

1 Corinthians

Chapter One

- ¶ 1. Paul, by the will of God called *to be* an apostle of Jesus Christ, and brother Sosthenes,
 2. to the assembly of God which is in Corinth, sanctified in Christ Jesus, to the called saints, with all who call upon the name of our Lord in every place, their *Lord* and ours.
 3. Grace to you and peace from God our Father and the Lord Jesus Christ.
- ¶ 4. I thank my God always concerning you for the grace of God which in Christ Jesus has been given to you,
 5. because in him you were made rich in everything, in all speech and in all knowledge,
 6. just as the witness of Christ in you all was confirmed,
 7. so that you are not lacking in any gift as you await the revelation of our Lord Jesus Christ,
 8. who also shall confirm you unto the end, blameless in the day of our Lord Jesus Christ.
 9. God is faithful, by whom you were called into the fellowship of His Son Jesus Christ our Lord.
- ¶ 10. I appeal to you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be united in the same understanding and in the same judgment.
 11. For it has been reported to me about you, my brothers, by those of Chloe's house, that there is discord among you.
 12. What I mean is that each of you says, "I am of Paul", or "I am of Apollos", or "I am of Cephas", or "I am of 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 anyone should say that you were baptized in my name.
 16. And I also baptized the household of Stephanas. Beyond that, I do not remember if I baptized any one else.
 17. For Christ did not send me to baptize but to preach the gospel, not with sophisticated rhetoric lest the cross of Christ be made of no effect.
 18. For the message of the cross is foolishness to those who are being lost, but to us who are being saved it is the power of God.
 19. For it is written, "I will destroy the wisdom of the wise, and the intelligence of intellectuals I will bring to nothing."
 20. Where is the wise man? Where is the scribe? Where is the debater of this age? Has God not transformed the wisdom of this world into foolishness?
 21. For when, by the wisdom of God, the world through wisdom did not know God, God was pleased to save, through the foolishness of preaching, those who believe.
 22. For Jews demand signs, and Greeks pursue wisdom,
 23. but we preach Christ crucified, a stumbling-block to the Jews, and foolishness to the Gentiles,
 24. but to those who are the called, both Jews and Greeks, Christ, the power of God and the wisdom of God.
 25. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.
- ¶ 26. You see your calling brethren, that not many *who are* wise according to the flesh, not many powerful people, not many of noble birth *have been called by God*;

27. instead, God has chosen the foolish things of the world so that He might bring the wise to nothing, and God has chosen the weak things of the world to bring the strong things to nothing,
28. and insignificant things of the world, and things despised has God chosen, *and* things that are not, that He might bring to nothing the things that are,
29. so that no flesh might boast before God.
30. It is because of Him that you are in Christ Jesus, who has become wisdom from God to us, and righteousness, and sanctification, and redemption.
31. As it is written, “He who boasts, let him boast in the Lord.”

Chapter Two

- ¶ 1. And brethren, when I came to you, I did not come to you with lofty speech or cleverness, proclaiming to you the mystery of God.
2. For I determined to know nothing among you except Jesus Christ, and him crucified.
3. And I was with you in weakness and in fear and in much trembling,
4. and my message and my preaching were not with enticing, sophisticated words, but in demonstration of *the* Spirit and power,
5. so that your faith would not rest in the wisdom of men, but in the power of God.
- ¶ 6. Yet, we speak wisdom among those who are perfect, but not the wisdom of this age, nor of the rulers of this age who are being brought to nothing.
7. Rather, we speak the wisdom of God which was hidden in a mystery, *wisdom* which God predetermined before the ages for our glory
8. *and* that none of the rulers of this age has understood, for had they understood, they would not have crucified the Lord of glory.
9. And yet, as it is written, “No eye has seen, nor ear heard, neither has entered the heart of man, the things God has prepared for those who love Him.”
10. But God has revealed *them* to us by the Spirit; for the Spirit searches all things, even the deep things of God.
11. For who among men understands the things of man except *by* the spirit of man that is within him? Likewise, no one comprehends the things of God except *by* the Spirit of God.
12. Now, we have not received the spirit of the world but the Spirit which is from God, so that we might understand the things graciously given to us by God.
13. These things we also speak, not in words taught by human wisdom, but taught by the Spirit, explaining spiritual things to spiritual people.
14. A worldly man does not receive the things of the Spirit of God, for they are foolishness to him, and he is unable to comprehend *them* because they are spiritually discerned.
15. But a spiritual person judges everything, yet he himself is judged by no one.
16. For “Who has known the mind of the Lord; who will instruct him?” But we have the mind of Christ.

