

## I Corinthians

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A verse can express a spiritual truth even if it is in a story which may not be historical.

Each time the subject of a verse changes from “Yahweh”  
to “God” and vice versa, there is a new paragraph.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to try to stop the verses from moving so much from where they have been placed.)

1769 King James Version	2019 King James Version
<p><b>1:1</b> Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,`</p> <p>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 theirs and ours:`</p> <p>3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.</p> <p>4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;</p> <p>5 That in every thing ye are enriched by him, in all</p>	<p><b>1:1</b> From Paul,<sup>1</sup> who was called to be an apostle of Jesus Christ through the will of God, and from Sosthenes our brother,</p> <p>2 to the church of God which is at Corinth, to those who are sanctified in Christ Jesus and called to be saints (believers in Christ Jesus), and to those everywhere who call on the name of Jesus Christ our Lord, both their Lord and ours.</p> <p>3 Grace to you, and peace, from God our Father, and from the Lord Jesus Christ.</p> <p>4 I thank my God always because of you, for the grace of God which is given you by Jesus Christ.</p> <p>5 In everything you are enriched by him, in all you</p>

utterance, and in all knowledge;  
 6 Even as the testimony of Christ was confirmed in you:  
 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:  
 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.  
 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.  
 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that 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.  
 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.  
 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.  
 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?  
 14 I thank God that I baptized none of you, but Crispus and Gaius;  
 15 Lest any should say that I had baptized in mine own name.  
 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.  
 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.  
 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.  
 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.  
 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?  
 21 For 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.  
 22 For the Jews require a sign, and the Greeks seek after wisdom:

say, and in all knowledge,  
 6 as the testimony of Christ was confirmed in you,  
 7 you do not lack any gift, as you wait for the coming of our Lord Jesus Christ,  
 8 who will also confirm you to the end, so that you may be blameless in the day of our Lord Jesus Christ.  
 9 God, who called you to the fellowship of His Son Jesus Christ our Lord, keeps His promises.  
 10 Now I urge you, fellow believers, in the name of our Lord Jesus Christ, that you end your disagreements, and not have divisions among you, but that you be perfectly joined together in the same Mind and in the same thinking.  
 11 For it has been declared to me, my fellow believers, by those who are of the household of Chloe, that there are contentions among you.  
 12 Various ones of you say, "I follow Paul;" or "I follow Apollos;" or "I follow Peter;" or "I follow Christ."  
 13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?  
 14 I thank God that I baptized none of you, except Crispus and Gaius,  
 15 lest any should say that I had baptized in my own name.  
 16 And I also baptized the household of Stephanas; I do not know whether I baptized any other persons.  
 17 For Christ did not send me to baptize, but to preach the gospel (the good news), but not with the wisdom of words lest the cross of Christ would have no effect.  
 18 For the preaching of the cross is foolishness to those who perish, but it is the power of God to us who are saved.  
 19 For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."  
 20 What is the value in being wise and learned? Or in being a clever debater of this world? Has not God made foolish the wisdom of this world?  
 21 Because in the wisdom of God, the world by worldly wisdom did not know God, it pleased God by what the world considers the foolishness of preaching to save those who believe.  
 22 For the Jews require a sign, and the Greeks seek after wisdom.

<p>23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;</p> <p>24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.</p> <p>25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.</p> <p>26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:</p> <p>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;</p> <p>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:</p> <p>29 That no flesh should glory in his presence.</p> <p>30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:</p> <p>31 That, according as it is written, He that glorieth, let him glory in the Lord.</p>	<p>23 But we preach Christ Jesus crucified, which is a stumbling block to the Jews, and foolishness to the Greeks.</p> <p>24 But to those who are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God,</p> <p>25 because the foolishness of God is wiser than the wisdom of people, and the weakness of God is stronger than the strength of people.</p> <p>26 Consider, fellow believers, not many wise, nor many mighty persons, nor many noble persons, are called by God.</p> <p>27 God has chosen the foolish things of this world to shame the wise, and God has chosen the weak things of the world to shame those who are mighty,</p> <p>28 And God has chosen base things of the world, and things which are despised, and things which are not, to bring to nothing things that are,</p> <p>29 so that no flesh should glory in His presence.</p> <p>30 But you are in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption (forgiveness),</p> <p>31 so that, as the Scripture says, "Let the person who glories, glory in God."<sup>2</sup></p>
<p>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.</p> <p>2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.</p> <p>3 And I was with you in weakness, and in fear, and in much trembling.</p> <p>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:</p> <p>5 That your faith should not stand in the wisdom of men, but in the power of God.</p> <p>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:</p> <p>7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:</p> <p>8 Which none of the princes of this world knew: for had they known it, they would not have crucified</p>	<p>2:1 When I came to you, fellow believers, I did not come with eloquence or human wisdom, declaring to you the message from God.</p> <p>2 For I determined not to know anything among you, except Jesus Christ, and him crucified.</p> <p>3 And I was with you in weakness, and in fear, and with much trembling.</p> <p>4 And my speech and my preaching were not with enticing words of humanity's wisdom, but in demonstration of the spirit of God and of power,</p> <p>5 so that your faith should not stand on the wisdom of humanity, but on the power of God.</p> <p>6 We speak wisdom among those who are perfect, but it is not the wisdom of this world, nor of the rulers of this world who come to nothing.</p> <p>7 But we speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the world was made, to bring us to our glory.</p> <p>8 This wisdom none of the princes of this world knew; for had they known it, they would not have</p>

<p>the Lord of glory.  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.  10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.  11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.  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.  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.  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.  15 But he that is spiritual judgeth all things, yet he himself is judged of no man.  16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.</p>	<p>crucified the Lord of glory.  9 "Eye has not seen nor ear heard, neither have entered into the heart of mortals what God has prepared for those who love Him."  10 But God has revealed them to us who are spiritual by His spirit: for the spirit searches everything, yes, the deep creation of God.  11 For who knows all that is within a person, except that person's own spirit? Even so all that is of God no person knows, but only the spirit of God.  12 Now we have not received the spirit of the world, but the spirit of God, so that we can know the gifts that are freely given to us of God.  13 These things we speak, not in the words which humanity's wisdom teaches, but which the Holy Ghost (Holy Spirit) teaches, explaining spiritual things with spiritual words.  14 But the natural person does not receive the teachings of Spirit, God; for they are foolishness to this person; this person cannot know them because they are spiritually discerned.  15 But those who are spiritual judge all things, yet they themselves are not judged by worldly persons.  16 Have any mortals known the mind of God so that they may instruct Him?"<sup>3</sup> But we have the mind of Christ.</p>
<p><b>3:1</b> And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.  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 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?  4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?  5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?  6 I have planted, Apollos watered; but God gave the increase.  7 So then neither is he that planteth any thing,</p>	<p><b>3:1</b> Fellow believers, I could not speak to you as to those who are spiritual, but as to those who are carnal, even as to babies in Christ.  2 I have fed you with milk, and not with meat; for until now you were not able to understand it, and you are still are not able to understand it.  3 For you are still carnal; for since there is among you envying and strife and divisions, are you not carnal, and walk as persons of this world?  4 For as long as one says, "I am a follower of Paul," and another says, "I am a follower of Apollos," are you not carnal?  5 Who is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every person?  6 I have planted, Apollos watered; but God gave the increase.  7 So then it is not the person who plants anything,</p>

neither he that watereth; but God that giveth the increase.

