

The First Epistle of Paul to the Corinthians

1 Paul, called *to be* an apostle of Jesus Christ by the will of God, and Sosthenes, the brother, ²to the congregation of God that is at Corinth, to those who have been sanctified in Christ Jesus, called *ones*, holy *ones*, with all who in every place call upon the name of our Lord Jesus Christ—theirs and ours: ³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴I thank my God always concerning you because of the grace of God that was given to you in Christ Jesus, ⁵that in everything you were enriched in him, in all speech and all knowledge, ⁶(even as the testimony about the Christ was confirmed in you), ⁷so that you are not trailing behind *the others* in any gift, as you are eagerly awaiting the revealing of our Lord Jesus Christ, ⁸who will also sustain you to the end, *that you may be* blameless in the day of our Lord Jesus Christ. ⁹God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

¹⁰Now I urge you, brothers, by 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 made

complete by *having* the same mind and by the same judgment. ¹¹For I have been informed about you, my brothers, by those *of the household* of Chloe, that there are quarrels among you. ¹²Now I mean this, that each one of you says, “I am of Paul,” “But I of Apollos,” “But I of Cephas,” “But I of Christ.” ¹³Has the Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul? ¹⁴I thank God that I baptized none of you except Crispus and Gaius, ¹⁵so that no one can say that you were baptized in my name. ¹⁶(But I also baptized the household of Stephanas. Beyond that, I do not know whether I baptized any other). ¹⁷For Christ did not send me to baptize, but to tell the Good News—not with clever words, lest the cross of Christ should be emptied *of its power*.

¹⁸For the message of the cross is foolishness to those who are perishing, but to us being saved it is the power of God. ¹⁹For it is written, **I will destroy the wisdom of the wise, and the discernment of the discerning I will bring to nothing.** ²⁰Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For because, in the wisdom of God, the world through its wisdom did not know God, it pleased God through the foolishness of preaching to save those who believe. ²²For, indeed,

Jews ask for signs, and Greeks seek wisdom,²³ but we preach Christ crucified, to Jews a deathtrap, and to Gentiles foolishness,²⁴ but to the called (both Jews and Greeks), Christ is God's power and God's wisdom,²⁵ for the foolishness of God is wiser than men, and the weakness of God is stronger than men.

²⁶For consider your calling, brothers, that not many wise according to the flesh, not many powerful, not many of noble birth, *are called*,²⁷ but God chose the no-good things of the world in order that he might put to shame those who are wise, and God chose the weak things of the world, that he might put to shame the things that are strong,²⁸ and the low-born things of the world, and the things that are treated with contempt—God has chosen *these*—and the things that are not, so that he might bring to nothing the things that are,²⁹ so that no flesh should boast before God.³⁰ But of him you are in Christ Jesus, who became to us wisdom from God—and righteousness, and sanctification, and redemption,³¹ so that, according as it is written, **He who boasts, let him boast in the Lord.**

2 And I, brothers, when I came to you, did not come with excellence of speech or of wisdom, proclaiming to you the sacred secret of God.² For I determined not to know anything among you except

Jesus Christ, and him crucified.

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

⁴And my speech and my preaching were not with persuasive words of wisdom, but in demonstration of spirit and of power⁵ so that your faith should not stand in the wisdom of men, but in the power of God.

⁶We speak wisdom, however, among those who are mature. Yet not a wisdom of this world, nor of the rulers of this world, who are coming to nothing.⁷ But we speak God's wisdom in a sacred secret, *even the wisdom* that has been hidden, which God marked out beforehand, before the ages, to our glory,⁸ which none of the rulers of this age knew, for had they known it, they would not have crucified the Lord of glory.⁹ But as it is written, **Things that no eye has seen, and no ear has heard, and which have not come up into the heart of man, God prepared those things for those who love him.**¹⁰ But God has revealed *them* to us through the spirit, for the spirit searches all things, even the deep things of God.¹¹ For who among men knows the *things* of a man, except the spirit of the man, which is in him? Even so the *things* of God no one has known, except the Spirit of God.¹² But we received, not the spirit of the world, but the spirit that is from God, in order that we might know the things that were freely given to us by God.¹³ Which

things also we speak, not in words which man's wisdom teaches, but which the spirit teaches, combining spiritual things with spiritual *words*.¹⁴ But the natural man does not receive the things of the spirit of God, for they are foolishness to him, and he is not able to know them, because they are spiritually judged.¹⁵ But he who is spiritual judges all things, and he himself is judged of no man.¹⁶ **For who has known the mind of the Lord, that he should instruct him?** But we have the mind of Christ.

3 And I, brothers, was not able to speak to you as to spiritual *people*, but as to *people* of the flesh, as to babes in Christ.² I gave you milk to drink, not solid food, for you were not yet able *to bear it*, no, not even now are you able,³ for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and are you not walking like *unsaved* people?⁴ For when one says, "I am of Paul," and another, "I am of Apollos," are you not being merely human?