Chapter 3

- ¶ 1. Now, brothers, I have been unable to speak to you as spiritual people but as carnal people, as babies in Christ.
2. I gave you milk to drink, not meat; for you were unable to take it. In fact, even now you are not yet able,
3. for you are still carnal people. For as long as envy and strife are among you, are you not carnal people, behaving even as men *do*?
4. For when one says, "I am of Paul", and another, "I of Apollos", are you not *like* men?
5. What then is Apollos, and what is Paul, but servants through whom you believed, just as the Lord appointed to each man?
6. I planted; Apollos watered; but God made it grow.
7. So then, neither he who plants nor he who waters is anything, but only God, who makes it grow.
8. Now, he who plants and he who waters are one, and each will receive his own reward according to his own labor,
9. for we are God's co-workers; you are God's field, and God's building.
10. According to the grace of God which has been given to me as a wise master builder, I have laid *the* foundation, but another builds *upon it*. But let each one take care as to how he builds.
11. For no one is able to lay another foundation than that which has been laid, which is Jesus Christ.
12. If anyone builds upon the foundation, *whether of* gold, silver, precious stones, wood, hay, *or* straw,
13. each man's work will become obvious, for the *Day of Judgment* will disclose it, because it will be exposed by fire, for the fire itself will prove each man's work, what sort it is.
14. If any man's work which he has built upon *the foundation* remains, he shall receive a reward.
15. If anyone's work is burned up, he shall suffer loss, but he himself shall be saved, but only as through 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 one defiles the temple of God, God will destroy him, for the temple of God is holy, which you are.
- ¶ 18. Let no one deceive himself. If any man among you seems to be wise with this world's *wisdom*, let him become a fool so that he may become wise.
19. For the wisdom of this world is foolishness with God. For it is written, "He takes the wise in their *own* craftiness."
20. And again, "The Lord knows the thoughts of the wise, that they are worthless."
21. So, let no one glory in men. For all things are yours,
22. whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things that are present or things to come; all things *are* yours,
23. and you belong to Christ, and Christ belongs to God.

Chapter 4

- ¶ 1. Let a man think of us as servants of Christ and stewards of *the* mysteries of God.
2. As concerns that *office*, moreover, it is required of stewards that one be found faithful.
3. But to me, it is a very small thing that I should be judged by you or by any human judgment; indeed, I do not even judge myself.
4. For I am conscious of nothing *against myself*; however, I am not justified by that, for he who judges me is the Lord.
5. So, judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and will expose the intentions of hearts; and then will each man have praise from God.
- ¶ 6. Now these things, brothers, I have applied to myself and to Apollos for your sakes, so that in us you may learn this: “*Go not beyond things that are written*”, so that no one *among you* be puffed up, in favor of one against the other.
7. For who makes you to differ? And what do you have that you have not received? And if, in fact, you have received *it*, why boast as if you did not receive *it*?
8. You are already filled; you are already rich; you have begun to reign without us; and I wish you already did reign so that we might reign together with you.
9. For it seems to me, God has put us, the apostles, on display as the lowest *of all*, like men sentenced to death, for we have become a spectacle to the world, both to angels and to men.
10. We are fools for Christ, but you are wise in Christ; we are weak, but you are strong; you are highly esteemed, but we are despised.
11. Until this very hour, we both hunger and thirst, and are naked, and are beaten, and are homeless,
12. and we toil, laboring with our own hands. Being reviled, we bless; being persecuted, we endure;
13. being maligned, we entreat; we are made the refuse of the world, the off-scouring of all things, even until this moment.
- ¶ 14. I am writing not to shame you, but to admonish *you*, as my dear children.
15. You may have ten thousand tutors in Christ, but not many fathers, for I have begotten you in Christ Jesus through the gospel.
16. Therefore, I beseech you, be followers of me.
17. For this reason I sent Timothy to you, who is my beloved and faithful child in the Lord, who will
 remind you of my ways in Christ Jesus, as I teach in every congregation everywhere.
18. Certain ones *there* have become puffed up, as though I were not coming to you,
19. but I am coming to you soon, if the Lord is willing, and I will know, not the speech of those who are puffed up, but the power,
20. for the kingdom of God *is* not in word, but in power.
21. Which do you want? Shall I come to you with a rod, or in a loving and gentle spirit?

Chapter 5

- ¶ 1. It is widely reported *that there is* immorality among you, and such immorality that *is* not even among unbelievers: a man has *taken* his father's wife!
2. And yet, you are puffed up. Should you not rather have mourned, so that the one who has committed this act might be removed from your midst?
3. For my part, absent in body but present in spirit, I have already judged, as if present, the one who has done such as this.
4. In the name of our Lord Jesus, when you and my spirit are gathered together, with the power of our Lord Jesus,
5. deliver such a man to Satan for the destruction of the flesh, so that the spirit might be saved in the day of the Lord.
6. Your boasting is no good. Do you not know that a little leaven leavens the whole lump?
7. Purge out the old leaven so that you may be a new lump, just as you are unleavened; for Christ, our Passover Lamb, has also been sacrificed.
8. Therefore let us keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with unleavened *bread* of sincerity and truth.
- ¶ 9. In a letter, I wrote to you not to associate with immoral people,
10. not meaning, of course, the immoral of this world, or the covetous, or swindlers, or idolaters, for in that case, you would have to go out of the world.
11. But now I write to you not to associate with anyone called a brother, if he be immoral, or covetous, or idolatrous, or abusive, or a drunkard, or a swindler -- not even so much as to eat with such a one.
12. It is not for me to judge those outside *the body of Christ*. Do not you judge those who are inside?
13. Those on the outside, God will judge. Drive away that wicked man from among yourselves.