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

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

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.

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

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

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.

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

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

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

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

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.

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

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

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

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

neither the person who waters, but God that gives the increase.

8 Now both the person who plants and the person who waters are doing good work, and all will receive their own reward according to their own labor.

9 For we are workers together with God; you are God's garden; you are God's building.

10 According to the grace of God which is given to me, as a wise master builder, I have laid the foundation, and another builds on it. But let all people be careful how they build on this foundation.

11 For no other true foundation can anyone lay than the one already laid, which is Jesus Christ.

12 Now whatever any person builds upon this foundation: gold, silver, precious stones, wood, hay, stubble,

13 the quality of every person's work will be made manifest; for the day will declare it, because it will be revealed by fire: the fire will test every person's work to determine its worth.

14 If the work which anyone has built lasts, the builder will receive a reward.

15 If the work of any people will be burned, they will suffer a loss; but they themselves will be saved, as if they had escaped the fire.

16 Do you not know that you are the temple of God, and that the spirit of God dwells in you?

17 If any person defiles the temple of God, this person will suffer; for the temple of God is holy, which temple you are.

18 Let no people deceive themselves. If any persons among you seem to be wise in this world, let them become fools in the view of this world so that they may be wise.

19 For the wisdom of this world is foolishness with God. As a Scripture says, "Yahweh catches the wise in their own craftiness."<sup>4</sup>

20 And a Scripture says, "God knows the thoughts of the worldly wise, that they are not useful."<sup>5</sup>

21 Therefore let no person glory in humanity. For all things are yours.

22 Whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or what is to come, all are yours.

23 And you are Christ's, and Christ is God's.

<p>4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.</p> <p>2 Moreover it is required in stewards, that a man be found faithful.</p> <p>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.</p> <p>4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.</p> <p>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.</p> <p>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.</p> <p>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?</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;</p> <p>12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:</p> <p>13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.</p>	<p>4:1 Let people consider us to be ministers of Christ, and stewards who have been entrusted with the mysteries of God.</p> <p>2 Now such stewards are required to be found faithful.</p> <p>3 But to me it is a very small thing that I am judged by you, or by humanity's judgment; I do not even judge my own self.</p> <p>4 I know nothing by myself: I am not thereby justified; he that judges me is the Lord Jesus Christ.</p> <p>5 Therefore, judge nothing before the time, until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then every person who deserves it will have praise of God.</p> <p>6 And these things, fellow believers, I have applied to myself and to Apollos for your sakes so that you might learn from us not to think of any person above another as the old saying reminds us, so that no one of you proudly prefers one teacher against another.</p> <p>7 For who makes you so different from another? And what do you have that you did not receive? Now if you received it from someone else, why do you glory, as if you had invented it?</p> <p>8 Now you consider yourselves full, now you consider yourselves rich; you consider yourselves to have reigned as kings without us, and I wish that you did reign so that we might reign with you.</p> <p>9 For it seems as if God has set us apostles in last place, as if we were appointed to death; for we are made a spectacle to the world, and to angels, and to humanity.</p> <p>10 We apostles are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; we are despised, but you are honorable.</p> <p>11 Even to this present hour, we hunger, and thirst, and lack clothing, and are beaten and have no certain dwelling place.</p> <p>12 And we labor, working with our own hands; being cursed, we bless; being persecuted, we suffer it.</p> <p>13 Being called names, we respond with kind words; we are treated as the filth of the world, and as garbage to this day.</p>
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<p>14 I write not these things to shame you, but as my beloved sons I warn you.</p> <p>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.</p> <p>16 Wherefore I beseech you, be ye followers of me.</p> <p>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.</p> <p>18 Now some are puffed up, as though I would not come to you.</p> <p>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.</p> <p>20 For the kingdom of God is not in word, but in power.</p> <p>21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?</p>	<p>14 I do not write these things to shame you, but as my beloved children I warn you.</p> <p>15 Though you have ten thousand instructors in Christ, yet you do not have many parents; for in Christ Jesus I have parented you through the gospel.</p> <p>16 Therefore, I urge you, be followers of me.</p> <p>17 I have sent to you Timothy, who is my beloved son, and faithful in the Lord, who will remind you of my ways which are in Christ, as I teach everywhere in every church.</p> <p>18 Now some of you have taken a proud attitude as leaders, thinking I would not come to you.</p> <p>19 But I will come to you shortly if God wills it, and I will know and see, regardless of proud speech, the power of God.</p> <p>20 For the kingdom of God is not expressed just in words but in power.</p> <p>21 What would you have me to do? Will I come to you with a rod, or in love and in the spirit of meekness?</p>
<p><b>5:1</b> 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.</p> <p>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.</p> <p>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,</p> <p>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,</p> <p>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.</p> <p>6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?</p> <p>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:</p> <p>8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and</p>	<p><b>5:1</b> It is commonly reported that there is sexual immorality among you, sexual immorality which is so wrong it is even forbidden among the Gentiles, that one would sleep with his father's wife, with his step-mother.</p> <p>2 And you defend it and have not rather mourned, and have not cast away the guilty person from among you.</p> <p>3 For I truly, as absent in body, but present in spirit, have judged already, as though I were present, concerning him who has done this deed.</p> <p>4 In the name of our Lord Jesus Christ, when you are gathered together with my spirit, with the power of our Lord Jesus Christ,</p> <p>5 deliver the guilty person to Satan for the destruction of the flesh so that the spirit may be saved on the day of the Lord Jesus.</p> <p>6 Your glorying is not good. Do you not know that a little yeast leavens the whole lump?</p> <p>7 Therefore, purge out the old yeast so that you may be a new, unleavened lump, as you actually are. For even Christ Jesus our Passover lamb was sacrificed for us.</p> <p>8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and</p>