⁵Who then is Apollos? And who is Paul? Ministers through whom you believed, and each *serving* as the Lord gave to him.⁶ I planted, Apollos watered, but God gave the increase.⁷ So then neither is he who plants anything, neither he who waters, but God that gives the increase.⁸ Now he who plants and he

who waters are one, but each will receive his own reward according to his own labor.⁹ For we are God's fellow-workers, you are God's field, God's building.

¹⁰According to the grace of God that was given to me, as a wise master-builder I laid a foundation, and another builds on it. But let each one be careful how he builds on it.

¹¹For no one is able to lay a foundation other than the *one* already laid, which is Jesus Christ.

¹²But if anyone builds on the foundation *using* gold, silver, costly stones, wood, hay, straw—¹³each one's work will become evident, for the Day will declare it, because it is revealed in fire, and the fire itself will test each one's work, *and show* of what kind it is.¹⁴ If anyone's work that he has built on it remains, he will receive a reward.¹⁵ If anyone's work will be burned, he will suffer loss, but he himself will be saved, but only as through fire.¹⁶ Do you not know that you are a sanctuary of God, and *that* the spirit of God dwells in you?¹⁷ If anyone mars the sanctuary of God, God will mar him, for the sanctuary of God, which you are, is holy.

¹⁸Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.¹⁹ For the wisdom of this world is foolishness with God. For it is written, ***He is the one catching the***

wise in their craftiness,²⁰ and again, **The Lord knows the reasoning of the wise, that it is futile.**²¹ So then, let no one boast in men. For all things are yours,²² whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours,²³ and you are Christ's, and Christ is God's.

4 People should regard us in this manner: as of ministers of Christ, and stewards of the sacred secrets of God.² Moreover, it is required in stewards that they be found faithful.³ But with me, it is a very small thing that I should be judged by you, or by man's day *of judgment*. In fact, I do not *even* judge myself.⁴ For I am not aware of anything against myself—but I am not declared righteous by that. The one who judges me is the Lord.⁵ So then, judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the motives of *men's* hearts, and then each man will have his praise from God.

⁶Now these things, brothers, I have figuratively applied to myself and Apollos for your sakes, in order that by us you might learn not *to go* beyond the things that are written, so that none of you will be puffed up in favor of one person over against another.⁷ For who makes you to differ? And what do you have that you did not receive? But if you

received it, why do you boast as if you had not received it?

⁸Already you are filled! Already you have become rich! You have become kings without us! Yes, and I would that you did reign, that we also might reign with you.⁹ For I think God has set forth us, the apostles, last of all, as men doomed to death, for we are made a spectacle to the world, both to angels and men.¹⁰ We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you have glory, but we have dishonor.¹¹ Even to this present hour we are both hungry and thirsty, and are naked, and are roughly treated, and have no home,¹² and we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure;¹³ being defamed, we entreat. We are made as the filth of the world, the offscourings of all things, even until now.

¹⁴I do not write these things to shame you, but to admonish you as my beloved children.¹⁵ For though you have ten thousand guides in Christ, yet *you do* not *have* many fathers, for in Christ Jesus I fathered you through the Good News.

¹⁶Therefore, I urge you, be imitators of me.¹⁷ For this reason I sent you Timothy, who is my beloved and faithful child in the Lord. He will remind you of my ways in Christ, even as I teach everywhere in every congregation.¹⁸ Now some are

puffed up, as though I were not coming to you. ¹⁹But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power. ²⁰For the kingdom of God is not in word, but in power. ²¹What do you want? Shall I come to you with a rod, or in love and a spirit of meekness?

5 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even among the Gentiles—that one *of you* has his father's wife. ²And you are puffed up! Should you not rather have mourned? Let him who had done this deed be removed from among you. ³For I truly, being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing, ⁴when you are assembled in the name of our Lord Jesus, and my spirit, with the power of our Lord Jesus, ⁵to deliver such a one to the Adversary for the ruin of the flesh, that the spirit may be saved in the day of the Lord Jesus.

⁶Your boasting is not good. Do you not know that a little leaven leavens the whole lump? ⁷Purge out the old leaven, that you may be a new lump, even as you are unleavened. For indeed, Christ, our Passover lamb, has been sacrificed. ⁸So then, let us keep the feast, not with old leaven, neither with the

leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

⁹I wrote to you in my letter not to associate with sexually immoral men, ¹⁰not at all *meaning* with the sexually immoral men of this world, or with the covetous and extortioners, or with idolaters, since then you would have an obligation to go out of the world. ¹¹But as it is, I wrote to you not to associate, if any man who is named *as* a brother is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such *you are* not to eat. ¹²For what have I to do with judging those who are outside? Do you not judge those who are within? ¹³But those who are outside God judges. Put away the wicked man from among yourselves.