Chapter 6

- ¶ 1. Does any one of you, having a dispute with another, dare to go to court before the unjust and not before the saints?
2. Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you not competent to judge the smallest matters?
3. Do you not know that we will judge angels? How much more then, mundane issues?
4. If then you do have mundane matters to be judged, do you appoint as judges men who are disdained by the congregation?
5. I am saying this to your shame. Is it really this way, that there is not a single wise man among you, one who is able to judge between his brothers?
6. Instead, brother goes to law against brother, and this before unbelievers?
7. But then, there is already a fatal flaw in you, for you are filing lawsuits against each other. Why do you not rather suffer an injustice? Why do you not rather allow yourself to be defrauded?
8. Instead, you do injustice and you defraud – and *do* that to your brothers?
9. Or do you not know that the unjust will not inherit God's kingdom? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor catamites, nor sodomites,
10. nor thieves, nor greedy people, nor drunkards, nor revilers, nor the rapacious, will inherit the kingdom of God.
11. And certain of you were these things; but you were washed, but you were sanctified, but you were justified in the name of the Lord of Jesus Christ and by the spirit of our God.
- ¶ 12. All things are lawful to me, but not everything is beneficial; all things are lawful for me, but I will not be brought under the power of anything.
13. Foods for the belly, and the belly for foods, but God will destroy both it and them. And the body is not for immorality, but for the Lord, and the Lord for the body;
14. And God has both raised up the Lord and will raise us up by his power.
15. Do you not know that your bodies are members of Christ? So then, should I, taking members away from Christ, make *them* members of a harlot? Absolutely not!
16. Or do you not know that he who is joined to a harlot is one body? For it says, "The two shall become one flesh."
17. But he who is joined to the Lord is one spirit.
18. Flee immorality. Every sin that a man may commit is outside the body; but the immoral person sins against his own body.
19. Or do you not know that your body is a temple of the holy Ghost, which you have in you from God, and that you are not your own?
20. For you have been bought with a price; so then, glorify God with your body.

Chapter 7

- ¶ 1. Now concerning the things you wrote *to me*, it is good for a man not to touch a woman,
 2. but because of so much immorality, let each man have his own wife, and let each wife have her own husband.
 3. The husband should fulfill his duty to his wife, and likewise the wife to her husband.
 4. The wife does not have authority over her own body, but the husband, and likewise the husband does not have authority over his own body, but the wife.
 5. Do not deprive one another except it be by mutual consent for a time in order that you may devote yourselves to prayer, and then come together again, so that Satan may not tempt you through your lack of self-control.
 6. But this I say as a concession, not as a command.
 7. I want all men to be just as I also am myself; however, each one has his own gift from God, one *to be* this way, and another that.
- ¶ 8. Now I speak to the unmarried and the widows. It is good for them if, like me, they remain *unmarried*.
 9. But if they cannot control themselves, they should marry, for it is better to marry than to burn.
 10. And to those who are married I give commandment, *and yet* not I but the Lord. A wife must not separate from her husband,
 11. (but if she separates, she is to remain unmarried or be reconciled to her husband) and the husband is not to divorce his wife.
 12. And to the rest I myself speak, not the Lord. If any brother has an unbelieving wife, and she is pleased to dwell with him, he is not to leave her,
 13. and if any wife has an unbelieving husband, and he is pleased to dwell with her, she is not to leave the husband.
 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the brother; otherwise, your children are unclean, but now they are holy.
 15. But if the unbelieving depart, let him depart. A brother or sister is not bound in such cases, but God has called you to peace.
 16. For, wife, how do you know whether you will save *your* husband, or how do you know, husband, whether you will save *your* wife?
 17. In any case, as the Lord has assigned to each one, as God has called each one, so is he to live. And this is the rule I lay down among all the Called-out People.
 18. If any man is called being circumcised, his circumcision is not to be surgically reversed; if any man is called having a foreskin, he is not to be circumcised.
 19. The circumcision is nothing, and the foreskin is nothing, but keeping the commandments of God is *everything*.
 20. Each person is to remain in the calling *that he was in* when he was called.
 21. If you were called being a slave, it is not to concern you; on the contrary, even if you are able to obtain freedom, use it all the more.
 22. For in the Lord, he who has been called while a slave, is the Lord's freedman; likewise the free man who is called is Christ's slave.
 23. You are bought with a price; do not become slaves of men.
 24. Each man, brothers, is to continue with God in the station in which he was called.

- ¶ 25. Now concerning virgins, I have no directive from the Lord, but I am giving counsel as one who has obtained mercy from the Lord to be faithful.
26. So then, I consider this *condition* to be desirable, in view of the current distress, because it is better for a man to remain just as *he is*.
27. If you are bound to a wife, do not seek a divorce; if you are free of a wife, do not seek a wife.
28. But even if you do marry, you have not sinned; and if a virgin marries, he has not sinned. Such people will have trouble in the flesh, and I am attempting to spare you.
29. This I say, brothers, *that* there is limited time. In the future, those who have wives may live as though they did not have *them*,
30. and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who purchase as though they did not own,
31. and those who use the world as not using it up, for the manner of this world is passing away.
32. I want you to be without anxiety. The unmarried man is concerned for things of the Lord, how he may please the Lord,
33. but the man who has married is anxious about things of the world, how he may please the wife,
34. and he is divided. Both the unmarried woman and the virgin¹ are concerned for things of the Lord, so that she may be holy in both body and in spirit. But the woman who has married is anxious about things of the world, how she may please the husband.
35. Now, I am saying this for your own benefit, not that I should put a leash on you, but for what is proper, and that *you might* without distraction be constantly attentive to the Lord.
- ¶ 36. Now if anyone thinks he is behaving improperly concerning his virginity, if he is living with strong passions, and if it must be that way, let him do what he desires; he is not sinning; let them marry.
37. But if anyone stands steadfast in his heart, having no necessity, but has power over his own desire and has determined in his heart to keep himself a virgin, he will do well.
38. So then, he who surrenders his virginity to marriage does well, and he who does not surrender his virginity to marriage will do better.
- ¶ 39. A wife is bound *to her husband* as long as her husband is alive, but if her husband fall asleep, she is free to marry whom she will, only in the Lord.
40. But she is more blessed if she remain as she is, in my judgment. And I think I also have the Spirit of God *on that*.