<p>wickedness; but with the unleavened bread of sincerity and truth.</p> <p>9 I wrote unto you in an epistle not to company with fornicators:</p> <p>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.</p> <p>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.</p> <p>12 For what have I to do to judge them also that are without? do not ye judge them that are within?</p> <p>13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.</p>	<p>wickedness, but with the unleavened bread of sincerity and truth.</p> <p>9 I wrote to you in a letter not to keep company with those who were sexually immoral.</p> <p>10 Yet I did not want you to have nothing to do with all the sexually immoral persons of this world, or with the covetous, or extortioners, or with idolaters; for then you would have to leave the world.</p> <p>11 But now I am writing to tell you not to keep company with any person who is called a believer and who engages in sexual immorality or is covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Do not eat with such persons during your church services.</p> <p>12 I do not judge those who are not followers of the Lord. But do you not judge those who are?</p> <p>13 Those who are not followers of the Lord, God judges. Therefore, put out of your congregation any wicked person.</p>
<p><b>6:1</b> Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?</p> <p>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?</p> <p>3 Know ye not that we shall judge angels? how much more things that pertain to this life?</p> <p>4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.</p> <p>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?</p> <p>6 But brother goeth to law with brother, and that before the unbelievers.</p> <p>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?</p> <p>8 Nay, ye do wrong, and defraud, and that your brethren.</p> <p>9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor</p>	<p><b>6:1</b> Do any of you, having a dispute with another believer, dare to take the matter to court before the unjust, and not before a fellow believer?</p> <p>2 Do you not know that the believers in the Lord will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?</p> <p>3 Do you not know that we will judge angels? How much more things that pertain to this life?</p> <p>4 If then you have disputes pertaining to this life, set them before judges who are believers and who are least esteemed in the church.</p> <p>5 I speak to your shame. Are there not wise persons among you, no, not one who will be able to judge between their fellow believers?</p> <p>6 But unfortunately a believer is willing to go to court with a believer, before the unbelievers.</p> <p>7 Therefore, there is utterly a fault among you because you go to court with one another. Why do you not rather live with the wrong done you? Why do you not rather allow yourselves to be defrauded?</p> <p>8 No, you do wrong; and you defraud even your fellow believers.</p> <p>9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor</p>

<p>effeminate, nor abusers of themselves with mankind,          10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.          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.          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.          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.          14 And God hath both raised up the Lord, and will also raise up us by his own power.          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.          16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.          `</p> <p>17 But he that is joined unto the Lord is one spirit.          `</p> <p>18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.          `</p> <p>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?          `</p> <p>20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.</p>	<p>adulterers, nor the effeminate, nor persons who abuse themselves with humanity,          10 nor thieves, nor covetous persons, nor drunkards, nor slanderers, nor extortioners will inherit the kingdom of God.          11 And such were some of you; but you are washed; you are sanctified; you are justified in the name of the Lord Jesus, and by the spirit of God.          12 All things are lawful for me, but all things are not good for me to do; all things are lawful for me, but I will not be brought under the power of any.          13 Food is for the stomach, and the stomach is for food, but God will destroy both. Now the body is not for sexual immorality, but for the Lord; and the Lord is for the body.          14 And God has both raised up the Lord, and will also raise us up by His own power.          15 Do you not know that your bodies are the members of Christ? Will I then take the members of Christ, and unite them with a prostitute? God forbid.          16 What? Do you not know that the person who is joined to a prostitute becomes one body with that prostitute? For the Scripture says, "Two will become one flesh."<sup>6</sup>          17 But the person that is joined to the Lord becomes one with that spirit.          18 Flee from sexual immorality. Every other sin that a person commits is outside the body, but the people who commit sexual immorality sin against their own body.          19 What? Do you not know that your body is the temple of the Holy Ghost (Holy Spirit) which is in you, which you have of God, and that you are not your own?          20 For you are bought with a price; therefore, glorify God in your body and in your spirit, which are God's.</p>
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<p>7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.          `</p> <p>2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.</p> <p>3 Let the husband render unto the wife due</p>	<p>7:1 Now concerning the things which you wrote to me about: it is good for a man not to touch a woman sexually.</p> <p>2 Nevertheless, to avoid sexual immorality, let every man have his own wife, and let every woman have her own husband.</p> <p>3 Let the husband render to his wife due</p>
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benevolence: and likewise also the wife unto the husband.

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.

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.

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

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.

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

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

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

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.

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.

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.

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.

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.

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?

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.

18 Is any man called being circumcised? let him not

benevolence, and likewise the wife to her husband.

4 The wife must share some of the power over her body with her husband, and likewise the husband must share some of the power over his body with his wife.

5 Do not deny the rights of marriage to your spouse, unless it is with your spouse's consent for a time, so that you may give yourselves to fasting and prayer; and then come together again with your spouse so that Satan does not tempt you to be unfaithful.

6 But I say this as a suggestion, and not as a command.

7 For I wish that all persons were even as I myself. But all people have their own gift from God, one after this manner, and another after that manner.

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

9 But if they cannot control themselves, let them marry; for it is better to marry than to burn with passion.

10 And to the married I command, yet not I, but the Lord, let the wife not leave her husband.

11 But, if she does leave her husband, let her remain unmarried, or be reconciled to her husband; and let the husband who is a believer not divorce his wife who is a believer.

12 But to the rest I speak (not the Lord): if any brother has a wife who does not believe, and she is pleased to stay with him, let him not put her away.

13 And the believing woman who has a husband who does not believe, if he is pleased to stay with her, let her not leave him.

14 For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; otherwise your children would be impure; but now they are holy.

15 But if the unbelieving spouse departs, let that happen. A brother or a sister is not bound to their spouse in such cases; for God has called us to peace.

16 For do you know, O wife, whether you shall save your husband? Or do you know, O husband, whether you shall save your wife?

17 But in the place God has assigned to each person when the Lord has called this person, so let this person walk. And this is my rule in all churches.

18 When a man was called to Christ, was the man

become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

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

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

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

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

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

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

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.

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

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

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.

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

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;

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

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:

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

circumcised? Let him not become uncircumcised. Was any man called when uncircumcised? Let him not be circumcised.

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

20 Let every person continue in the same position in which the person was when called.

21 Were you called as a slave? Do not be troubled by your status; but if you may be made free, then become free.

22 For a slave who is called in the Lord is the Lord's free person; likewise, the person who is called, being free, becomes Christ's servant.

23 You are bought with a price; do not be a slave of others.

24 Fellow believers, let every person, in the calling in which the person was called, abide there in peace with God.

25 Now concerning virgins I have no commandment from the Lord; yet I give my judgment, as one who has obtained enough mercy from the Lord to enable me to be faithful.

26 I suppose during the present distress, it is good for a person to remain as the person is.

27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife.

28 But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless, the married will have worldly troubles in the flesh which I would rather spare you.

29 But this I say, fellow believers, the time is short; in the time remaining, those who have wives should live as though they had none,

30 and those who weep, as though they did not weep, and those who rejoice, as though they did not rejoice, and those who buy, as though they did not possess anything,

31 and those who use the things of this world, as not consumed by them, for the fashion of this world is passing away.

32 But I would rather have you be without worldly worries. Those who are unmarried care for the things that belong to the Lord, how they may please the Lord.

