help the weak, be patient with all of them.

RSV 1 Thessalonians 5:14 And we exhort you, brethren, admonish the idlers, encourage the fainthearted, help the weak, be patient with them all.

RWB 1 Thessalonians 5:14 Now <1161> we exhort <3870> (5719) you <5209>, brethren <80>, warn <3560> (5720) them that are unruly <813>, encourage <3888> (5737) the fainthearted <3642>, support <472> (5737) the weak <772>, be patient <3114> (5720) toward <4314> all <3956> *men*.

WEB 1 Thessalonians 5:14 Now we exhort you, brethren, warn them that are disorderly, comfort the feeble-minded, support the weak, be patient towards all {men}.

YLT 1 Thessalonians 5:14 and we exhort you, brethren, admonish the disorderly, comfort the feeble-minded, support the infirm, be patient unto all;

**ASV Hebrews 7:18** For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness

DBY Hebrews 7:18 For there is a setting aside of the commandment going before for its weakness and unprofitableness,

DRA Hebrews 7:18 There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:

KJV Hebrews 7:18 For <1063> there is <1096> (5736) verily <3303> a disannulling <115> of the commandment <1785> going before <4254> (5723) for <1223> the weakness <772> and <2532> unprofitableness <512> thereof <846>.

NAB Hebrews 7:18 On the one hand, a former commandment is annulled because of its weakness and uselessness,

NAS Hebrews 7:18 For, on the one <3303a> hand <3303a>, there is a setting <115> aside <115> of a former <4254> commandment <1785> because <1223> of its weakness <772> and uselessness <512>

NAU Hebrews 7:18 For, on the one <3303a> hand <3303a>, there is a setting <115> aside <115> of a former <4254> commandment <1785> because <1223> of its weakness <772> and uselessness <512>

NIB Hebrews 7:18 The former regulation is set aside because it was weak and useless

NIV Hebrews 7:18 The former regulation is set aside because it was weak and useless

NKJ Hebrews 7:18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,

NLT Hebrews 7:18 Yes, the old requirement about the priesthood was set aside because it was weak and useless.

NRS Hebrews 7:18 There is, on the one hand, the abrogation of an earlier commandment because it was weak and ineffectual

RSV Hebrews 7:18 On the one hand, a former commandment is set aside because of its weakness and uselessness

RWB Hebrews 7:18 For <1063> there is <1096> (5736) verily <3303> a setting aside <115> of the former commandment <1785> on account <4254> (5723) of <1223> its <846> weakness <772> and <2532> unprofitableness <512>.

WEB Hebrews 7:18 For there is verily a disannulling of the preceding commandment on account of its weakness and unprofitableness.

YLT Hebrews 7:18 for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,

**ASV 1 Peter 3:7** Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

DBY 1 Peter 3:7 *Ye* husbands likewise, dwell with *them* according to knowledge, as with a weaker, *even* the female, vessel, giving *them* honour, as also fellow-heirs of *the* grace of life, that your prayers be not hindered.

DRA 1 Peter 3:7 Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel and as to the co-heirs of the grace of life: that your prayers be not hindered.

KJV 1 Peter 3:7 Likewise <3668>, ye husbands <435>, dwell with <4924> (5723) *them* according to <2596> knowledge <1108>, giving <632> (5723) honour <5092> unto the wife <1134>, as <5613> unto the weaker <772> vessel <4632>, and <2532> as <5613> being heirs together <4789> of the grace <5485> of life <2222>; that <1519> your <5216> prayers <4335> be <1581> <0> not <3361> hindered <1581> (5745).

NAB 1 Peter 3:7 Likewise, you husbands should live with your wives in understanding, showing honor to the weaker female sex, since we are joint heirs of the gift of life, so that your prayers may not be hindered.

NAS 1 Peter 3:7 You husbands <435> likewise <3668>, live <4924b> with *your wives* in an understanding <1108> way <1108>, as with a weaker <772> vessel <4632>, since she is a woman <1134>; and grant <632> her honor <5092> as a fellow <4789> heir <4789> of the grace <5485> of life <2222>, so <1519> that your prayers <4335> may not be hindered <1465>.

NAU 1 Peter 3:7 You husbands <435> in the same <3668> way <3668>, live <4924b> with *your wives* in an understanding <1108> way <1108>, as with someone <4632> weaker <4160>, since she is a woman <1134>; and show <632> her honor <5092> as a fellow <4789> heir <4789> of the grace <5485> of life <2222>, so <1519> that your prayers <4335> will not be hindered <1465>.



NIB 1 Peter 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

NIV 1 Peter 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

NKJ 1 Peter 3:7 Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.

NLT 1 Peter 3:7 In the same way, you husbands must give honor to your wives. Treat her with understanding as you live together. She may be weaker than you are, but she is your equal partner in God's gift of new life. If you don't treat her as you should, your prayers will not be heard.

NRS 1 Peter 3:7 Husbands, in the same way, show consideration for your wives in your life together, paying honor to the woman as the weaker sex, since they too are also heirs of the gracious gift of life-- so that nothing may hinder your prayers.

RSV 1 Peter 3:7 Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered.

RWB 1 Peter 3:7 Likewise <3668>, ye husbands <435>, dwell with <4924> (5723) *them* according to <2596> knowledge <1108>, giving <632> (5723) honour <5092> to the wife <1134>, as <5613> to the weaker <772> vessel <4632>, and <2532> as <5613> being heirs together <4789> of the grace <5485> of life <2222>; that <1519> your <5216> prayers <4335> be <1581> (0) not <3361> hindered <1581> (5745).

WEB 1 Peter 3:7 Likewise, ye husbands, dwell with {them} according to knowledge, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

YLT 1 Peter 3:7 The husbands, in like manner, dwelling with *them*, according to knowledge, as to a weaker vessel -- to the wife -- imparting honour, as also being heirs together of the grace of life, that your prayers be not hindered.