Chapter 8

- ¶ 1. Now, concerning things offered to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up.
2. If anyone thinks he knows anything, he does not yet know *it* as he should know *it*.
3. But if anyone loves God, the same is known by Him.
4. Concerning the eating of things offered to idols, we know that an idol is nothing in the world and that there is no God but one.
5. For even if there are those who are called “gods”, whether in heaven or upon earth (just as indeed there are many gods and many lords),
6. yet, for us *there is* one God, the Father, from whom *are* all things, and we exist for Him, and one Lord, Jesus Christ, through whom are all things, and we exist through him.
- ¶ 7. However, there is not in everyone this knowledge. Certain ones, heretofore accustomed to idols, eat *it* as food offered to idols, and their conscience, being weak, is defiled.
8. But food will not bring us closer to God. We have not missed out if we do not eat, nor have we gained anything if we eat.
9. See to it that this liberty of yours does not somehow become a stumbling block to the weak.
10. For if anyone should see you who have knowledge reclining at a meal in an idol’s temple, will not his weak conscience be emboldened to eat those things offered to idols?
11. Then what? He who is weak, the brother for whom Christ died, is destroyed by your knowledge!
12. In sinning thus against the brothers and wounding their conscience when it is weak, you sin against Christ.
13. Wherefore, if food causes my brother to stumble, I will never eat meat again, lest I cause my brother to fall.

Chapter 9

- ¶ 1. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?
2. If to others I am not an apostle, yet most certainly I am to you, for you yourselves are my confirmation of apostleship in the Lord.
- ¶ 3. My reply to those who examine me is this.
4. Do we not have authority to eat and drink *freely*?
5. Do we not have authority to take along a married sister, as also do the rest of the apostles, and brothers of the Lord, and Cephas?
6. Or is it only Barnabas and I who have no right to refrain from working? 7. Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not partake of milk from the flock?
8. Am I saying these things as a man, or does not the Law also say the same?
9. For in the Law of Moses it is written, “*Do not muzzle an ox when he is treading out the grain.*” Is it for oxen that God is concerned,
10. or does it actually say this for our sake? For us, no doubt, because it is written that he who plows ought to plow in hope, and he who threshes *ought to labor* in hope of sharing in *the crop*.
11. If we have sown spiritual things to you, is it a great thing if we reap material things from you?
12. If other men partake of authority over you, do not we more?
- ¶ Nevertheless, we have not used this authority; on the contrary, we endure all things, lest we cause some hindrance to the gospel of Christ.
13. Do you not know that those who labor in the temple partake of the things of the temple *and* those who tend to the altar share with the altar?
14. In just that way, the Lord has also ordained that they who proclaim the gospel should live of the gospel.
15. But I have not used any of these things. Nor have I written these things so that with me it should be done that way; for *it were* better for me to die than – No one shall make my boasting void!
16. For if I preach the gospel, it is no badge of honor to me for I am under an obligation *to preach*; indeed, woe to me if I do not preach the gospel.
17. If I do this thing willingly, I have a reward; but *even* if unwillingly, I have been entrusted with a position of responsibility.
18. What, then, is my reward? That I should offer the gospel free of charge, so that I do not take full advantage of my authority in the gospel.
- ¶ 19. Although I am free from all, I make myself the servant of all so that I might gain the more.
20. To the Jews, I became as a Jew, that I might gain the Jews; to those under the Law, as *being* under the Law (though I myself am not under the Law), that I might gain those who are under the Law;
21. to those without the Law, as *being* without the Law (not as being outside the law of God but under the law of Christ), that I might gain those without the Law.
22. To the weak, I became weak, that I might gain the weak; I have become all things to all people, that I might at least save some.

23. And I do everything for the sake of the gospel, so that I might be a partaker of it with *others*.
- ¶ 24. Do you not know that all of those who race in a stadium are running, but *only* one receives the prize? Run like that, so that you may win.
25. Every one who competes exercises self-control in all things, and all they receive is a perishable crown, while we *receive* an incorruptible *one*.
26. So then, I do not race around aimlessly; I do not box like someone punching the air;
27. on the contrary, I punish my body and make it obey, lest after I have preached to others, I myself should be a castaway.

