

**ST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHI**



# Contents



# THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

1 Paul, a called apostle of Christ Jesus, through the will of God, and  
Sosthenes the brother, <sup>2</sup> to the church of God which is at Corinth, the  
sanctified in Christ Jesus, called, holy, with all that in every place call upon  
the name of our Lord Jesus Christ, their Lord and ours; <sup>3</sup> grace be to you,  
and peace, from God our Father, and the Lord Jesus Christ. <sup>4</sup> I ever thank  
my God for you, on account of the grace of God bestowed upon you in Christ  
Jesus; <sup>5</sup> that in him ye were enriched in everything, in all utterance, and all  
knowledge, <sup>6</sup> as the testimony of Christ was established among you; <sup>7</sup> so  
that ye come behind in no gift, while waiting for the manifestation of our  
Lord Jesus Christ; <sup>8</sup> who will also make you steadfast to the end, so that ye  
may be without blame in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful,  
by whom ye were called into the fellowship of his Son Jesus Christ our Lord.  
<sup>10</sup> But 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 united in the same mind and in the same judgment. <sup>11</sup> For I  
have been informed concerning you, my brethren, by those of the family of  
Chloe, that there are dissensions among you. <sup>12</sup> What I mean is this, that  
each of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of  
Christ. <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were ye  
baptized the name of Paul? <sup>14</sup> I thank God that I baptized none of you, but  
Crispus and Gaius; <sup>15</sup> that no one may say that ye were baptized into my  
name. <sup>16</sup> And I baptized also the household of Stephanas; I am not aware  
that I baptized any one besides. <sup>17</sup> For Christ sent me not to baptize, but to  
preach the gospel; not with wisdom of speech, lest the cross of Christ should  
be made of no effect. <sup>18</sup> For the preaching of the cross is to those who are  
perishing, foolishness, but to us who are being saved, it is the power of God.  
<sup>19</sup> For it is written: "I will destroy the wisdom of the wise, and will bring to  
nought the discernment of the discerning." <sup>20</sup> Where is the wise man?  
Where the scribe? Where the disputer of this world? Hath not God made  
foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the  
world by its wisdom knew not God, it pleased God by the foolishness of  
preaching to save those who believe; <sup>22</sup> since even Jews ask for signs, and  
the Greeks seek for wisdom; <sup>23</sup> but we preach Christ crucified, to Jews a  
stumbling-block, and to gentiles foolishness, <sup>24</sup> but to those who are called,  
both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup>  
Because the foolishness of God is wiser than men; and the weakness of God is  
stronger than men. <sup>26</sup> For consider, brethren, who ye are that have been  
called; not many wise men after the fashion of the world, not many mighty,  
not many noble; <sup>27</sup> but the foolish things of the world did God choose, to put  
to shame the wise; and the weak things of the world did God choose, to put to

shame the things which are strong; <sup>28</sup> and the mean things of the world, and the things which are despised, did God choose, the things which are not, to bring to nought things that are; <sup>29</sup> that no flesh might glory before God. <sup>30</sup> But from him it is that ye are in Christ Jesus, who from God was made to us wisdom, and righteousness, and sanctification, and redemption; <sup>31</sup> that, according as it is written, “He that glorieth, let him glory in the Lord.”

2And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring to you the testimony of God. <sup>2</sup> For I determined not to know anything while with you, save Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling; <sup>4</sup> and my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit, and of power; <sup>5</sup> that your faith might not rest on the wisdom of men, but on the power of God. <sup>6</sup> But we do speak wisdom among the perfect; not, however, the wisdom of this world, nor of the rulers of this world, who are coming to nought; <sup>7</sup> but we speak God’s wisdom in a mystery, the hidden wisdom, which God determined on before the world was, for our glory; <sup>8</sup> which none of the rulers of this world comprehended; for had they comprehended it, they would not have crucified the Lord of glory; <sup>9</sup> but, as it is written: “The things which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man, the great things which God hath prepared for those that love him.” <sup>10</sup> For God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the depths of God. <sup>11</sup> For who among men knoweth the things of a man, but the spirit of the man which is in him? even so the things of God knoweth no one but the Spirit of God. <sup>12</sup> But we did not receive the spirit of the world, but the Spirit which is from God, that we might know the things that have been given to us by the grace of God; <sup>13</sup> which things we also speak, not in words taught by man’s wisdom, but in those taught by the Spirit, connecting what is spiritual I with what is spiritual. <sup>14</sup> But the unspiritual man receiveth not the things of the Spirit of God; for they are foolishness to him, and he cannot know them; because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth of all things, yet he himself is judged by no one. <sup>16</sup> For “who hath known the mind of the Lord, that he may instruct him?” But we have the mind of Christ.