6 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the holy *ones*? ²Or do you not know that the holy *ones* will judge the world? And if the world is judged by you, are you incompetent to judge the trivial cases? ³Do you not know that we will judge angels? How much more, then, things that pertain to this life? ⁴If then you have to judge things pertaining to this life, do you set them to judge who have no standing in the congregation? ⁵I say *this* to move you to shame. What, is there not able to be *found*

among you one wise man who will be able to decide between his brothers? ⁶But brother goes to law with brother, and that before unbelievers! ⁷Actually, then, it is in general a loss for you that you have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded? ⁸But you yourselves do wrong, and defraud, and that *your* brothers!

⁹Or do you not know that the unrighteous will not inherit the kingdom of God? Be not deceived: neither *the* sexually immoral, nor idolaters, nor adulterers, nor passive homosexual partners, nor homosexuals, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. ¹¹And such were some of you, but you were washed, but you were sanctified, but you were declared righteous in the name of the Lord Jesus Christ, and by the spirit of our God.

¹²“All things are lawful for me,” but not all things are expedient. “All things are lawful for me,” but I will not be mastered by anything. ¹³“Food for the belly, and the belly for food,” but God will bring to nothing both it and them. Now the body is not for sexual immorality, but for the Lord, and the Lord for the body. ¹⁴And God raised the Lord, and will also raise us up through his power. ¹⁵Do you not know that your bodies are members of Christ? Shall

I then take away the members of Christ, and make them members of a prostitute? Absolutely not! ¹⁶Or do you not know that he who is joined to a prostitute is one body? **For the two**, says he, **will become one flesh.** ¹⁷But he who is joined to the Lord is one spirit.

¹⁸Flee sexual immorality. Every sin that a person does is outside the body, but he who commits sexual immorality sins against his own body. ¹⁹Or do you not know that your body is a sanctuary of the holy spirit which is in you, which you have from God, and you are not your own? ²⁰For you were bought with a price, therefore glorify God in your body.

7 Now concerning the things about which you wrote: *it is* good for a man not to touch a woman. ²But, because there is so much sexual immorality, let each man have his own wife, and let each woman have her own husband. ³Let the husband fulfill his obligation to the wife, and likewise also the wife to the husband. ⁴The wife does not have authority over her own body, but the husband *does*, and likewise also the husband does not have authority over his own body, but the wife *does*. ⁵Do not deprive one another unless it is by mutual consent for a season, in order that you may have leisure for prayer and may be together again, so that the

Adversary does not tempt you because of your lack of self control.

⁶Now I say this by way of concession, not by way of commandment, ⁷for I wish that all men were even as I myself. But each man has his own gift from God, one of one kind and one of another.

⁸Now I say to the unmarried and to the widows, *it is* good for them if they remain even as I. ⁹But if they are not exercising self-control, let them marry, for it is better to marry than to burn *with desire*.

¹⁰Now to the married I command, not I, but the Lord, that the wife not depart from her husband ¹¹(but should she depart, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

¹²But to the rest say I, not the Lord, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. ¹³And the woman that has an unbelieving husband, and he is content to dwell with her, let her not leave her husband. ¹⁴For the unbelieving husband is sanctified because of the wife, and the unbelieving wife is sanctified because of the brother. Otherwise your children would be unclean, but now they are holy. ¹⁵Yet if the unbelieving departs, let him depart, the brother or the sister is not under bondage in such *cases*, but God has called us in peace. ¹⁶For how do you

know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

¹⁷Only as the Lord has assigned to each one, as God has called each, so let him walk. Indeed, this is my rule in all the congregations. ¹⁸Was any man called being circumcised? Let him not become uncircumcised. Has any been called in uncircumcision? Let him not be circumcised.

¹⁹Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God *is everything*. ²⁰Let each man remain in that calling in which he was called.

²¹Were you called *while* a slave? Do not be concerned about it. But if you are able also to become free, rather do *that*. ²²For he who was called in the Lord *while* a slave is the Lord's freedman. Likewise he who was called while free is Christ's slave. ²³You were bought with a price. Do not become slaves of men. ²⁴Brothers, let each man, in whatever *condition* he was called, remain in that with God.

²⁵Now concerning virgins, I have no commandment of the Lord, but I give my judgment as one who has obtained mercy of the Lord to be trustworthy. ²⁶I deem therefore that this is good by reason of the distress that is upon us, *namely*, that it is good for a man to be as he is. ²⁷Are

you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife. ²⁸But if you marry, you have not sinned, and if a virgin marry, she has not sinned. Yet such will have tribulation in the flesh, and I am trying to spare you.

²⁹But this I say, brothers, the time has been shortened, that from now on both those who have wives should be as though they had none; ³⁰and those crying as not crying; and those rejoicing as not rejoicing; and those who buy, as though they possessed not; ³¹and those who use the world, as not using it to the full, for the fashion of this world passes away.

³²But I would have you to be free from anxieties. He who is unmarried is anxious about the things of the Lord, how he may please the Lord, ³³but he who is married is anxious about the things of the world, how he may please his wife, ³⁴and is divided. So also, the woman who is unmarried and the virgin are anxious for the things of the Lord, that she may be holy both in body and in spirit, but she who is married is anxious about the things of the world, how she may please her husband. ³⁵And this I say for your own profit, not that I may cast a snare upon you, but for that which is proper, and that you may attend upon the Lord without distraction.