Chapter 10

- ¶ 1. I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea,
2. and all were baptized unto (for?) Moses in the cloud and in the sea,
 3. and all ate the same spiritual food,
 4. and all drank the same spiritual drink, for they drank from the spiritual rock that accompanied *them*; *and* that rock was Christ.
 5. Nevertheless, with most of them God was not pleased, and they were struck down in the desert.
 6. Now, these things happened as examples for us, that we should not desire evil things, even as those people did;
 7. neither be idol worshipers, as *were* some of them, as it is written, “The people sat down to eat and drink, and then rose up to play.”
 8. Nor are we to behave immorally, as some of them behaved, and then fell, in one day, twenty-three thousand.
 9. Nor are we to tempt Christ, as some of them tempted *him* and were then destroyed by the serpents.
 10. And do not grumble, as some of them grumbled and were then destroyed by the destroyer.
 11. Now, these things happened to them as examples, and they are written for our admonition, upon whom the ends of the ages have met.
 12. Therefore, let him who thinks he stands take heed, lest he fall.
 13. No trial has overtaken you but what is common to man; and God is faithful, who will not permit you to be tried beyond what you are able *to bear*, but with the trial He will also make a way out, so that *you* will be able to endure *it*.
- ¶ 14. Wherefore, my beloved, flee from idolatry.
15. I speak as to wise men; carefully measure what I am saying.
 16. The cup of blessing that we bless, is it not *our* sharing in the blood of Christ? The bread that we break, is it not *our* partaking of the body of Christ?
 17. For we, being many are one loaf, one body, for we all share in the one loaf.
 18. Consider the Israel after the flesh. Are not they who consume the sacrifices partners with the altar?
 19. Now then, what am I saying? That food offered to idols is anything? or that an idol is anything?
 20. On the contrary, *I am saying* that the things *Gentiles* sacrifice, they sacrifice to demons and not to God, and I do not want you to become partners with demons.
 21. You cannot drink *both* the cup of the Lord and the cup of demons. You cannot partake of *both* the Lord’s table and the table of demons.
 22. Or, do we provoke the Lord to jealousy? We are not stronger than he, are we?
- ¶ 23. All things are lawful, but not everything is helpful; all things are lawful, but not everything edifies.
24. Let no one seek his own, but *the well-being* of another.
 25. Eat whatever is sold in the meat market, inquiring of nothing for conscience’ sake,
 26. for the earth and its fulness *are* the Lord’s.

27. Should one of the unbelievers invite you *to a meal*, and you want to go, eat whatever is placed before you, inquiring of nothing for conscience' sake.
28. But if someone says to you, "This is food that has been offered in sacrifice to an idol", do not eat *it*, out of consideration for the one who told *you* that, and for conscience' sake.
29. Now, I am speaking of the other's conscience, not of your own. For why is my liberty judged by someone else's conscience?
30. If I am partaking with thankfulness, why I am evil spoken of for that for which I am giving thanks?
31. Therefore, whether you eat, or drink, or do anything, do it all for the glory of God.
32. Give no offense, whether to Jews, or Greeks, or to God's called-out people,
33. just as, in everything, I also do as every person needs, not seeking my own benefit, but that of the many, that they might be saved.

Chapter 11

1. Be imitators of me, just as I also am of Christ.
- ¶ 2. Now I commend you because you are always concerned for me, and you hold fast the traditions just as I pass *them* on to you.
3. I want you to understand 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, having his head covered while praying or prophesying, dishonors his head.
5. Every woman, having her head uncovered while praying or prophesying, dishonors her head, for that is one and the same as if she was shaved.
6. For if a woman is not covered, let her have her hair cut. But if it is a disgrace for a woman to have her hair cut or be shaved, let her cover herself.
7. For a man certainly should not cover his head, being the image and glory of God, but the woman is the glory of the man.
8. For man did not come from a woman, but woman came from a man.
9. For man was certainly not created for the woman; on the contrary, the woman was made (created?)for the man.
10. For this reason, the woman should have authority upon her head because of the angels.
11. Nevertheless, the woman is not without the man, neither the man without the woman, in the Lord.
12. For just as the woman *was made* from the man, so also now the man comes from the woman; but all things are from God.
13. Judge for yourselves: Is it proper for a woman with an uncovered head to pray to God?
14. Does not nature itself teach you that if a man has long hair, he is a disgrace to himself,
15. but if a woman has long hair, it is her glory? For long hair is given to her as a covering.
16. But if anyone is inclined to be contentious *about it*, we do not have *any* such custom, neither do the congregations of God.

- ¶ 17. Now, in the following instruction, I do not praise *you*, for you are coming together not for the better but for the worse.
18. For, first of all, when you come together as a congregation, I hear that there are divisions among you, and I partly believe it
19. because it is necessary that there be heresies among you, so that those who are approved by *God* may be revealed to you.
20. So then, when you meet (note 10:11) together in the same place, this is not to eat the Lord's supper.
21. For each one rushes to eat his own supper, and one goes hungry while another gets drunk.
22. Why, do you not have houses to eat and drink in? Or do you show contempt for God's called-out people and humiliate those who have nothing? What shall I say to you? Shall I praise you? I do not give praise for this.
- ¶ 23. For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night in which he was betrayed, took bread,
24. and when he had given thanks, he broke *it* and said, "This is my body which *is broken* for you; do this in remembrance of me."
25. In the same manner, after supper *he* also *took* the cup, saying, "This cup is the New Testament in my blood; do this, as often as you drink, in remembrance of me,"
26. for as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
- ¶ 27. Therefore, whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord.
28. Let a man examine himself; only then is he to eat of the bread and drink of the cup.
29. For he who eats and drinks, not discerning the body, eats and drinks condemnation to himself.
30. Because of this, many are feeble and sick among you, and quite a few have fallen asleep.
31. If we would judge ourselves, we would not be judged,
32. but when we are judged by the Lord, we are chastened, so that we are not condemned along with the world.
33. So then, my brothers, when coming together to eat, wait for one another.
34. If anyone hungers, let him eat at home, so that your meetings do not lead to condemnation. And the rest will I set in order when I come.