33 But those who are married care for the things that are of the world, how they may please their

<p>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.</p> <p>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.</p> <p>36 But if any man think that he behaveth 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.</p> <p>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.</p> <p>38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.</p> <p>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.</p> <p>40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.</p>	<p>spouse.</p> <p>34 There is a difference also between a wife and a virgin. The unmarried woman cares for the things of the Lord, so that she may be holy both in her body and in her spirit; but she who is married cares for the things of the world, how she may please her husband.</p> <p>35 And this I speak for your own benefit, not to accuse you, but so that you may do what is right, and so that you may serve the Lord without distraction.</p> <p>36 But if any man thinks that he behaves improperly toward his betrothed; if her beauty starts to fade, and if she needs to be married, let him do as he feels right; he does not sin; let them marry.</p> <p>37 Nevertheless those who stand steadfast in their heart, having no necessity, but have power over their own will, and have decreed in their heart that they will not marry, do well.</p> <p>38 So then the father who gives his daughter in marriage does well, but he who does not give her in marriage does better.</p> <p>39 A wife is bound by the law of Moses to her husband as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she will, as long as it is to a fellow believer.</p> <p>40 But in my judgment, she is better off if she does not remarry; and I think that in this I have guidance from the spirit of God.</p>
<p><b>8:1</b> Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.</p> <p>2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.</p> <p>3 But if any man love God, the same is known of him.</p> <p>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.</p> <p>5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and</p>	<p><b>8:1</b> Now regarding things offered to idols, we know that idols are nothing and that offering meat to an idol gives the meat no special significance; and consequently, there is nothing wrong in eating meat which has been offered to an idol. However, this knowledge can make one proud, but love edifies.</p> <p>2 And if any think that they know anything, they do not yet know as they ought to know.</p> <p>3 But anyone who loves God is known by God.</p> <p>4 Therefore concerning the eating of meat that is offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no other God but one.</p> <p>5 For though there are many that are called gods in the heavens and on earth,</p> <p>6 to us there is only one God, the Father, of whom</p>

<p>lords many,)  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.  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 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.  、  9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.  、  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;  、  11 And through thy knowledge shall the weak brother perish, for whom Christ died?  、  12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.  、  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.  、  、</p>	<p>are all things, and we in Him, and one Lord Jesus Christ, through whom are all things and we through him.  7 However, there is not in every believer in the Lord that knowledge; for some followers of the Lord eat meat which has been offered to an idol, thinking that this meat is unholy; and their conscience being weak, is defiled.  8 But what we eat does not matter to God: for if we eat meat from the temple, we are not made any better for doing so; and if we do not eat it, we are not made any worse for not doing so.  9 But take heed lest by any means this liberty of yours, this belief that you are free to eat meat which has been offered to an idol, becomes a stumbling block to those who have a weak conscience.  10 For if any believers see you eating meat in an idol's temple, will they not be emboldened to eat meat which has been offered to idols even though they think doing so is wrong? Will this not give them a guilty conscience?  11 Through your actions will you cause these believers with a weak conscience to perish, for whom Christ Jesus died?  12 When you sin thus against your fellow believers and wound their weak conscience, you sin against Christ.  13 Therefore, if my eating meat which has been offered to idols would encourage my brother or sister to do something which they think is wrong, I will not eat such meat while the world stands, lest I harm my brother or sister.</p>
<p><b>9:1</b> 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?  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.  3 Mine answer to them that do examine me is this,  、  4 Have we not power to eat and to drink?  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?  6 Or I only and Barnabas, have not we power to</p>	<p><b>9:1</b> Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?  2 Though I am not an apostle to others, yet doubtlessly I am to you Corinthians; for you are the proof of my apostleship in the Lord.  3 My answer to those who question whether I am an apostle is this.  4 Do we not have the right to eat and to drink?  5 Do we not have the right to keep with us a sister, a wife, as other apostles do, and as the brothers of the Lord, and Peter do?  6 Or do only I and Barnabas have to work for a</p>

forbear working?

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?

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

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

10 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.

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

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.

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?

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

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.

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!

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.

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.

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

living?

7 Who goes to war any time at his own expense? Who plants a vineyard, and does not eat of its fruit? Or who feeds a flock, and does not drink some of the milk of the flock?

8 Do I say these things just as a man? Or does not the law of Moses say the same also?

9 For it is written in the law of Moses, "You shall not muzzle the mouth of the ox that tramples out the grain."<sup>7</sup> Does God just care for oxen?

10 Or does God say this also for our sakes? Also, for our sakes, no doubt, this is written: that the person who plows should plow in hope, and that the person who threshes in hope should have a share of the harvest.

11 If we have sown to you spiritual things, is it not right for us to reap some of your carnal (material) things?

12 If others have this power over some of your carnal (material) things, should we not also? Nevertheless, we have not used this power, but rather suffer all things, lest we would hinder the gospel of Christ.

13 Do you not know that those who serve in the temple live off of the things offered in the temple? And those who serve at the altar share in the offerings at the temple?

14 Even so the Lord has ordained that those who preach the gospel should live off their preaching of the gospel.

15 But I have not done this; neither have I written that it should be done this way for me, for I would rather die than that any person should take away my pride in this.

16 For though I preach the gospel, I have nothing to boast of; for I preach the gospel out of necessity; yes, woe is me, if I do not preach the gospel!

17 If I did this thing out of my own will, I would expect pay: but I have no choice because I have been entrusted with this responsibility by God.

18 What is my reward then? Truly that, when I preach the gospel, I may do so without pay, so that I do not abuse my power in the gospel.

19 Though I am a free man, yet I have made myself a servant to all, so that I might win as many people as possible to Christ.

20 To the Jews I became as a Jew, so that I might

<p>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;</p> <p>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.</p> <p>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.</p> <p>23 And this I do for the gospel's sake, that I might be partaker thereof with you.</p> <p>24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.</p> <p>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.</p> <p>26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:</p> <p>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.</p>	<p>gain the Jews. To those who abide by the law of Moses, I presented myself as abiding by the law of Moses, so that I might gain those who abide by the law of Moses.</p> <p>21 To those who are Gentiles and are not subject to the law of Moses, I presented myself as not being subject to the law of Moses (but being subject to the law of God, and subject to the law of Christ.) I did this so that I might gain the Gentiles, who are not subject to the law of Moses.</p> <p>22 To the weak I became as if weak, so that I might gain the weak; I made myself all things to all persons, so that I might, by all means, save some.</p> <p>23 And I do this for the gospel's sake so that I might share the benefits with you of living in accord with the gospel.</p> <p>24 Do you not know that of those who run in a race, only one receives the winner's prize? So run, that you may obtain this prize.</p> <p>25 Every person who strives to be a winner is temperate in all things. Now, most do it to obtain a corruptible crown, but we do it to obtain an incorruptible crown.</p> <p>26 Therefore, I do not run uncertainly; I do not fight as one who beats the air.</p> <p>27 But I keep my body under control, and bring it into subjection, lest for any reason, when I have preached to others, I myself should be lost.</p>
<p><b>10:1</b> 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;</p> <p>2 And were all baptized unto Moses in the cloud and in the sea;</p> <p>3 And did all eat the same spiritual meat;</p> <p>4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.</p> <p>5 But with many of them God was not well pleased: for they were overthrown in the wilderness.</p> <p>6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.</p> <p>7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink,</p>	<p><b>10:1</b> Moreover, fellow believers, I want you to know that all our ancestors fleeing Egypt were under the cloud, and all passed through the Sea of Reeds.</p> <p>2 And all were baptized to Moses under the cloud and as they went safely through the Sea of Reeds.</p> <p>3 And all ate the same spiritual meat.</p> <p>4 And all drank the same spiritual drink, for they drank of that spiritual Rock that accompanied them, and that Rock was Christ.</p> <p>5 But God was not pleased with many of them, and they died in the wilderness.</p> <p>6 Now, these things were examples for us, to teach us that we should not desire evil things, as they did.</p> <p>7 Neither be idolaters, you Corinthians, as were some of them, as it is written, "The people sat down to eat and drink, and rose up to play"<sup>8</sup> before idols.</p>