³⁶But if any man thinks that he is behaving himself improperly

toward his virgin *daughter*, if she is past the flower of her age, and if need so requires, let him do what he will; he does not sin; let her marry.

³⁷But he who stands steadfast in his heart, having no necessity, but has power as touching in his own heart, to keep his own virgin *daughter*, will do well. ³⁸So then both he who gives his own virgin *daughter* in marriage does well; and he who does not give her in marriage will do better.

³⁹A wife is bound for so long time as her husband lives, but if the husband is dead, she is free to be married to whom she wants, *but* only in the Lord. ⁴⁰But, in my opinion, she is more blessed if she remain as she is, and I think that I also have *the* spirit of God.

8 Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up. ²If anyone thinks that he has come to know something, he does not yet know as he ought to know, ³but if anyone loves God, that one is known by him.

⁴Therefore, concerning the eating of things sacrificed to idols, we *all* understand that “no idol in the world really exists,” and that “there is no God but one.” ⁵For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), ⁶yet to us there is one God, the Father, of

whom are all things, and we to him; and one Lord, Jesus Christ, through whom are all things, and we through him.

⁷But there is not in all men that knowledge. But some are still so accustomed to the idol, they eat as if it were food offered to an idol, and their conscience, being weak, is defiled. ⁸Moreover, food will not bring us close to God, *for* neither, if we do not eat are we left behind, nor if we eat, do we have an overflow of credit. ⁹But take care lest by any means this liberty of yours becomes a stumbling block to the weak. ¹⁰For if someone sees you who have knowledge reclining *to eat* in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? ¹¹For through your knowledge, he who is weak is ruined—this brother for whose sake Christ died. ¹²And thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ. ¹³Therefore, if food causes my brother to fall away, I will never eat meat, lest I cause my brother to fall away.

9 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? ²If to others I am not an apostle, yet at least I am to you, for the seal of my apostleship is you in the Lord.

³My defense to those who examine me is this: ⁴do we not have *the* right to eat and to drink? ⁵Do we not have *the* right to lead about a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas? ⁶Or *is it* only I and Barnabas who have no right to refrain from working for a living?

⁷What soldier ever serves at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who feeds a flock, and does not eat of the milk of the flock? ⁸Do I speak these things after the manner of men? Or does not the law also say the same? ⁹For it is written in the law of Moses, **Do not muzzle the ox threshing the grain.** *Surely it is* not the oxen that matter to God, ¹⁰rather, is it not altogether because of us he says it? Surely for our sake it was written, because he who plows ought to plow in hope, and he who threshes, *should thresh* in hope of partaking. ¹¹If we sowed to you spiritual things, is it too much if we reap your carnal things? ¹²If others partake of *this* right over you, do not we even more? Nevertheless we did not use this right, but we bear all things so that we may cause no hindrance to the Good News of Christ. ¹³Do you not know that the ones working for the temple eat *of* the things of the temple, *and* those who regularly attend to the altar have their portion with the altar?

¹⁴So also the Lord commanded that those who proclaim the Good News should live of the Good News.

¹⁵But I have used none of these things, and I do not write these things that it may be so done in my case, for *it would be* better for me rather to die than that any man should make my boasting void. ¹⁶For if I tell the Good News, I have nothing to boast about, for I am under compulsion; for woe to me if I do not tell the Good News. ¹⁷For if I do this willingly, I have a reward, but if unwillingly, I *still* have an administration entrusted to me. ¹⁸What then is my reward? That when I tell the Good News, I may make the Good News without charge, so as not to use to the full my right in the Good News.

¹⁹For though I was free from all *men*, I have made myself a slave to all, that I might gain the more. ²⁰And to the Jews I became like a Jew, that I might gain Jews. To those who are under the law, as under the law (not being myself under the law), that I might gain those who are under the law. ²¹To those who are without law, as without law (not being without law to God, but under law to Christ), that I might gain those who are without law. ²²To the weak, I became weak, that I might gain the weak. I have become all things to all *people*, that I may in all ways save some. ²³And I do all

things for the Good News' sake, that I may be a joint-participant of it.

²⁴Do you not know that those who run in a race all run, but *only* one receives the prize? So run in such a way that you may attain it.

²⁵And everyone who is competing *in the games* exercises self-control *in all things*. Now they *do it* to receive a corruptible crown, but we an incorruptible. ²⁶Therefore, I so run, not as one without aim, so I box, not as beating the air, ²⁷but I treat my body harshly and make it my slave, lest by any means, after that I have preached to others, I myself should be disqualified *for the prize*.

10 For I do not want you to be ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea, ²and were all baptized to Moses in the cloud and in the sea, ³and all ate the same spiritual food, ⁴and all drank the same spiritual drink, for they drank of a spiritual rock that followed them, and the rock was Christ.

⁵Nevertheless, with most of them God was not pleased, for *their bodies* were scattered in the desert.