3I also, brethren, was not able to speak to you as to spiritual men, but as those who are not spiritual, as to babes in Christ. <sup>2</sup> I fed you with milk, not with meat; for ye were not yet able to bear it. Nor indeed are ye able even now; <sup>3</sup> for ye are yet unspiritual. For while there is among you rivalry and strife, are ye not unspiritual, and walking after the manner of men? <sup>4</sup> For while one saith, I am of Paul, and another, I am of Apollos, are ye not [[like common]] men? <sup>5</sup> Who then is Apollos, and who is Paul, but ministers through whom ye believed, and that as the Lord gave to each? <sup>6</sup> I planted, Apollos watered; but God gave the growth. <sup>7</sup> So then, neither he that planteth nor he that watereth is anything, but God that giveth the growth. <sup>8</sup>

And he that planteth and he that watereth are one; and each will receive his own reward, according to his own labor. <sup>9</sup> For we are God's fellow-laborers; ye are God's field, ye are God's building. <sup>10</sup> According to the grace of God bestowed on me, I, as a skilful master-builder, have laid the foundation; and another buildeth thereon; but let every one take heed, how he buildeth thereon. <sup>11</sup> For other foundation can no one lay than that which is laid, which is Christ Jesus. <sup>12</sup> But if any one build upon this foundation with gold, silver, precious stones, wood, hay, stubble, <sup>13</sup> the work of every one will be made manifest; for the day will show it; because it is revealed in fire; and the fire itself will prove what every one's work is. <sup>14</sup> If the work which any one built thereon remaineth, he will receive reward; <sup>15</sup> if any one's work shall be burned up, he will lose the reward; but he will be saved himself, yet as one escaping through fire. <sup>16</sup> Know ye not, that ye are God's temple, and that the Spirit of God dwelleth in you? <sup>17</sup> If any one defaceth the temple of God, God will deface him; for the temple of God is holy, and such are ye. <sup>18</sup> Let no one deceive himself; if any one thinketh himself wise among you in this world, let him become a fool, that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God; for it is written: "He that taketh the wise in their craftiness;" <sup>20</sup> and again: "The Lord knoweth the thoughts of the wise, that they are vain." <sup>21</sup> So then let no one glory in men. For all things are yours; <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours; <sup>23</sup> and ye are Christ's, and Christ is God's.

4Let a man so account us, as servants of Christ, and stewards of the mysteries of God. <sup>2</sup> Here moreover, it is required in stewards, that a man be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged by you, or by a human tribunal; nay, I do not even judge myself; <sup>4</sup> for though I am conscious to myself of nothing wrong, yet not by this am I cleared of blame; but he that judgeth me is the Lord. <sup>5</sup> So then judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the purposes of men's hearts; and then shall every one have his praise from God. <sup>6</sup> And these things, brethren, I have transferred in a figure to myself and Apollos for your sakes, that in us ye may learn not to go beyond what is written, that no one of you may pride himself in one against another. <sup>7</sup> For who maketh thee to differ from another? And what hast thou that thou didst not receive? But if thou didst receive it, why dost thou boast, as if thou hadst not received it? <sup>8</sup> Already ye are full; already ye are rich; without us ye have become kings; and I would indeed ye were kings, that we also might reign with you. <sup>9</sup> For I think that God hath set forth us the apostles as lowest, as men sentenced to death; for we have been made a spectacle to the world, to angels, and to men. <sup>10</sup> We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are in honor, but we are despised. <sup>11</sup> Even to this very hour we both hunger, and thirst, and are naked, and are buffeted, and have no

certain dwelling-place, <sup>12</sup> and labor, working with our own hands; being reviled, we bless; being persecuted, we endure it; <sup>13</sup> being slandered, we exhort; we have become as the filth of the world, the off-scouring of all things until now. <sup>14</sup> I write not these things to shame you, but I am warning you as my beloved children. <sup>15</sup> For though ye have ten thousand teachers in Christ, yet have ye not many fathers; for in Christ Jesus I begot you through the gospel. <sup>16</sup> I exhort you therefore, be ye imitators of me. <sup>17</sup> For this end I sent to you Timothy, who is my beloved child, and faithful in the Lord, who will put you in mind of my ways in Christ, according as I teach everywhere in every church. <sup>18</sup> Now some are puffed up, as though I were not coming to you. <sup>19</sup> But I shall come to you shortly, if it be the Lord's will, and will know, not the word of those who are puffed up, but the power; <sup>20</sup> for the kingdom of God is not in word, but in power. <sup>21</sup> What will ye? Am I to come to you with a rod, or in love, and the spirit of mildness?

<sup>5</sup>It is everywhere reported that there is fornication among you, and such fornication as is not even among the gentiles, that one should have his father's wife. <sup>2</sup> And ye are puffed up, and did not rather mourn, so that he that committed this deed might be separated from among you. <sup>3</sup> For I, for my part, though absent in the body, yet present in the spirit have already determined, as if I were present with you, respecting him who thus wrought this deed, <sup>4</sup> in the name of our Lord Jesus, when you and my spirit with you are assembled together, with the power of our Lord Jesus, <sup>5</sup> to deliver such a man over to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord. <sup>6</sup> Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump? <sup>7</sup> Cleanse out the old leaven, that ye may be a new lump, as ye are unleavened; for our passover also hath been sacrificed, even Christ. <sup>8</sup> So then let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. <sup>9</sup> I wrote to you in that letter, not to keep company with fornicators; <sup>10</sup> certainly not meaning the fornicators of this world, or the covetous and extortioners, or idolaters; for to do this ye must go out of the world. <sup>11</sup> But this is what I wrote you, not to keep company with any one called a brother, if he be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not even to eat. <sup>12</sup> For what have I to do with judging those who are without? Do not ye judge those who are within? <sup>13</sup> But those who are without, God will judge. Do ye put away that bad man from among yourselves.