<p>and rose up to play.</p> <p>8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.</p> <p>9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.</p> <p>10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.</p> <p>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.</p> <p>12 Wherefore let him that thinketh he standeth take heed lest he fall.</p> <p>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.</p> <p>14 Wherefore, my dearly beloved, flee from idolatry.</p> <p>15 I speak as to wise men; judge ye what I say.</p> <p>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?</p> <p>17 For we being many are one bread, and one body: for we are all partakers of that one bread.</p> <p>18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?</p> <p>19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?</p> <p>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.</p> <p>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.</p> <p>22 Do we provoke the Lord to jealousy? are we stronger than he?</p> <p>23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.</p> <p>24 Let no man seek his own, but every man another's wealth.</p> <p>25 Whatsoever is sold in the shambles, that eat,</p>	<p>8 Neither let us commit sexual immorality, as some of them did, causing many to fall in one day.</p> <p>9 Neither let us test Christ, as some of them did, and were destroyed by serpents.</p> <p>10 Neither let us grumble, as some of them did, and were destroyed by the destroyer.</p> <p>11 Now all these things happened to them for examples, and they are written to warn us, upon whom the end of the world has come.</p> <p>12 Therefore let those who think they are standing take heed lest they fall.</p> <p>13 So far you have faced only the temptations that all persons face, but God is faithful and will not allow you to be tempted more than you are able to endure, but will with the temptation also make a way for you to escape, so that you may be able to bear it.</p> <p>14 Therefore, my dearly beloved, flee from idolatry.</p> <p>15 I speak as to wise persons; understand what I say.</p> <p>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?</p> <p>17 For we, being many, are one bread and one body; for we all share in that one bread.</p> <p>18 Behold Israel according to the flesh; do not those who eat of the sacrifices share the offerings in the temple?</p> <p>19 Am I saying then that the idol is anything, or that which is offered in sacrifice to idols is anything?</p> <p>20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I am against your having fellowship with demons.</p> <p>21 You cannot drink both the cup of the Lord and the cup of demons; you cannot take part both in the Lord's table and in the table of demons.</p> <p>22 Do we provoke the Lord to jealousy? Are we stronger than he is?</p> <p>23 All things are lawful for me, but all things are not good for me; all things are lawful for me, but all things do not edify me.</p> <p>24 Let no persons seek only their own, but every person also another's good.</p> <p>25 Eat whatever is sold in the marketplace,</p>
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<p>asking no question for conscience sake:  26 For the earth is the Lord's, and the fulness thereof.  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.  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:  29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?  30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?  31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.  32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:  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.</p>	<p>asking no question for conscience sake.  26 For, as Scripture says, "The earth is God's, and all within it."<sup>9</sup>  27 If any who do not believe invite you to a feast, and you are inclined to go, eat whatever is set before you, asking no question for conscience sake.  28 But if any person says to you, "This was offered in sacrifice to idols," do not eat for the person's sake who told you, and for conscience sake; for the earth is the Lord's, and all within it.  29 Do this for conscience sake, not your own, but another person's conscience. Why is my liberty limited by another man's conscience?  30 For if I by the grace given me by God eat meat which has been offered to idols, why am I evil spoken of for eating that for which I give thanks?  31 Whatever you eat or drink, or whatever you do, do all to the glory of God.  32 Do not offend either the Jews, or the Gentiles, or the church of God,  33 even as I please all persons in all things, not seeking only my own good but also the good of many, so that they may be saved.</p>
<p><b>11:1</b> Be ye followers of me, even as I also am of Christ.  2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.  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.  4 Every man praying or prophesying, having his head covered, dishonoureth his head.  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.  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.  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.  8 For the man is not of the woman; but the woman of the man.  9 Neither was the man created for the woman; but</p>	<p><b>11:1</b> Be followers of me, even as I am of Christ.  2 Now I praise you, fellow believers, that you remember my words in all things, and keep the teachings, as I delivered them to you.  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.  4 Every man praying or prophesying, having his head covered, dishonors his head.  5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that would be as if she had a shaved head.  6 For if a woman is not covered, let her hair be shaved from her head, but if it is a shame for a woman to be shaved, let her hair be covered.  7 For a man ought not to cover his head, because he is the image and glory of God, but the woman is the glory of the man.  8 For the man is not of the woman, but the woman is of the man.  9 Neither was the man created for the woman, but the woman was created for the man.</p>

the woman for the man.

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

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

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

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

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

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

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

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.

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.

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

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

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

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.

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:

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.

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.

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

27 Wherefore whosoever shall eat this bread, and

10 For this cause the woman ought to have a covering on her head in view of the angels.

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

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

13 Judge for yourselves: is it good for a woman to pray to God uncovered?

14 Does not even nature itself teach you, that, if a man has long hair, it is a shame for him?

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

16 If any man seems to argue about this, others do not in all the churches of God.

17 Now in this I do not praise you, that you come together not for the better, but for the worse.

18 For when you come together in the church, I hear that there are divisions among you; and I partly believe it.

19 There may be heresies among you, so that those who are in the right among you may be made manifest.

20 When you come together in one place, you do not come to eat the Lord's supper as it should be eaten.

21 For in eating, one takes food before another, and one is hungry and another is drunk.

22 What? Do you not have houses to eat and to drink in? Or do you despise the church of God, and shame those who do not have enough to eat? What will I say to you? Will I praise you in this? I do not praise you.