⁶Now these things were our examples, so that we should not lust after evil things, as they also lusted. ⁷Neither be idolaters, as were some of them, as it is written, **The people sat down to eat and drink, and rose up to play.** ⁸Neither let us commit sexual immorality, as some of them

committed, and twenty-three thousand fell in one day. ⁹Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. ¹⁰Neither grumble, as some of them grumbled, and were destroyed by the destroyer. ¹¹Now these things happened to them as an example, and they were written for our admonition, upon whom the ends of the ages have come. ¹²So then, let him who thinks he stands watch out, lest he fall. ¹³No temptation has taken hold of you that is not common to man, but God is faithful, who will not allow you to be tempted more than you are able, but with the temptation will also make the way of escape, that you may be able to endure it.

¹⁴Therefore, my beloved, flee from idolatry. ¹⁵I speak as to wise men. Judge what I say. ¹⁶The cup of blessing that we bless, is it not a participation with the blood of Christ? The bread that we break, is it not a participation with the body of Christ? ¹⁷Because there is one *loaf of bread*, we who are many are one body, for we are all partake of the one bread.

¹⁸Consider Israel after the flesh: are not those who eat the sacrifices participants with the altar? ¹⁹What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? ²⁰But *I say*, that the things which the Gentiles sacrifice, they sacrifice to demons,

and not to God, and I do not want you to be participants with demons.

²¹You are not able to drink the cup of the Lord and the cup of demons. You are not able to partake of the table of the Lord and the table of demons. ²²Or are we provoking the Lord to jealousy? We are not stronger than he, are we?

²³“All things *are* lawful,” but not all things *are* beneficial. “All things are lawful,” but not all things edify. ²⁴Let no man seek his own, but *each* his neighbor’s *good*.

²⁵Eat anything that is sold in the meat market without asking questions for conscience’ sake, ²⁶**for the earth is the Lord’s, and everything in it.** ²⁷If one of those who does not believe invites you *to a feast*, and you want to go, eat whatever is set before you, asking no question for conscience’ sake. ²⁸But if any man say to you, “This has been offered in sacrifice,” do not eat for the sake of the one who informed *you*, and for conscience sake.

²⁹Conscience, I say, not your own, but the other’s, for why is my freedom subject to the judgment of another’s conscience? ³⁰If I partake with thankfulness, why am I evil spoken of for that for which I give thanks?

³¹Therefore, whether you eat, or drink, or whatever you do, do all to the glory of God. ³²Give no occasion of stumbling, either to Jews, or to Greeks, or to the

congregation of God,³³ even as I also please all men in all things, not seeking my own profit, but the *profit* of the many, that they may be saved.

11 Be imitators of me, even as I also *am* of Christ.² Now I praise you that you remember me in all things, and hold fast the traditions, just as I delivered *them* to you.³ But I want you to 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.

⁴Every man praying or prophesying, having his head covered, dishonors his head.⁵ But every woman praying or prophesying with her head uncovered dishonors her head, for it is one and the same thing as if she were shaven.⁶ For if a woman is not covered, then she should cut off her hair. But if it is a shame to a woman to have her hair be cut or shaved off, let her be covered.⁷ For a man indeed has an obligation not to have his head covered, since he is the image and glory of God, but the woman is the glory of the man.⁸ For the man is not of the woman, but the woman of the man;⁹ for indeed, man was not created for the woman, but the woman for the man.¹⁰ For this cause the woman has an obligation to have *a symbol of* authority on her head, because of the angels.

¹¹Nevertheless in the Lord, neither is woman independent of man, nor is man independent of woman.¹² For as

the woman is from the man, so is the man also by the woman, but all things are from God.

¹³Judge among yourselves: is it proper that a woman pray to God uncovered?¹⁴ Does not even nature itself teach you, that, if a man has long hair, it is a dishonor to him?

¹⁵But if a woman has long hair, it is a glory to her, for her hair is given her for a covering.¹⁶ But if any man seems to be contentious, we have no such custom, nor do the congregations of God.

¹⁷But in giving you this instruction, I do not praise you, because you meet *together*, not resulting in better *things* but resulting in worse.¹⁸ For first of all, when you come together in the congregation, I hear that divisions exist among you, and to some extent I believe it.¹⁹ For there must be also factions among you, that the “approved ones” among you may become recognized.²⁰ When therefore you assemble together, it is not the Lord’s supper you eat,²¹ for in your eating, each one takes his own supper first, and one is hungry, and another is drunk.²² What! Do you not have houses to eat and to drink in? Or do you look down upon the congregation of God, and put to shame those who have nothing?

What shall I say to you? Shall I praise you in this? I praise you not.

²³For I received of the Lord that which also I delivered to you,

that the Lord Jesus in 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 for you. Do this in remembrance of me."²⁵ In like manner also the cup, after supper, saying, "This cup is the new covenant 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.