<sup>6</sup>Doth any one of you, who hath a matter against another, dare to go to law before the unrighteous, and not before the holy? <sup>2</sup> Or do ye not know, that the holy will judge the world? And if the world is to be judged by you, are ye unworthy to judge in causes of the least importance? <sup>3</sup> Know ye not, that we shall pass judgment upon angels? How much more, concerning affairs of this life? <sup>4</sup> If then ye have any causes relating to this life, set them to judge who



are of no repute in the church. <sup>5</sup> I speak to your shame. Is it so, that there is not a wise man among you, not one that will be able to judge between his brethren? <sup>6</sup> Nay, brother goeth to law with brother, and that before unbelievers. <sup>7</sup> Now therefore it is altogether an evil among you, that ye have suits against each other. Why do ye not rather submit to wrong? Why do ye not rather allow yourselves to be defrauded? <sup>8</sup> But ye yourselves wrong, and defraud, and that too your brethren. <sup>9</sup> Know ye not, that wrongdoers shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind, <sup>10</sup> nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup> And such were some of you; but ye were washed, but ye were made holy, but ye were accepted as righteous in the name of the Lord Jesus, and in the Spirit of our God. <sup>12</sup> All things are lawful for me, but all things are not profitable; all things are lawful for me, but I will not be brought under the power of anything. <sup>13</sup> Meats are for the stomach, and the stomach for meats; but God will make an end of both it and them. But the body is not for fornication, but for the Lord, and the Lord for the body; <sup>14</sup> and God both raised up the Lord, and will also raise up us by his power. <sup>15</sup> Know ye not, that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a harlot? God forbid! <sup>16</sup> Know ye not, that he who is connected with a harlot is one body with her? "For the two," saith he, "shall become one flesh;" <sup>17</sup> but he that is connected with the Lord is one spirit with him. <sup>18</sup> Flee fornication. Every other sin which a man may commit, is apart from the body; but he that committeth fornication, sinneth against his own body. <sup>19</sup> Know ye not, that your bodies are temples of the Holy Spirit which is in you, which ye have from God, and that ye are not your own? <sup>20</sup> For ye were bought with a price. Therefore glorify God in your body.

<sup>7</sup>Now as to the matters about which ye wrote, it is good for a man not to touch a woman; <sup>2</sup> but on account of the commonness of fornication, let every man have his own wife, and every woman her own husband. <sup>3</sup> Let the husband render to his wife her due; and so also the wife to her husband. <sup>4</sup> The wife hath not the disposal of her own body, but her husband; and so also the husband hath not the disposal of his own body, but his wife. <sup>5</sup> Defraud not one another, except by agreement for a time, that ye may have a season for prayer; and be together again, that Satan may not tempt you through your incontinence. <sup>6</sup> But I say this by way of permission, not command. <sup>7</sup> I would that all men were as I myself; but every one hath his own gift from God, one man this, and another that. <sup>8</sup> I say also to the unmarried and the widows, it is good for them to remain as I am; <sup>9</sup> but if they cannot control themselves, let them marry; for it is better to marry than to burn. <sup>10</sup> But to those who are married it is my command, yet not mine, but the Lord's: Let not the wife separate herself from her husband, <sup>11</sup> and if she have separated herself let her remain unmarried, or be reconciled to her husband; and let not

the husband put away his wife. <sup>12</sup> But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she be satisfied to dwell with him, let him not put her away; <sup>13</sup> and if a wife hath an unbelieving husband, and he be satisfied to dwell with her, let her not put her husband away. <sup>14</sup> For the unbelieving husband hath been made holy by his wife, and the unbelieving wife hath been made holy by the brother; otherwise were your children unclean, but, as it is, they are holy. <sup>15</sup> But if the unbelieving separateth himself, let him separate himself; a brother or a sister is not under bondage in such cases. But God hath called you to be in peace. <sup>16</sup> For how dost thou know, O wife, but that thou mayst save thy husband? or how dost thou know, O husband, but that thou mayst save thy wife? <sup>17</sup> But let every one continue to walk in the lot which the Lord appointed him, in the condition in which God called him. And this direction I give in all the churches. <sup>18</sup> Was any one called being circumcised, let him not become as if uncircumcised; hath any one been called in uncircumcision, let him not become circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every one remain in the same calling in which he was called. <sup>21</sup> Wast thou called being a slave, care not for it; but even if thou canst be made free, use it rather. <sup>22</sup> For he that was called in the Lord, being a slave, is the Lord's freeman. In like manner the freeman, who is called, is Christ's slave. <sup>23</sup> Ye were bought with a price; become not the slaves of men. <sup>24</sup> In that state, brethren, in which he was called, let every one remain with God. <sup>25</sup> Now concerning virgins, I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful. <sup>26</sup> I think, then, that it is well, on account of the impending distress, for a man to remain as he is. <sup>27</sup> Art thou bound to a wife, seek not to be loosed from her; art thou loosed from a wife, do not seek for one. <sup>28</sup> But if thou hast married, thou hast committed no sin; and if a virgin hath married, she hath committed no sin. Such, however, will have trouble in the flesh, which I desire to spare you. <sup>29</sup> But this I say, brethren, the time that remaineth is short; that both they that have wives may be as though they had none; <sup>30</sup> 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; <sup>31</sup> and they that use this world as not abusing it; for the outward condition of this world is passing away; <sup>32</sup> and I would have you free from anxious cares. He that is unmarried careth about the things of the Lord, how he may please the Lord; <sup>33</sup> but he that is married careth about the things of the world, how to please his wife. <sup>34</sup> There is a difference also between a wife and a virgin; the unmarried woman careth about the things of the Lord, to be holy, both in body and in spirit; but she that is married careth about the things of the world, how to please her husband. <sup>35</sup> And this I say for your own profit; not to cast a noose over you, but with a view to what is becoming, and that ye may attend upon the Lord without distraction. <sup>36</sup> But if any one thinketh that he behaveth improperly in respect to his virgin [[daughter]], if she pass the flower of her age [[without being married]], and if it must be so, let him do what he will, he committeth no sin; let them