23 For the Lord has told me that which I also told you, that the Lord Jesus the same night in which he was betrayed took bread,

24 and when he had given thanks, he broke it and said, "Take, eat: this is my body, which is broken for you; do this in remembrance of me."<sup>10</sup>

25 In the same way also he took the cup, after he had eaten, saying, "This cup is the new testament in my blood; as often as you drink from it, do so in remembrance of me."<sup>11</sup>

26 For as often as you eat this bread, and drink from this cup, you celebrate the Lord's death until he comes.

27 Therefore whoever eats this bread and drinks

<p>drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.  28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.</p> <p>29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.  30 For this cause many are weak and sickly among you, and many sleep.  31 For if we would judge ourselves, we should not be judged.  32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.  33 Wherefore, my brethren, when ye come together to eat, tarry one for another.  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.</p>	<p>from this cup of the Lord unworthily will be guilty of the body and blood of the Lord.  28 Therefore let persons examine themselves, and then let them eat of that bread and drink from that cup.  29 For those who eat and drink unworthily, eat and drink damnation to themselves, not recognizing the Lord's body.  30 Because of this, many are weak and sickly among you, and some have died.  31 For if we are careful, we will not be judged.  32 But when God judges us, we are chastened by Him, so that we should not be condemned along with the world.  33 Therefore, fellow believers, when you come together to eat, wait for one another.  34 And if any person is really hungry, let this person eat at home so that you do not come together and be condemned. And the rest I will set in order when I come.</p>
<p><b>12:1</b> Now concerning spiritual gifts, brethren, I would not have you ignorant.  2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.  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.  4 Now there are diversities of gifts, but the same Spirit.  5 And there are differences of administrations, but the same Lord.  6 And there are diversities of operations, but it is the same God which worketh all in all.  7 But the manifestation of the Spirit is given to every man to profit withal.  8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;  9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;  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:</p>	<p><b>12:1</b> Now, fellow believers, I do not want you to be ignorant concerning spiritual gifts.  2 You know that when you were Gentiles, you were led into worshipping mute idols.  3 Therefore I want you to understand that no one speaking by Spirit, God, calls Jesus accursed, and that no one can say that Jesus is the Lord, except by the Holy Ghost (Holy Spirit).  4 Now there are diversities of gifts, but one Spirit.  5 And there are different ways of serving, but the same Lord.  6 And there are diverse ways of doing things, but it is the same God which works all in all.  7 But the manifestation of Spirit is given to everyone to benefit from.  8 For to one the word of wisdom is given by Spirit; to another the word of knowledge is given by Spirit.  9 To another faith is given by Spirit; to another the gifts of healing are given by Spirit.  10 To another is given the working of miracles; to another prophecy; to another discerning of spirits; to another various languages; to another the interpretation of languages.  11 But all these works, the one and the selfsame Spirit divides among persons as He will.</p>

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

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.

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.

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

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?

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?

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

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

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

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

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.

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

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.

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:

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

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

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

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 For as the body is one, and has many members, but all the members are one body, so also is Christ.

13 For by one Spirit we are all baptized into one body, whether we are Jews or Gentiles, whether we are slaves or free, and have all been made to drink of the one Spirit.

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

15 If the foot says, "Because I am not the hand, I am not of the body," therefore is it not of the body?

16 And if the ear says, "Because I am not the eye, I am not of the body," therefore is it not of the body?

17 If the whole body were an eye, there would be no hearing. If the whole body were hearing, there would be no smelling.

18 But God has set every one of the members in the body as it has pleased Him.

19 And if they were all one member, where would the body be?

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

21 And the eye cannot say to the hand, "I do not need you," nor can the head say to the feet, "I do not need you."

22 No, those members of the body, which seem to be the feeblest, are necessary.

23 And upon those members of the body which we think to be less honorable, we bestow more abundant honor, and we make our unattractive parts more attractive.

24 For our attractive parts do not need to be made more attractive, but God has harmonized the body together, giving more abundant honor to that part which lacked honor,

25 so that there should be no conflict within the body, but so that the members should care for one another.

26 And if one member suffers, all the members suffer with it; and if one member is honored, all the members rejoice with it.

27 Now you are the body of Christ, and each one of you is a member.

28 And God has set some in the church, first as apostles, secondarily as prophets, thirdly as teachers, after that as miracle workers, then members with gifts of healings, or with the ability to help others, or to lead them, or to be fluent in different languages.

29 Are all apostles? Are all prophets? Are all

<p>29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?          30 Have all the gifts of healing? do all speak with tongues? do all interpret?          31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.</p>	<p>teachers? Are all workers of miracles?          30 Do all have the gifts of healing? Do all speak in unknown languages? Do all interpret?          31 Desire the best gifts earnestly, yet I show you a more excellent way.</p>
<p><b>13:1</b> 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.          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.          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.          4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,          5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;          6 Rejoiceth not in iniquity, but rejoiceth in the truth;          7 Beareth all things, believeth all things, hopeth all things, endureth all things.          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.          9 For we know in part, and we prophesy in part.          10 But when that which is perfect is come, then that which is in part shall be done away.          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.          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 And now abideth faith, hope, charity, these three; but the greatest of these is charity.</p>	<p><b>13:1</b> Though I might speak with the languages of humanity and of angels, and do not have love, I have become as sounding brass or a clanging cymbal.          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 do not have love, I am nothing.          3 And though I give all my goods to feed the poor, and though I give my body to be burned, and do not have love, it does not benefit me.          4 Love is patient and kind; love does not envy; love does not boast, is not proud,          5 Love is not rude, does not seek only her own good, is not easily provoked to anger, looks for good rather than evil.          6 Love does not rejoice in iniquity, but rejoices in the truth.          7 Love bears all things, believes all things, hopes all things, endures all things.          8 Love never fails. But where there are prophecies, they will fail; if there are strange languages, they will cease; where there is knowledge, it will vanish away.          9 For we know in part, and we prophesy in part.          10 But when that which is perfect has come, then that which is in part will disappear.          11 When I was a child, I spoke as a child, I understood as a child, and I thought as a child; but when I became an adult, I put away childish things.          12 For now we see dimly as though in a tarnished metal mirror, but then face to face; now I know in part, but then I will know even as I am known.          13 And now abide faith, hope and love, these three. But the greatest of these is love.</p>
<p><b>14:1</b> Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.          2 For he that speaketh in an unknown tongue</p>	<p><b>14:1</b> Follow after love, and desire spiritual gifts, but hope that you may prophesy, speaking messages from God.          2 For those who speak in an unknown language do</p>

speakeſt not unto men, but unto God: for no man underſtandeth him; howbeit in the ſpirit he ſpeakeſt mysteries.

3 But he that prophesieth ſpeakeſt unto men to edification, and exhortation, and comfort.

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

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

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?

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?

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

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.

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

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

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

13 Wherefore let him that ſpeakeſt in an unknown tongue pray that he may interpret.

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

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.

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

not ſpeak to people, but to God, for no one underſtands them; for in the ſpirit they ſpeak mysteries.

3 But the perſon who prophesies ſpeaks to people to build them up, and to urge them on to greater things, and to comfort them.

4 Thoſe who ſpeak in an unknown language may build up themſelves, but the perſon who prophesies builds up the church.

5 Although it would be good if you all ſpoke with different languages, I would rather that you prophesied, for greater is the perſon who prophesies than the perſon who ſpeaks with a ſtrange language, unſs the perſon interprets, ſo that the church may be built up.

6 Now, fellow believers, if I come to you ſpeaking in an unknown language, how will I benefit you, unſs I ſpeak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life, which give ſound, whether a pipe or a harp, unſs they produce diſtinct ſounds, how will it be known what is piped or harped?

8 For if the trumpet gives an uncertain ſound, who will prepare for the battle?

9 So likewise you, unſs you ſpeak words eaſy to be underſtood, how will it be known what is ſpoken? For you will only be ſpeaking into the air.