Chapter 12

- ¶ 1. Now concerning spiritual matters, brothers, I do not want you to be ignorant.
2. You know that when you were Gentiles, you were led, but misled, to *worship* voiceless idols.
3. Wherefore, I give you to understand that no one speaking in the Spirit is saying, "Jesus be cursed!" And no one is able to say, "Lord Jesus", but by the holy Spirit.
- ¶ 4. There are varieties of spiritual gifts, but the same Spirit,
5. and there are varieties of ministries, and yet, the same Lord,
6. and there are varieties of works, but *it is* the same God who is working everything in everybody.
7. And to each one is given the manifestation of the Spirit for the common good.

8. For through the Spirit is given to one a word of wisdom, and to another, by the same Spirit, a word of knowledge;
 9. to someone else, faith by the same Spirit, and to another gifts of healing by the one Spirit,
 10. to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to someone else, different kinds of languages, to another, interpretation of tongues;
 11. but the one and the same Spirit effects all these things, allotting to each one his own *part*, as it will.
- ¶ 12. For just as the body is one, and has many members, and yet all the members of the body, though many, are one body, so also *is* Christ.
13. For by one Spirit were we all baptized into one body, whether Jews or Greeks, whether slaves or freemen, and we all were made to drink one Spirit.
 14. Again, the body is not one member but many.
 15. If the foot should say, "I am not a part of the body because I am not a hand," would that mean it is not part of the body?
 16. And if the ear should say, "I am not a part of the body because I am not an eye," would that mean it is not part of the body?
 17. If the whole body *were* an eye, where *would* the hearing *be*? If the whole *were* hearing, where *would* the sense of smell *be*?
 18. But now God has set the members, each one of them, in the body just as He wanted.
 19. But if one member were everything, where would the body be?
 20. But there are indeed many parts, but one body,
 21. and the eye cannot say to the hand, "I have no need of you", nor *can* the head *say* to the feet, "I have no need of you."
 22. Very much to the contrary, parts of the body that seem to be less important are needed,
 23. and upon those parts of the body that we consider *to be* indecent do we make the more presentable, and so our shameful parts have greater presentability.
 24. But our presentable parts have no *such* need. But by giving more respectability to needy parts, God has blended the body together
 25. so that there might be no division in the body, and instead, parts would share the same concern for one another.
 26. And then, if one part suffers, every other part suffers with it; if one part is honored, every other part rejoices with it.
- ¶ 27. You yourselves *are* the body of Christ and, individually, parts of it.
28. Now those whom God arranged most prominently among the called-out people are apostles, secondly, prophets, thirdly teachers, and then the working of miracles, and then the gifts of healing, helping, managing affairs, and *speaking in* various kinds of languages.
 29. Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?
 30. Does everyone have gifts of healing? Do all speak in *other* languages? Do all interpret?
 31. Now, you strive earnestly *to obtain* the greater gifts.
- ¶ And yet, I show you a far better way.

Chapter 13

1. If I speak in the languages of humans and of angels, yet do not have love, I am become like a noisy brass *gong* or a clanging cymbal.
 2. And if I have *the gift of* prophecy, and if I understand all mysteries and all knowledge, and if I have all faith so that I remove mountains, but do not have love, I am nothing.
 3. Even if I give away everything that belongs to me, *and* even if I hand over my body to be burned^N, and yet have not love, it does me no good.
- ¶ 4. Love is patient; love is kind; *love* does not envy; nor is it boastful. Love does not get puffed up.
5. *Love* does not act dishonorably; nor does it seek its own. *Love* is not irritable; nor does it keep an account of wrong.
 6. *Love* does not rejoice in unrighteousness, but rejoices with the truth.
 7. *Love* bears all things, believes all things, hopes all things, endures all things.
- ¶ 8. Love never ends. But whether there be prophecies, they shall come to an end; or tongues, they shall cease; or knowledge, it shall pass away.
9. For we know in part, and we prophesy in part;
 10. but, when that which is perfect shall come, that which is in part shall be done away.
 11. When I was a child, I spoke as a child; I thought as a child; I reasoned as a child. When I became a man, I put an end to childish things.
 12. For now we see by reflection, as in a mirror; but then, face to face. Now I know in part, but then, I shall know fully, just as I also have been fully known.
 13. But now, faith, hope, and love remain, and the greatest of these is love.