marry. <sup>37</sup> But if any one is settled in his purpose, and is under no necessity, but is free to act as he will, and hath determined in his heart to keep his own virgin daughter [[unmarried]], he doeth well. <sup>38</sup> So then he that giveth her in marriage doeth well; and he that doth not give her in marriage doeth better. <sup>39</sup> The wife is bound to her husband as long as he liveth; but if her husband die, she is free to marry whom she will, only in the Lord. <sup>40</sup> But she is happier if she remain as she is, in my opinion; and I too think that I have the Spirit of God.

8Now concerning the things offered in sacrifice to idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth; <sup>2</sup> if any one think that he knoweth anything, he knoweth nothing yet, as he ought to know; <sup>3</sup> but if any one love God, the same is known by Him. <sup>4</sup> Concerning the eating of the things offered in sacrifice to idols, then, we know that an idol is nothing in the world, and that there is no other God but one. <sup>5</sup> For though there are those that are called gods, whether in heaven or on earth; as there are gods many, and lords many; <sup>6</sup> yet to us there is but one God, the Father, from whom are all things, and we to him; and one Lord Jesus Christ, through whom are all things, and we through him. <sup>7</sup> But there is not in all men this knowledge; for some, with a conscience directed toward the idol even now, eat of it as a thing offered in sacrifice to an idol, and their conscience, being weak, is defiled. <sup>8</sup> But food will not recommend us to God; if we do not eat, we are not the worse; nor if we do eat, are we the better. <sup>9</sup> But take heed, lest this liberty of yours become a stumbling-block to the weak. <sup>10</sup> For if any one see thee, who hast knowledge, at table in an idol's temple, will not the conscience of him that is weak be emboldened to eat the things offered to idols? <sup>11</sup> For through thy knowledge he that is weak perisheth,—the brother for whom Christ died! <sup>12</sup> But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if food cause my brother to fall, I will eat no flesh for ever, lest I cause my brother to fall. Am I not free?

9Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord? <sup>2</sup> If I am not an apostle to others, yet surely I am to you; for the seal of my apostleship are ye in the Lord. <sup>3</sup> This is my answer to those who question my authority. <sup>4</sup> Have we not a right to eat and drink? <sup>5</sup> Have we not a right to carry about with us a sister as a wife, as well as the other apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Or am I alone and Barnabas bound to labor with our own hands? <sup>7</sup> Who ever serveth as a soldier at his own charges? Who planteth a vineyard without eating its fruit? Or who tendeth a flock and doth not eat of the milk of the flock? <sup>8</sup> Is it on man's authority that I am saying these things, or doth not the Law too say the same? <sup>9</sup> For it is written in the law of Moses: "Thou shalt not muzzle an ox while treading out grain." Is it for oxen that God careth? <sup>10</sup> Or doth he say it altogether on our account? On our account, no doubt, it was written, that