²⁷So then, whoever shall eat the bread or drink the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord.²⁸ But let a man examine himself, and so let him eat of the bread, and drink of the cup.²⁹ For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body.³⁰ For this cause many among you are weak and sick, and a number *of you* sleep.³¹ But if we accurately judged ourselves, we would not be judged.³² But when we are judged, we are disciplined by the Lord, that we may not be condemned with the world.³³ So then, my brothers, when you come together to eat, wait one for another.³⁴ If any man is hungry, let him eat at home, so that when you meet together it may not result in judgment. And the rest will I set in order when I come.

12 Now concerning spiritual *matters*, brothers, I do not want you to be ignorant.² You know that when you were Gentiles you were being carried astray to the idols, the mute *ones*, as you were led.³ Therefore I make known to you that no one speaking by *the* spirit of God says, "Jesus *is* accursed," and no one is able to say, "Jesus *is* Lord," except by holy spirit.

⁴Now there are different kinds of gifts, but the same spirit.⁵ And there are different kinds of ministries, and the same Lord.⁶ And there are different kinds of energizings, yet *it is* the same God who energizes all in all.⁷ Now to each one is given the manifestation of the spirit for the common good.⁸ For to one is given through the spirit a message of wisdom, and to another a message of knowledge because of the same spirit,⁹ to a different one faith by the same spirit, and to another gifts of healings by the one spirit,¹⁰ and to another energizings of miracles, to another prophecy, to another discerning of spirits, to a different one *various* kinds of tongues, and to another the interpretation of tongues.¹¹ Now all these the one and the same Spirit energizes, distributing to each one individually just as he purposes.

¹²For as the body is one, and has many members, and all the members of the body, being many, are one body, so also is Christ.¹³ For

we were all baptized in one spirit into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one spirit. ¹⁴For the body is not one member, but many. ¹⁵If the foot shall say, "Because I am not the hand, I am not of the body," it is not because of that not *part* of the body. ¹⁶And if the ear shall say, "Because I am not the eye, I am not of the body," it is not because of that not *part* of the body. ¹⁷If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling? ¹⁸But now God has set the members, each one of them, in the body, even as it pleased him. ¹⁹And if they were all one member, where *would be* the body? ²⁰But now there are many members, but one body. ²¹And the eye is not able to say to the hand, "I have no need of you," or again the head to the feet, "I have no need of you." ²²On the contrary, those members of the body which seem to be weaker are much more necessary, ²³and those *parts* of the body we think to be less honorable, on these we bestow more abundant honor, and our unrespectable *parts* have more abundant respect, ²⁴whereas our respectable *parts* have no need. But God has combined *the parts* of the body, giving more abundant honor to that *part* which lacked, ²⁵so that there should be no division in the body, but *that* the members should

have the same concern for one another. ²⁶And if one member suffers, all the members suffer with it, or *if one* member is honored, all the members rejoice with it.

²⁷Now you are *the* body of Christ, and individually members of it. ²⁸And God has set some in the congregation, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, *various* kinds of tongues. ²⁹Are all apostles? Are all prophets? Are all teachers? Are all *workers of* miracles? ³⁰Do all have gifts of healings? Do all speak with tongues? Do all interpret? ³¹But earnestly desire the greater gifts. And yet I show to you a more excellent way.

13 If I speak with the tongues of men and of angels but do not have love, I have become a sounding brass, or a clanging cymbal. ²And if I have prophecy, and know all the sacred secrets and all the knowledge, and if I have all the faith so as to remove mountains, but I do not have love, I am nothing. ³And if I give all my possessions to feed *the poor*, and if I give my body to be burned, but do not have love, it profits me nothing.

⁴Love is long-suffering, *and* is kind; love does not envy; love does not brag, is not puffed up, ⁵does not act unbecomingly, is not self seeking, is not provoked, does not

keep a record of wrongs, ⁶does not rejoice in unrighteousness, but rejoices in the truth; ⁷bears all things, believes all things, hopes all things, endures all things.

⁸Love never fails, but where *there are* prophecies, they will be done away; where *there is* tongues, they will cease; where *there is a message of* knowledge, it will be done away. ⁹For we know in part, and we prophesy in part, ¹⁰but when the perfect *one* comes, that which is in part will be done away. ¹¹When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. Now that I have become a man, I have put away childish things. ¹²For now we see in a mirror, darkly, but then face to face. Now I know in part, but then will I know fully even as also I was fully known. ¹³But now remains faith, hope, love, these three, and the greatest of these is love.

14 Diligently pursue love, yet earnestly desire spiritual *things*, but especially that you may prophesy. ²For he who speaks in a tongue does not speak to men, but to God, for no man understands, but by *the* spirit he speaks sacred secrets. ³But he who prophesies speaks to men *for* edification, and encouragement, and comfort. ⁴He who speaks in a tongue edifies himself, while he who prophesies edifies *the* congregation. ⁵Now I

want all of you to speak in tongues, but even more that you would prophesy, for greater is he who prophesies than he who speaks in tongues, unless he interpret, that the congregation may receive edification.