Chapter 14

- ¶ 1. Pursue love, yet earnestly desire spiritual things, especially that you may prophesy.
2. For the one who speaks in an *unknown* tongue is speaking not to men but to God, for no one understands *him*, but he is speaking mysteries in the Spirit.
3. The one who prophesies is speaking edification and comfort and encouragement to men.
4. The one who speaks in an *unknown* tongue edifies himself, but he who prophesies edifies a congregation.
5. I want all of you to speak in tongues, but rather that you prophesy, *for* greater is he who prophesies than he who speaks in tongues, unless he interprets so that the congregation might receive edification.
- ¶ 6. Now, brothers, if I should come to you speaking in languages *unknown to you*, how would it benefit you if I do not speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine?
7. Even if lifeless instruments, be it flute or lyre, do not make a distinction in the tones, how shall it be known what is signified by the flute or lyre?
8. And if a trumpet gives an indistinct sound, who will prepare himself for battle?
9. In the same way also, if you give an unclear message with the tongue, how will what is said be understood? In that case, you are just talking into the air.
10. So many various kinds of sounds may be in the world, but not one is without meaning.
11. If, however, I do not understand the meaning of the voice, I am a foreigner to the one speaking, and the one who is speaking is a foreigner to me.
12. And so it is with you. For the edification of the assembly, since you are very zealous for things of the spirit, seek that you may abound.
13. Wherefore let the one who speaks in tongues pray that he may interpret.
14. For if I pray in an *unknown* tongue, my spirit prays, but my understanding is unfruitful.
15. What, then? I will pray in the Spirit, and I will pray with the understanding; I will sing in the Spirit, and I will sing with the understanding.
16. Otherwise, if you bless *God* in the Spirit, how will the one who occupies the place of the uninformed say “Amen” to your giving of thanks?
17. For you indeed give thanks well, but the other is not edified.
18. I thank God, I speak in tongues more than all of you;
19. However, in an assembly I prefer to speak five words with my understanding so that I may benefit others also than myriads of words in an *unknown* tongue.
- ¶ 20. Brothers, do not be children in your thoughts; however, in evil, be like children, and in thoughts, be adults.
21. In the law, it is written, “with other tongues and other lips will I speak to this people, and yet not even at that will they listen to me, says the Lord.”
22. So then, tongues are for a sign, not for those who believe but to those who do not believe, and prophecy is not for those who do not believe but for those who believe.
23. If, therefore, the whole congregation come together in one place, and everyone speak with tongues, when uninformed or unbelieving people come in, will they not say that you have lost your mind?

24. But if all should prophesy, and there come in some unbeliever or novice, he feels exposed by all and judged by all,
25. the secrets of his heart being disclosed, and thus falling on *his* face he will pray to God, declaring, "God is certainly among you."
- ¶ 26. What is it then, brothers? When you come together, each one has a song of praise, has a lesson to teach, has a revelation, has a tongue, has an interpretation; let everything be done for edification.
27. If anyone speaks in an *unknown* tongue, it should be by two, or at the most by three, let one interpret,
28. but if there be no interpreter, he is to be quiet in an assembly, but also, let him speak by himself to God.
29. Let two or three prophets speak, and then let the others pass judgment *on it*.
30. And if a revelation is given to another *prophet* sitting there, let the first one be silent.
31. For you can all prophesy, one by one, so that all may learn and all may be comforted.
32. And the spirits of prophets are subject to prophets.
33. For *God* is not a God of confusion but of peace.
- ¶ As it is in every congregation of the saints,
34. wives are to be silent in the assemblies; for it is not lawful for them to speak but to be submissive, as the Law also says.
35. And if they want to learn something, they are to ask their own husbands at home. For it is disgrace for wives to speak in an assembly.
36. Or did the word of God come from you or come only unto you?
- ¶ 37. If someone considers himself to be a prophet or spiritual, let him acknowledge *that* what I am writing to you is a commandment of the Lord.
38. But if someone disregards it, let him be disregarded.
39. So then, my brothers, earnestly desire to prophesy, and do not forbid to speak in tongues.
40. Let everything be carried out properly and in an orderly manner.

Chapter 15

- ¶ 1. I bring to your mind, brothers, the gospel that I proclaimed to you, which you also received, by which you stand,
2. and by which you are saved if you hold fast to the message that I proclaimed to you; otherwise, you have believed in vain.
3. Among the first things I delivered to you, which I also received, *are* that Christ died for our sins according to the Scriptures;
4. that he also was buried, and that he was raised the third day according to the Scriptures;
5. also that he was seen by Cephas, next by the twelve;
6. then he was seen by more than five hundred brothers at one time (most of whom remain alive, though some have fallen asleep),
7. then he was seen by James, and afterward by all the apostles;
8. and last of all, as though I was born at the wrong time, he was seen also by me.
9. I am the least of the apostles, I who am unworthy to be called an apostle, because I persecuted the called-out people of God,
10. but by the grace of God, I am what I am. And His grace upon me was not in vain; on the contrary, I labored more abundantly than all of them, and yet not I, but the grace of God that *was* with me.
11. Whether I, therefore, or they, that is the way we preached, and that is the way you believed.
- ¶ 12. Now, if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?
13. If there is no resurrection of the dead, then Christ has not been raised,
14. and if Christ has not been raised, then our preaching is vain, and your faith is also vain,
15. and we are found to be false witnesses of God because we have borne witness, as *being sent* from God, that He raised up Christ, whom He raised not up if, in fact, the dead are not raised.
16. For if the dead are not raised, neither is Christ raised;
17. and if Christ has not been raised, your faith is pointless, and you are still in your sins;
18. and in that case, those who have fallen asleep in Christ are lost.
19. *So* if in this life we have hoped in Christ alone, we are of all men most pathetic.
- ¶ 20. But now Christ has been raised from the dead, the firstfruits of those who sleep,
21. for since death *came* by a man, resurrection from the dead also *came* by a man.
22. For as in Adam all died, so also in Christ shall all be made alive,
23. but each one in his own order: Christ the firstfruits, then they who are Christ's at his appearing,
24. and then *will come* the end, when he shall hand over the kingdom to God, even the Father, when He shall abolish all government, authority, and power.
25. For it is necessary for him to reign until He puts all his enemies under his feet.
26. The last enemy to be destroyed is death,
27. for "He will put all things under his feet." But when it says, "All things are put under", it is clear that He is the exception who put all things under him.