he who plougheth ought to plough in hope, and that he who thrasheth should do it in the hope of partaking. <sup>11</sup> If we have sown to you spiritual things, is it a great thing if we reap from you things for the body? <sup>12</sup> If others possess this right in relation to you, do not we still more? But we have not used this right; but we submit to all things, that we may occasion no hindrance to the gospel of Christ. <sup>13</sup> Do ye not know, that they who minister in the offerings of the temple live from the temple? that they who serve at the altar share with the altar? <sup>14</sup> In like manner also did the Lord ordain that they who preach the gospel should live from the gospel. <sup>15</sup> But I have used no right of this kind; nor have I written thus that anything of this kind should be done for me; for it were better for me to die, than that any one should take from me what I glory in. <sup>16</sup> For in preaching the gospel, I have nothing to glory in; for I am under a necessity to do so; yea, woe is to me, if I preach not the gospel! <sup>17</sup> For if I do this willingly, I have a reward; but if unwillingly, still I have been intrusted with a stewardship. <sup>18</sup> What then is my reward? It is that, when I preach the gospel, I may make the gospel free of charge, that I use not to the full my right as a preacher of the gospel. <sup>19</sup> For being free from all men, yet I made myself a servant to all, that I might gain the more; <sup>20</sup> and to the Jews I became as a Jew, that I might gain Jews; to those under the Law, as under the Law, not being myself under the Law, that I might gain those under the Law; <sup>21</sup> to those without the Law, as without the Law, being not without a law before God, but under the law of Christ, that I might gain those without the Law; <sup>22</sup> to the weak I became weak, that I might gain the weak; I have become all things to all, that I might by all means save some. <sup>23</sup> And I do all for the sake of the gospel, that I may with others partake of it. <sup>24</sup> Know ye not, that of those who run in the race-course all run, but one receiveth the prize? Thus run, that ye may obtain. <sup>25</sup> And every one who contendeth in the games is temperate in all things; they, however, to obtain a perishable crown, but we, an imperishable. <sup>26</sup> I therefore so run, not as one uncertain; I so fight, not as one striking the air; <sup>27</sup> but I beat down my body, and bring it into subjection, lest perhaps, when I have been a herald to others, I should myself be rejected as unworthy.

<sup>10</sup>For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea, <sup>2</sup> and were all baptized to Moses in the cloud and in the sea, <sup>3</sup> and all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink; for they drank of the spiritual rock that accompanied them; and the rock was Christ; <sup>5</sup> but with most of them God was not well pleased; for they were laid low in the wilderness. <sup>6</sup> Now these things were warnings for us, in order that we should not lust after evil things, as they lusted. <sup>7</sup> And do not ye become idolaters, as some of them did; as it is written: "The people sat down to eat and drink, and rose up to sport." <sup>8</sup> Nor let us commit fornication, as some of them did, and fell in one day three and twenty thousand. <sup>9</sup> Nor let us tempt Christ, as some of them tempted, and were destroyed by the serpents. <sup>10</sup> And do not ye murmur, as

some of them murmured, and perished by the Destroyer. <sup>11</sup> Now these things happened to them as warnings, and were recorded for our admonition, to whom the ends of the ages have come. <sup>12</sup> Wherefore let him that thinketh he standeth, take heed lest he fall. <sup>13</sup> No temptation hath come upon you, but such as is common to man; but God is faithful, who will not suffer you to be tempted beyond what ye are able to endure, but will with the temptation furnish also the way to escape, that ye may be able to endure it. <sup>14</sup> Wherefore, my beloved, flee from idolatry. <sup>15</sup> I speak as to wise men, judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not a partaking of the blood of Christ? the loaf which we break, is it not a partaking of the body of Christ? <sup>17</sup> For we, the many, are one loaf, one body; for we all share in that one loaf. <sup>18</sup> Look at Israel by natural descent. Have not those who eat of the sacrifices, communion with the altar? <sup>19</sup> What do I say then? That what is offered in sacrifice to idols is anything? Or that an idol is anything? <sup>20</sup> Nay, but that what they sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have communion with demons. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons. <sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he? <sup>23</sup> All things are lawful, but all things are not profitable; all things are lawful, but all things are not edifying. <sup>24</sup> Let no one seek his own pleasure, but the good of others. <sup>25</sup> Whatever is sold in the market that eat, without asking questions for the sake of conscience; <sup>26</sup> for "the earth is the Lord's, and the fullness thereof." <sup>27</sup> And if one who is an unbeliever inviteth you to a feast, and ye choose to go, eat whatever is set before you, without asking any questions for the sake of conscience. <sup>28</sup> But if any one say to you, This hath been offered in sacrifice to an idol, do not eat of it, on account of him that showed you this, and from a regard to conscience; <sup>29</sup> conscience I mean, not thine own, but that of the other. For why is my liberty to be judged by another conscience [[than my own]]? <sup>30</sup> If I partake with thankfulness, why am I to be evil spoken of in a matter for which I give thanks? <sup>31</sup> Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. <sup>32</sup> Give no occasion of stumbling either to Jews or Greeks, or to the church of God; <sup>33</sup> as I also strive to please all in all things, not seeking my own advantage, but that of the many; that they may be saved.

<sup>11</sup> Follow my example, as I do that of Christ. <sup>2</sup> Now I praise you, brethren, that in all things ye remember me, and hold fast the instructions, as I delivered them to you. <sup>3</sup> 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. <sup>4</sup> Every man that prayeth or prophesieth having his head covered, dishonoreth his head. <sup>5</sup> But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for it is one and the same thing as if her head were shaved. <sup>6</sup> For if a woman is not veiled, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be veiled. <sup>7</sup> For a man indeed ought not to cover his head, since he is the image