⁶But now, brothers, if I come to you speaking in tongues, how will I benefit you, unless I speak to you either by revelation, or by knowledge, or by prophecy, or by a teaching? ⁷Even lifeless things that produce a sound, whether flute or harp, if they do not give a distinction in the sounds, how will it be known what is being played or what is being harped? ⁸For indeed, if the trumpet gives an uncertain sound, who will prepare himself for war? ⁹So also you, unless you utter by the tongue a message easy to understand, how will it be known what is being said? For you will be speaking into the air. ¹⁰There are, it may be, so many kinds of voices in the world, and none of them is voiceless. ¹¹If then I do not know the meaning of the voice, I will be a foreigner to the one who speaks, and he who speaks will be a foreigner to me. ¹²So also you, since you are zealous for spirits, *spiritual utterances*, seek so that you may abound, with a view to the edification of the congregation. ¹³Therefore, let the one speaking in a tongue pray so that he may interpret. ¹⁴For if I pray in a tongue, my spirit

prays, but my understanding is unfruitful.

¹⁵What, then, is *to be done*? 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.

¹⁶Otherwise, if you bless with the spirit, how will he who occupies the place of the unlearned say "Amen!" at your giving of thanks, seeing he does not know what you are saying?

¹⁷For indeed you are giving thanks well, but the other is not being edified. ¹⁸I thank God; I speak in tongues more than you all. ¹⁹But in the congregation I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

²⁰Brothers, do not be children in your mind, yet with respect to evil be children, but in your mind be mature.

²¹In the law it is written, **By men with other tongues and by the lips of others I will speak to this people, and not even then will they hear me**, says the Lord. ²²So then, tongues are for a sign, not to those who believe, but to the unbelieving, but prophesy is not to the unbelieving, but to those who believe.

²³Now, if the whole congregation comes together and everyone speaks in tongues, and unlearned ones or unbelievers enter, will they not say that you are raving

mad? ²⁴But if everyone prophesies, and an unbelieving or unlearned one enter, he is convinced by all, he is called to account by all, ²⁵the hidden things of his heart are revealed, and so having fallen on *his* face, he will worship God, declaring that God is indeed among you.

²⁶How is it then, brothers, *that* when you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation? Let all things be done for edifying. ²⁷If any man speaks in a tongue, *let it be* by two, or at the most three, and *that* in turn, and *the same* one must interpret. ²⁸But if there is no interpreter, let him keep silence in the congregation, and let him speak to himself and to God.

²⁹And let the prophets speak *by* two or three, and let the others thoroughly examine *what was said*.

³⁰But if something is revealed to another sitting by, let the first keep silent. ³¹For you are all able to prophesy one by one, that all may learn, and all may be encouraged. ³²And spirits, *spiritual utterances*, from prophets are subject to prophets; ³³for God is not *a God* of confusion, but of peace, as in all the congregations of the holy *ones*.

³⁴[Let the women keep silence in the congregations, for it is not permitted for them to speak, but let them be in subjection, as also says the law. ³⁵And if they want to learn anything, let them ask their

own husbands at home, for it is shameful for a woman to speak in the congregation.]

³⁶What? Was it from you that the word of God went forth? Or did it come to you alone? ³⁷If anyone thinks himself to be a prophet, or spiritual, he must fully realize that the things that I write to you—that they are a commandment of the Lord. ³⁸If anyone does not acknowledge this, he is not acknowledged. ³⁹So then, my brothers, desire earnestly to prophesy, and do not forbid *anyone* to speak in tongues. ⁴⁰But let all things be done decently and in order.

15 Now brothers, I am reminding you of the Good News with which I evangelized you, which also you received, in which also you stand, ²by which also you are being saved, if you hold fast the word by which I told the Good News to you—unless you believed in vain. ³For I delivered to you first of all that which also I received: that Christ died for our sins according to the scriptures, ⁴and that he was buried, and that he has been raised on the third day according to the scriptures, ⁵and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers at once (of whom the greater part remain until now, but some have fallen asleep), ⁷then he appeared to James, then to all the

apostles, ⁸and last of all, as to one untimely born, he appeared to me also. ⁹For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the congregation of God. ¹⁰But by the grace of God I am what I am, and his grace which was bestowed upon me was not found worthless, but I labored more excessively than all of them, yet not I, but the grace of God which was with me. ¹¹Whether then *it was* I or they, so we preach, and so you believed.

¹²Now if Christ is being preached, that he has been raised out from among *the* dead, how do some among you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, then not even Christ has been raised, ¹⁴and if Christ has not been raised, then our preaching is worthless, *and* your faith is also worthless.

¹⁵Indeed, we are even found *to be* false witnesses of God, because we testified in contradiction to God that he raised up Christ, whom he did not raise up if in fact the dead are not raised. ¹⁶For if the dead are not raised, neither has Christ been raised. ¹⁷And if Christ has not been raised, your faith is futile; you are still in your sins. ¹⁸Then also, those who have fallen asleep in Christ have perished. ¹⁹For if only in this life we have hoped in Christ, we are of all people *the* most to be pitied.