10 There are many kinds of voices in the world, and none of them is without ſignificance.

11 But if I do not know the meaning of the words, I will be a foreigner to the perſon who ſpeaks, and the perſon who ſpeaks will be a foreigner to me.

12 So if you ſeek ſpiritual gifts, ſeek thoſe gifts that you may uſe to build up the church.

13 Therefore let thoſe who ſpeak in an unknown language pray that they may alſo interpret.

14 For if they pray in an unknown language, their ſpirit prays, but their underſtanding is unfruitful.

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

16 Otherwiſe when you bleſs with the ſpirit, how will the perſon who is uneducated about ſuch matters ſay "Amen" when you give thanks, ſeeing the perſon does not underſtand what you ſay?

understandeth not what thou sayest?  
 17 For thou verily givest thanks well, but the other is not edified.  
 18 I thank my God, I speak with tongues more than ye all:  
 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.  
 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.  
 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.  
 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.  
 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?  
 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:  
 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.  
 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.  
 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.  
 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.  
 29 Let the prophets speak two or three, and let the other judge.  
 30 If any thing be revealed to another that sitteth by, let the first hold his peace.  
 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

17 For you truly give thanks well, but the other person is not edified.  
 18 I thank my God, I am able to speak in languages more than you all.  
 19 Yet in the church I would rather speak five words with my understanding so that I might also teach others, than ten thousand words in an unknown language.  
 20 Fellow believers, do not be children in understanding. Regarding evil, be as innocent as children, but in understanding be an adult.  
 21 In the law of Moses it is written, "With persons of other languages, I will speak to this people; and yet for all that they will not hear Me,"<sup>12</sup> says God.  
 22 Therefore, unknown languages are a sign, not to those who believe, but to those who do not believe; but prophesying does not serve those who do not believe, but those who believe.  
 23 Therefore If the whole church comes together into one place and all speak in unknown languages, and those who are uneducated or unbelievers come in, will they not say that you are crazy?  
 24 But if all prophesy, and those who do not believe or are uneducated come in, they will be convinced of the truth of all that is said.  
 25 Thus the secrets of their heart will be revealed; and so falling down before you, they will worship God, and realize that God is truly in you.  
 26 How is it then, fellow believers? When you come together, every one of you should have a Psalm, or a doctrine, or something to say in an unknown language, or a revelation, with an interpretation. Let all things be done to build up the church.  
 27 If any speak in an unknown language, let no more than three do so, and that in order; and let one interpret.  
 28 But if there is no interpreter, let those who would speak in an unknown language be silent in the church; and let them speak to themselves, and to God.  
 29 Let two or three prophets speak, and let the others judge.  
 30 If something is revealed to another person while someone is talking, the first person is to stop talking.  
 31 For you may all prophesy one by one, in order, so that all may learn, and all may be comforted.

<p>32 And the spirits of the prophets are subject to the prophets.</p> <p>33 For God is not the author of confusion, but of peace, as in all churches of the saints.</p> <p>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.</p> <p>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.</p> <p>36 What? came the word of God out from you? or came it unto you only?</p> <p>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.</p> <p>38 But if any man be ignorant, let him be ignorant.</p> <p>39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.</p> <p>40 Let all things be done decently and in order.</p>	<p>32 For even God's messages are put forward in an intelligent manner by each prophet,</p> <p>33 for God is not the author of confusion, but of peace in all churches of the believers in the Lord.</p> <p>34 Let your women keep silence in the churches, for it is not permitted for them to speak; for they are commanded to be obedient, as the law of Moses says.<sup>13</sup></p> <p>35 If they wish to ask anything, let them ask their husbands at home, for it is a shame for women to speak in the church.</p> <p>36 What? Did the word of God come from you? Or did it come to you only?</p> <p>37 If any think themselves to be a prophet, or spiritual, let them acknowledge that what I write to you are the commandments of the Lord.</p> <p>38 But if anyone ignores these words, ignore this person.</p> <p>39 Therefore, fellow believers, desire to prophesy, but do not forbid others to speak in unknown languages.</p> <p>40 Let all things be done decently and in order.</p>
<p><b>15:1</b> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;</p> <p>2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.</p> <p>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;</p> <p>4 And that he was buried, and that he rose again the third day according to the scriptures:</p> <p>5 And that he was seen of Cephas, then of the twelve:</p> <p>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.</p> <p>7 After that, he was seen of James; then of all the apostles.</p> <p>8 And last of all he was seen of me also, as of one born out of due time.</p> <p>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.</p>	<p><b>15:1</b> Moreover, fellow believers, I declare to you the gospel which I preached to you, which you have received, and on which you stand.</p> <p>2 You are saved by this gospel if you remember what I preached to you, unless you have believed in vain.</p> <p>3 For I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures;</p> <p>4 And that he was buried, and that he rose again the third day according to the scriptures.</p> <p>5 And he was seen by Peter, then by others of the twelve apostles.</p> <p>6 After that, he was seen by more than five hundred believers at once, of whom the greater part are living to this day, but some have passed on.</p> <p>7 After that, the Lord was seen by James; then by all the apostles.</p> <p>8 And last of all he was seen by me also, as one who was born out of due time.</p> <p>9 For I am the least of the apostles and have no right to be called an apostle, because I persecuted the church of God.</p>

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.

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

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?

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

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

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.

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

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

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

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

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

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

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

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

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.

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

26 The last enemy that shall be destroyed is death.

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.

10 But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain, for I labored more abundantly than anyone else, yet it was not I who labored, but the grace of God which was with me.

11 Therefore, whether it were I or they who did the good work, we preached, and you believed.

12 Now if it is preached that Christ Jesus rose from the dead, why do some among you say that there is no resurrection of the dead?

13 If there is no resurrection of the dead, then Christ Jesus has not risen.

14 And if Christ Jesus has not risen, then our preaching is vain, and your faith also is vain.

15 Yes, and we are found to be false witnesses of God because we have testified that God raised up Christ Jesus, whom God did not raise up, if the dead do not rise.

16 For if the dead do not rise, then Christ Jesus was not raised.

17 And if Christ was not raised, your faith is vain; you are still in your sins.

18 Then those believers who have fallen asleep in Christ have perished.

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

20 But now Christ Jesus has risen from the dead, and has become the first fruits of those who died.

21 For by one person, Adam, death came; and by one man, Christ Jesus, came the resurrection of the dead.

22 For although in Adam all die, in Christ all will be made alive.

23 But all people in their proper order: Christ Jesus the first fruits, afterward those who are Christ Jesus' at his coming.

24 Then comes the end, when he will have delivered up the kingdom to God the Father, when he will have put down all earthly rulers and all authority and power.

25 For he must reign until he has put all enemies under his feet.

26 The last enemy that will be destroyed is death.

27 For Christ has put all things under his feet. But when he says all things have been put under him, God is excepted, which put all things under Him.

28 And when all things will be subdued to the Son,

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.

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?

30 And why stand we in jeopardy every hour?

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

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.

33 Be not deceived: evil communications corrupt good manners.

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

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

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

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:

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

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.

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.

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.