and glory of God; but the woman is the glory of the man; <sup>8</sup> for the man is not from the woman, but the woman from the man; <sup>9</sup> and the man was not created for the woman, but the woman for the man. <sup>10</sup> For this cause the woman ought to have a sign of authority on her head, because of the angels. <sup>11</sup> But neither is the woman without the man, nor the man without the woman, in the Lord. <sup>12</sup> For as the woman is from the man, so also is the man by the woman; but all things from God. <sup>13</sup> Judge in your own selves; is it comely that a woman pray to God uncovered? <sup>14</sup> Doth not even nature itself teach you, that if a man have long hair, it is a shame to him, <sup>15</sup> but that if a woman have long hair, it is a glory to her? for her hair is given for a covering. <sup>16</sup> But if any one seemeth to be contentious, we have no such custom, nor the churches of God. <sup>17</sup> But I give you this charge, not praising you, because ye come together not for the better, but for the worse. <sup>18</sup> For in the first place, when ye come together in assembly of the church, I hear that there are divisions among you; and I partly believe it; <sup>19</sup> for there must be also parties among you, that they who are approved may also become manifest among you. <sup>20</sup> When ye come together then in the same place, there is no eating of the Lord's supper. <sup>21</sup> For, when ye eat, every one taketh before any distribution his own supper, and one is hungry, and another is drunken. <sup>22</sup> What! have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have nothing? What am I to say to you? Shall I praise you? In this I do not praise you. <sup>23</sup> For I received of the Lord, what I also delivered to you, that the Lord Jesus, the same night in which he was betrayed, took a loaf, <sup>24</sup> and when he had given thanks, he broke it, and said, This is my body, which is for you; this do in remembrance of me. <sup>25</sup> In like manner also the cup, when he had supped, saying, This cup is the new covenant, in my blood; this do, as oft as ye drink, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink the cup, ye show forth the Lord's death, till he come. <sup>27</sup> So that whoever eateth the bread or drinketh the cup of the Lord in an unworthy manner will be guilty with respect to the body and the blood of the Lord. <sup>28</sup> But let a man examine himself, and thus let him eat of the bread, and drink of the cup; <sup>29</sup> for he that eateth and drinketh eateth and drinketh judgment to himself, if he do not discern the body. <sup>30</sup> For this cause many among you are weak and sickly, and some are falling asleep. <sup>31</sup> But if we judged ourselves, we should not be judged; <sup>32</sup> but when we are judged, we are chastened by the Lord, that we may not be condemned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, wait for one another. <sup>34</sup> If any one hunger, let him eat at home; that ye may not come together to condemnation. And the rest I will set in order when I come.

12 Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>2</sup> Ye know, that when ye were gentiles, ye were carried away to dumb idols, as ye happened to be led; <sup>3</sup> wherefore I give you to understand that no one speaking by the Spirit of God saith, Accursed be Jesus; and that no one can say, Jesus is Lord, but by the Holy Spirit. <sup>4</sup> Now there are diversities of gifts,

but the same Spirit; <sup>5</sup> and there are diversities of services, but the same Lord; <sup>6</sup> and there are diversities of operations, but it is the same God who worketh all things in all. <sup>7</sup> But the manifestation of the Spirit is given to each one for the good of others. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge, according to the same Spirit; <sup>9</sup> to another faith, by the same Spirit; to another the gifts of healing, by the one Spirit; <sup>10</sup> 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. <sup>11</sup> But all these worketh the one and self-same Spirit, allotting to each one severally as it will. <sup>12</sup> For as the body is one, and hath many members, and all the members of the body, being many, are one body, so it is with Christ. <sup>13</sup> For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or freemen; and were all made to drink one Spirit. <sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foot say, Because I am not a hand, I am not of the body, is it for this reason not of the body? <sup>16</sup> And if the ear say, Because I am not an eye, I am not of the body, is it for this reason not of the body? <sup>17</sup> If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? <sup>18</sup> But as it is, God set the members every one of them in the body, as it pleased him. <sup>19</sup> And if they were all one member, where would be the body? <sup>20</sup> But now there are, indeed, many members, but one body. <sup>21</sup> And the eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you. <sup>22</sup> Nay, still more, those members of the body which seem to be weak, are necessary; <sup>23</sup> and what we think to be less honorable parts of the body, upon these we bestow more abundant honor; and our unseemly parts have more abundant seemliness; <sup>24</sup> while our seemly parts have no need. But God so put the body together, as to give special honor to that part which lacked, <sup>25</sup> that there might be no schism in the body, but that the members should have the same care one for another. <sup>26</sup> And so if one member suffereth, all the members suffer with it; or if one member is honored, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members individually. And <sup>28</sup> God appointed some in the church to be, in the first place, apostles, in the second place, prophets, in the third place, teachers, then miracles, then gifts of healing, those of helping and of governing, divers kinds of tongues. Are all apostles? <sup>29</sup> Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup> Have all the gifts of healing? Do all speak with tongues? Do all interpret? <sup>31</sup> But desire earnestly the greater gifts. And furthermore I show you by far the most excellent way.