28. But when all things are put under him, then shall the Son submit himself to Him who put all things under him, that God may be all things to all people.
- ¶ 29. Otherwise, what shall they do who are baptized for the dead? If the dead do not rise at all, then why are they baptized for them?
30. And why do we face danger every hour?
31. Brothers, I die daily, as assuredly as I have a boast concerning you in Christ Jesus our Lord.
32. If, humanly speaking, I have fought with beasts in Ephesus, what good is it to me if the dead do not rise? “Let us eat and drink, for tomorrow we will die.”
33. Do not be deceived; bad companions corrupt good habits.
34. Sober up, as you ought to do, and cease from sin, for some do not have the knowledge of God. I say *this* to your shame.
- ¶ 35. Nevertheless, someone will argue, “How are the dead raised? and with what kind of body shall they come?”
36. Fool! What you sow does not produce life unless it dies,
37. and what you sow, you do not sow *with* the body that shall be, but naked grain, whether of wheat or some other such *seed*,
38. and then God gives it a body as it pleases Him.
39. Not all flesh is the same, but there is one kind of flesh for humans, another flesh for animals, another flesh for birds, and another for fish.
40. *There are*, as well, heavenly bodies and earthly bodies; but the glory of heavenly bodies *is* of one sort, and that of earthly bodies, another.
41. There is a glory of the sun, and another glory of the moon, and another glory for stars; indeed, star differs with star in glory.
- ¶ 42. The resurrection from the dead is the same way. It is sown in corruption; it is raised in incorruption;
43. it is sown in disgrace; it is raised in glory; it is sown in weakness; it is raised in power;
44. it is sown a physical body; it is raised a spiritual body. If there is a physical body, there is also a spiritual one.
45. As it is also written, “The first man Adam became a living soul”, but the last Adam became a life-giving spirit.
46. However, that which was spiritual *was* not first, but the physical, then that which *was* spiritual.
47. The first man was from the soil of the earth; the second man was from heaven.
48. Those who *are* of earth are like the man of earth; those who *are* of heaven *are* like the man of heaven,
49. and as we have borne the likeness of the man of earth, we shall also bear the likeness of the man from heaven.
- ¶ 50. This I say, brothers, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.
51. Pay attention now. I tell you a secret. We shall not all sleep, but we shall all be changed
52. in an instant, at the twinkling of an eye, at the last trumpet. For he will sound the trumpet, and the dead shall be raised incorruptible, and we shall be changed.
53. For this corruptible being must put on incorruption, and this mortal being must put on immortality; then will come about the saying that is written,
55. “Death is swallowed up in victory. O Death! Where is your victory? Death, where is your sting?”

56. The sting of death is sin, and the power of sin is the Law,
 57 but thanks *be* to God, who gives us the victory through our Lord Jesus Christ.
 58. So then, my dearly loved brothers, be steadfast, unmoveable, abounding in the work of the Lord, knowing that your labor in the Lord is not in vain.

Chapter 16

- ¶ 1. Now, concerning the collection for the saints, do as I directed the assemblies in Galatia *to do*.
 2. On the first day of the week, let each one of you put aside something, based upon how he has prospered, and keep it with him so that when I come, there will be no collections.
 3. And when I arrive, those whom you recommend by letters will I send to take your gift to Jerusalem,
 4. and if it be worthwhile for me to make the journey, they shall go with me.
- ¶ 5. I shall come to you when I have passed through Macedonia, for I am passing through Macedonia,
 6. and if possible, I will stay on with you, perhaps even to spend the winter, so that you may help me on my way, wherever I may go.
 7. I do not want to see you this time merely in passing, for I hope to spend some time with you if the Lord permit.
 8. But I will remain in Ephesus until Pentecost,
 9. for a great and effectual door has opened to me, and *there are* many adversaries.
- ¶ 10. If Timothy comes, see to it that he is among you without fear, for he is doing the work of the Lord, just as I am.
 11. Therefore, let no one disdain him, but help him on his journey in peace so that he may come to me, for I am waiting for him with the brothers.
- ¶ 12. As regards Brother Apollos, I urged him greatly that he come to you with the brothers, and yet, it was not at all his will that he should come at this time, but he will come when he has opportunity.
- ¶ 13. Be alert; stand firm in the faith; be manly; be strong.
 14. Let everything about you be done with love.
- ¶ 15. Now, brothers, you know the house of Stephanas, that it is the firstfruits of Achaia, and they have placed themselves at the service of the saints. I exhort you,
 16. that you submit to such people, as well as to everyone who labors and toils with *us*.
 17. I rejoice at the coming of Stephanas and Fortunatus and Achaicus because they have made up for your absence,
 18. for they have refreshed my spirit, and yours. Therefore, acknowledge such men.
19. The assemblies of Asia greet you. Aquila and Priscilla, along with the congregation in their home, send you warm greetings in the Lord.
 20. All the brothers greet you. Greet one another with a holy kiss.
 21. Greeting -- in my own hand, Paul.
 22. If anyone feels no affection for the Lord, let him be accursed. *Maranatha!*^N
 23. The grace of the Lord Jesus *be* with you.
 24. My love *is* with all of you in Christ Jesus.