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

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

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

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

then the Son will also himself be subject to Him who put all things under Him so that God may be all in all.

29 Otherwise, why are any people baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?

30 And why do we stand in real danger every hour?

31 I tell you, though you rejoice in Christ Jesus our Lord, I die daily.

32 If after the manner of humanity I have fought, as it were, wild beasts at Ephesus, what advantage is it to me, if the dead do not rise? If the dead do not rise, "let us eat and drink, for tomorrow we die."<sup>14</sup>

33 Do not be deceived; evil associations will corrupt you.

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

35 But someone will say, "How are the dead raised up? And with what body do they come?"

36 You fool, what you sow does not grow unless it is planted in good ground;

37 And when you sow, you do not sow the body that will be, but only seed, which may produce wheat or some other grain.

38 But God gives it a body as it pleases Him, and to every seed its own body.

39 All flesh is not the same flesh; there is one kind of flesh of men, another kind of animals, another of fish, and another of birds.

40 There are also celestial bodies, and terrestrial bodies, but the celestial has its glory, and the terrestrial has another type of glory.

41 The sun has one glory, and the moon another glory, and the stars another glory; and one star differs from another star in glory.

42 So also is the resurrection of the dead. The body is sown in corruption; it is raised in incorruption.

43 It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power.

44 It is sown a natural body, and it is raised as a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, "The first person Adam was made a *living soul*<sup>15</sup> (living being); the last Adam was made a life-giving spirit."

<p>46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.</p> <p>47 The first man is of the earth, earthy: the second man is the Lord from heaven.</p> <p>48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.</p> <p>49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.</p> <p>50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.</p> <p>51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,</p> <p>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.</p> <p>53 For this corruptible must put on incorruption, and this mortal must put on immortality.</p> <p>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.</p> <p>55 O death, where is thy sting? O grave, where is thy victory?</p> <p>56 The sting of death is sin; and the strength of sin is the law.</p> <p>57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.</p> <p>58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.</p>	<p>46 However that which is spiritual was not first, but that which is natural, and afterward came that which is spiritual.</p> <p>47 The first person, Adam, was of the earth, earthy; the second man is the Lord from heaven.</p> <p>48 As is the earthy, such are those who are earthy; and as is the heavenly, such are those who are heavenly.</p> <p>49 And as we have borne the image of the earthy, we will also bear the image of the heavenly.</p> <p>50 Now this I say, fellow believers, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.</p> <p>51 Behold, I tell you a mystery; we will not all die, but we will all be changed.</p> <p>52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.</p> <p>53 For this corruptible must put on incorruption, and this mortal must put on immortality.</p> <p>54 So when this corruptible will have put on incorruption, and this mortal will have put on immortality, then will be brought to pass the saying that is written, "Death is swallowed up in victory."<sup>16</sup></p> <p>55 O death, where is your sting? O grave, where is your victory?<sup>17</sup></p> <p>56 The sting of death is sin, and sin gains power from the law of Moses.</p> <p>57 But thanks be to God who gives us the victory through our Lord Jesus Christ.</p> <p>58 Therefore, my beloved fellow believers, be steadfast, immoveable, always excelling in the work of the Lord because you know that your labor is not in vain in the Lord.</p>
<p><b>16:1</b> Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.</p> <p>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.</p> <p>3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.</p>	<p><b>16:1</b> Now concerning the collection for the saints (the believers in the Lord), I have given orders to the churches of Galatia, and you are to do the same.</p> <p>2 Upon the first day of the week let every one of you set aside your contribution, as God has blessed you, so that there will be no collections when I come.</p> <p>3 And when I come, whomever you will give your letters of reference to, I will send to bring your generous contribution to Jerusalem.</p>

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

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

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.

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

8 But I will tarry at Ephesus until Pentecost.

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

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.

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.

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.

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

14 Let all your things be done with charity.

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

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

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

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

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

21 The salutation of me Paul with mine own hand.

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

4 And if it is right that I go also, they will go with me.

5 Now I will come to you after I pass through northern Greece; for I do intend to pass through northern Greece.

6 And it may be that I will abide with you, and winter with you, so that you may assist me on my journey, wherever I may go next.

7 For I will not see you as I travel, but I trust to stay a while with you, if the Lord permits.

8 But I will tarry at Ephesus until Pentecost.

9 For a great opportunity, a door has been opened to me, even though I will face much opposition.

10 Now if Timothy comes, welcome him; see that he may be with you without fear; for he works the work of the Lord, as I also do.

11 Therefore, let no one despise him, but conduct him forth in peace so that he may come to me, for I look for him with the believers.

12 As regards our brother Apollos, I greatly desired him to come to you with the believers; but his will was not to come at this time, but he will come when it is convenient for him.

13 Watch, stand fast in the faith, be brave, be strong.

14 Let everything be done with love.

15 Fellow believers, you know the household of Stephanas, that it is the first fruits of Achaia (southern Greece); they were the first followers of the Lord in southern Greece, and they have applied themselves to ministering to the believers.

16 Submit yourselves to such leaders, and to everyone who helps us, and labors with us.

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

18 For they have refreshed my spirit and yours; therefore, acknowledge those who do so.

19 The churches of the Roman Province of Asia greet you. Aquila and Priscilla greet you in the Lord, as does the church that meets in their house.

20 All your fellow believers greet you. Greet one another with a holy kiss.

21 I Paul sign this letter with my own hand.

22 If anyone does not love the Lord Jesus Christ, let this person be Anathema Maranatha, let a curse be on this person.

23 The grace of our Lord Jesus Christ be with you.	23 The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.	24 My love be with you all in Christ Jesus. Amen.

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<sup>1</sup> (1:1) Mainstream Bible scholars consider 1 Corinthians to be one of the seven authentic books of the Bible authored by Paul along with Romans, 1 Thessalonians, 2 Corinthians, Galatians, Philippians and Philemon.

<sup>2</sup> (1:31) Jeremiah 9:23-24

<sup>3</sup> (2:16) Isaiah 40:13

<sup>4</sup> (3:19) Job 5:13

<sup>5</sup> (3:20) Psalms 94:11

<sup>6</sup> (6:16) Genesis 2:24

<sup>7</sup> (9:9) Deuteronomy 25:4

<sup>8</sup> (10:7) Exodus 32:6

<sup>9</sup> (10:26) Psalms 24:1; 50:12

<sup>10</sup> (11:24) Matthew 26:26; Mark 14:22; Luke 22:19

<sup>11</sup> (11:25) Matthew 26:27,28; Mark 14:23,24; Luke 22:17,18

<sup>12</sup> (14:21) Isaiah 28:11,12

<sup>13</sup> (14:34,35) The apostle Paul did not write these verses. These verses were added by a copyist who was not as much of an egalitarian as Paul.

<sup>14</sup> (15:32) Isaiah 22:13

<sup>15</sup> (15:45) Genesis 2:7

<sup>16</sup> (15:54) Isaiah 25:8;

<sup>17</sup> (15:55) Hosea 13:14