13 Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. <sup>2</sup> And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove mountains, and have not love, I am nothing. <sup>3</sup> And though I bestow all my goods to feed the poor, and

though I give up my body that I may be burned, and have not love, it profiteth me nothing. <sup>4</sup> Love suffereth long, is kind; love envieth not; love vaunteth not herself, is not puffed up, <sup>5</sup> doth not behave herself unseemly, seeketh not her own, is not easily provoked, maketh no account of an injury, <sup>6</sup> rejoiceth not at iniquity, but rejoiceth in the truth, <sup>7</sup> beareth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Love never faileth; but whether there are prophesyings, they will come to an end; whether tongues, they will cease; whether knowledge, it will be done away. <sup>9</sup> For we know in part, and we prophesy in part; <sup>10</sup> but when that which is perfect is come, that which is in part will be done away. <sup>11</sup> When I was a child, I spoke as a child, I had the feelings of a child, I thought as a child; since I have become a man, I have put away the things of the child. <sup>12</sup> For now we see in a mirror, obscurely; but then face to face; now I know in part, but then I shall fully know even as I also am fully known. <sup>13</sup> And now there abide faith, hope, love, these three; but the greatest of these is love.

<sup>14</sup> Strive to possess love; and desire earnestly the spiritual gifts, but especially that of prophesying. <sup>2</sup> For he that speaketh in an [[unknown]] tongue speaketh not to men, but to God; for no one heareth; but in the Spirit he speaketh mysteries; <sup>3</sup> but he that prophesieth speaketh to men edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in an [[unknown]] tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup> I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, unless he interpret, that the church may receive edification. <sup>6</sup> But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either by revelation, or by knowledge, or by prophesying, or by teaching? <sup>7</sup> And even things without life that give sound, whether pipe or harp, if they make no distinction in the sounds, how shall that be known which is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who will prepare himself for the battle? <sup>9</sup> So also ye, unless ye utter by the tongue words easy to be understood, how shall that be known which is spoken? For ye will be speaking into the air. <sup>10</sup> There are, it may be, so many kinds of languages in the world, and not one is without meaning. <sup>11</sup> If then I know not the meaning of the language, I shall be to him that speaketh a foreigner, and he that speaketh a foreigner to me. <sup>12</sup> So also ye, since ye are eager to possess spiritual gifts, be earnest to abound in them to the edification of the church. <sup>13</sup> Wherefore let him that speaketh in an [[unknown]] tongue pray that he may interpret. <sup>14</sup> For if I pray in an [[unknown]] tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> How stands 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. <sup>16</sup> Else, if thou bless with the spirit, how shall he that occupieth the place of the unlearned say the Amen at thy giving of thanks, since he understandeth not what thou art saying? <sup>17</sup> For thou indeed givest thanks well; but the other is not edified.



<sup>18</sup> I thank God, I speak in an [[unknown]] tongue more than ye all; <sup>19</sup> yet in the church I would rather speak five words with my understanding, that I might also instruct others, than ten thousand words in an [[unknown]] tongue. <sup>20</sup> Brethren, do not become children in understanding; yet in malice be children, but in understanding be men. <sup>21</sup> In the Law it is written: "With men of other tongues and with other lips will I speak to this people, <sup>22</sup> and yet for all that will they not hear me, saith the Lord." Wherefore the tongues are for a sign, not to believers, but to unbelievers; but prophesying is not for unbelievers, but for believers. <sup>23</sup> If therefore the whole church be assembled in one place, and all be speaking with tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one that is an unbeliever, or unlearned, he is convinced by all, he is searched through by all, <sup>25</sup> the secrets of his heart become manifest; and so falling down on his face, he will worship God, and report that God is indeed within you. <sup>26</sup> How is it then, brethren? When ye come together, every one of you hath a psalm, hath a lesson of instruction, hath a revelation, hath a tongue, hath an interpretation; let all things be done for edification. <sup>27</sup> If any one speak in an [[unknown]] tongue, let it be by two, or, at the most, by three, and in turn; and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. <sup>29</sup> And of the prophets let two or three speak, and let the others judge; <sup>30</sup> if anything be revealed to another that sitteth by, let the first speaker be silent. <sup>31</sup> For one by one ye can all prophesy, that all may learn, and all may be exhorted. <sup>32</sup> And spirits of prophets are subject to prophets; <sup>33</sup> for God is not a God of confusion, but of peace. As in all the churches of the saints, <sup>34</sup> let your women keep silence in the churches; for it is not permitted them to speak, but they are to be in subjection, as also saith the Law. <sup>35</sup> And if they desire to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in the church. <sup>36</sup> What! Did the word of God come forth from you? Or did it come to you alone? <sup>37</sup> If any one thinketh himself to be a prophet, or spiritual, let him know surely that the directions I am writing to you are the Lord's; <sup>38</sup> but if any one be ignorant, let him be ignorant! <sup>39</sup> Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues; <sup>40</sup> but let all things be done becomingly, and in order.