²⁰But in fact, Christ has been raised out from among *the* dead, the firstfruits of those who have fallen asleep. ²¹For since by man *came* death, by man *came* also *the* resurrection of *the* dead. ²²For just as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the firstfruits, then those who are Christ's, at his coming. ²⁴Then *comes* the end, when he delivers the kingdom to God, even the Father, after he abolishes all rule and all authority and power. ²⁵For it is necessary for him to reign until he has put all these enemies under his feet. ²⁶*The* last enemy *to be* abolished *is* death. ²⁷For he has put all things in subjection under his feet. But when it says, **All things have been put in subjection**, it is clear that the one who subjected all things to him is not included. ²⁸And when all things have been subjected to him, then the Son will subject himself to him who subjected all things to him, that God may be all in all.

²⁹Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? ³⁰Why do we also stand in jeopardy every hour? ³¹I die every day! I swear this, brothers, by my boasting in you, which I have in Christ Jesus our Lord. ³²If for *merely* human motives I fought with wild beasts at Ephesus, what does it profit me if

the dead are not raised? **Let us eat and drink, for tomorrow we die.**

³³Do not be deceived: "Bad company corrupt good morals."

³⁴Start thinking clearly, as is right, and stop sinning, for some have no knowledge of God. I speak *this* to move you to shame.

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

³⁶You senseless one, that which you sow does not come to life unless it dies. ³⁷And that which you sow, you do not sow the body that will be, but a bare grain, perhaps of wheat, or of something else. ³⁸But God gives it a body even as it pleased him, and to each of the seeds a body of its own.

³⁹All flesh is not the same flesh, but there is one *flesh* of humans, and another flesh of animals, and another flesh of birds, and another of fish.

⁴⁰There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another. ⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differs from another star in glory. ⁴²So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. ⁴³It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. ⁴⁴It is sown a soul body, it is raised a spiritual body.

If there is a soul body, there is also a spiritual *body*.⁴⁵ So also it is written, the first **man**, Adam, **became a living soul**. The last Adam *became* a life-giving spirit.⁴⁶ But the spiritual is not first, but the soul; then the spiritual.⁴⁷ The first man is of the earth, made of dust; the second man is of heaven.⁴⁸ As *was* the *man* made of dust, so also are those who are of the dust; and as *is* the heavenly *man*, so also *will be* the heavenly *ones*.⁴⁹ And as we have borne the image of the *man* made of dust, we will also bear the image of the heavenly *man*.

⁵⁰Now this I say, brothers, that flesh and blood is not able to inherit the kingdom of God; neither does corruption inherit incorruption.⁵¹ Look!, I tell you a sacred secret: we will not all sleep, but we will all be changed.⁵² In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.⁵⁴ But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then will be brought to pass the word that has been written, **Death has been swallowed up in victory**.⁵⁵ **O Death, where is your victory? O 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.

⁵⁸So then, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor in the Lord is not in vain.

16 Now concerning the collection for the holy *ones*, as I gave orders to the congregations of Galatia, so you also are to do.² On the first day of every week let each one of you put something aside, storing up whatever he may have prospered in, in order that no collections be made when I come.³ And when I arrive, whomever you approve to carry your gracious gift to Jerusalem, I will send them with letters,⁴ and if it is fitting for me to go also, they will go with me.

⁵Now I will come to you when I pass through Macedonia (for I am *only* passing through Macedonia)⁶ and it may be that I will stay with you, or even spend the winter *there*, that you may set me forward on my journey wherever I go.⁷ For I do not want to see you now *just* in passing, for I hope to stay a while with you if the Lord permits.⁸ But I will stay at Ephesus until Pentecost,⁹ for a wide door, even an effective *work*, has opened to me, and *yet* many are opposing.

¹⁰Now if Timothy comes, see that he is with you without fear, for he works the work of the Lord, as I

also do. ¹¹ Therefore let no one treat him with contempt, but set him forward on his journey in peace, that he may come to me, for I expect him with the brothers.

¹² Now concerning brother Apollos, I greatly exhorted him to come to you with the brothers, but it was not all *his* will to come now, but he will come when he has an opportunity.

¹³ Be watchful, stand fast in the faith, act like men, be strong.

¹⁴ Let all that you do be done in love.

¹⁵ Brothers, you know the house of Stephanas, that it is the firstfruits of Achaia, and that they have committed themselves to minister to the holy *ones*. Now I urge you ¹⁶ that you also be in subjection to such, and to every fellow worker and laborer. ¹⁷ And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they supplied what was lacking on your part; ¹⁸ for they refreshed my spirit and yours. Therefore you must deeply appreciate such people.

¹⁹ The congregations of Asia greet you. Aquila and Prisca greet you much in the Lord, with the congregation that is in their house.

²⁰ All the brothers greet you. Greet one another with a holy kiss.

²¹ The salutation of me, Paul, with my own hand. ²² If anyone is not a friend with the Lord, let him be accursed. Our Lord comes! ²³ The

grace of the Lord Jesus Christ be with you. ²⁴ My love be with you all in Christ Jesus. Amen.