<sup>15</sup> Moreover, brethren, I declare anew to you the gospel which I preached to you, which also ye received, and wherein ye stand, <sup>2</sup> by which also ye are saved, if ye hold fast the same word which I preached to you, unless ye believed in vain. <sup>3</sup> For I delivered to you first of all what I also received, that Christ died for our sins, according to the Scriptures; <sup>4</sup> and that he was buried, and that he hath risen on the third day, according to the Scriptures; <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> After that, he appeared to more than five hundred brethren at once, of whom the greater part remain until now, but some have fallen asleep. <sup>7</sup> After that, he

appeared to James; then to all the apostles. <sup>8</sup> And last of all, as to one born out of due time, he appeared also to me. <sup>9</sup> For I am the least of the apostles, one not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup> 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 labored more abundantly than they all; yet not I, but the grace of God which was with me. <sup>11</sup> Whether, then, it were I or they, thus we preach, and thus ye believed. <sup>12</sup> But if Christ be preached that he hath risen from the dead, how is it that some among you say, that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, then Christ hath not risen; <sup>14</sup> and if Christ hath not risen, then is our preaching vain, and vain also is your faith. <sup>15</sup> And we are also found false witnesses concerning God; because we testified concerning God that he raised up Christ, whom he did not raise up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then Christ hath not risen; <sup>17</sup> and if Christ hath not risen, your faith is vain; ye are yet in your sins; <sup>18</sup> then also they that have fallen asleep in Christ have perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable. <sup>20</sup> But now hath Christ risen from the dead, the first-fruits of them that have fallen asleep. <sup>21</sup> For since through man came death, through man came also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ will all be made alive. <sup>23</sup> But every one in his own order; Christ the first-fruits, afterward they that are Christ's, at his coming. <sup>24</sup> Then will be the end, when he delivereth up the kingdom to God, the Father, when he shall have destroyed all dominion, and all authority, and power. <sup>25</sup> For he must reign, "till he hath put all enemies under his feet." <sup>26</sup> The last enemy, death, will be destroyed; <sup>27</sup> for "he put all things under his feet." But when it is said that all things have been put under him, it is manifest that he who put all things under him is excepted. <sup>28</sup> And when all things have been put under him, then will also the Son himself become subject to him that put all things under him, that God may be all in all. <sup>29</sup> If it be not so, what are they doing, who are baptized for the dead? If the dead rise not at all, why are they then baptized for them? <sup>30</sup> Why also do we stand in peril every hour? <sup>31</sup> I protest, brethren, by my glorying in you which I have in Christ Jesus our Lord, that I die daily. <sup>32</sup> If with the views of men I fought with wild beasts at Ephesus, what advantage is it to me? If the dead rise not, "let us eat and drink, for to-morrow we die." <sup>33</sup> Be not deceived; "evil communications corrupt good manners." <sup>34</sup> Awake, as is your duty, and sin not; for some have not the knowledge of God; I say it to your shame. <sup>35</sup> But some one will say, How are the dead to rise? and with what body do they come? <sup>36</sup> Fool! that which thou sowest is not brought to life unless it die; <sup>37</sup> and what thou sowest, not the body that shall be dost thou sow, but a bare grain, of wheat perhaps, or of some of the other grains; <sup>38</sup> but God giveth it a body, as he willed, and to every seed its own body. <sup>39</sup> All flesh is not the same flesh; but there is one flesh of men, another of beasts, another of birds, another of fishes. <sup>40</sup> There are also heavenly bodies, and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another. <sup>41</sup> 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. <sup>42</sup> So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; <sup>43</sup> it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup> it is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body. <sup>45</sup> Thus is it also written: "The first man Adam became a living soul;" the last Adam a life-giving spirit. <sup>46</sup> But the spiritual is not first, but the animal; and afterward the spiritual. <sup>47</sup> The first man is from the earth, earthy; the second man is from heaven. <sup>48</sup> As was the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; <sup>49</sup> and as we bore the image of the earthy, we shall also bear the image of the heavenly. <sup>50</sup> And this I say, brethren, that flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit incorruption. <sup>51</sup> Behold, I tell you a mystery. We shall not all sleep; but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trump. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will be brought to pass that which is written: "Death is swallowed up in victory." <sup>55</sup> "Where, O death, is thy sting? Where, O death, is thy victory?" <sup>56</sup> The sting of death is sin; and the strength of sin is the Law. <sup>57</sup> But thanks be to God, who giveth us the victory, through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, since ye know that your labor is not in vain in the Lord.

16Now concerning the collection for the saints, according to the directions which I gave to the churches of Galatia, so also do ye. <sup>2</sup> Every first day of the week let each of you lay by him something in store, according as he hath prospered; that the collections may not have to be made when I come. <sup>3</sup> And when I am with you, I will send with letters whomever you may approve to carry your bounty to Jerusalem; <sup>4</sup> and if it be worth while for me to go also, they shall go with me. <sup>5</sup> Now I will come to you, when I have passed through Macedonia; for I am about to pass through Macedonia; <sup>6</sup> and perhaps I may remain, or even spend the winter with you, that ye may set me forward on my journey whithersoever I may be going. <sup>7</sup> For I am unwilling to see you now in passing; for I hope to stay some time with you if the Lord permit. <sup>8</sup> But I shall remain at Ephesus until the Pentecost; <sup>9</sup> for a door hath been opened to me great and effective, and there are many adversaries. <sup>10</sup> Now if Timothy come, see that he be with you without fear; for he is laboring in the work of the Lord, as I am; <sup>11</sup> let no one therefore despise him. But conduct him on in peace, that he may come to me; for I am waiting for him with the brethren. <sup>12</sup> As regards Apollos, the brother, I urged him much to come to you with the brethren; and it was not at all his will to come at this time; but he will come when he hath a convenient opportunity. <sup>13</sup>