1 Corinthians 1

Introduction

1 ¶ Paul, a called to be an apostle of Jesus Christ b through the will of God, and c Sosthenes our brother,
2 to the church of God that is at Corinth, to those who d are sanctified in Christ Jesus, e called to be saints, with all who in every place call on the name of Jesus Christ f our Lord, g both their Lord and ours.
3 h Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

4 ¶ I thank my God always for you for the grace of God that was given you in Christ Jesus,
5 that in everything you were enriched by Him, i in all speech and in all knowledge,
6 even as k the testimony of Christ was confirmed in you,
7 so that you are not lacking in any gift, l waiting for the coming of our Lord Jesus Christ,
8 m who will also confirm you to the end so n that you will be blameless in the day of our Lord Jesus Christ.
9 o God is faithful, through whom you were called into p fellowship of His Son, Jesus Christ our Lord.

Divisions

10 ¶ Now I urge you, brethren, by the name of our Lord Jesus Christ, q that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.
11 For it has been revealed to me concerning you, my brethren, by those of the household of Chloe, that there are disputes among you.
12 Now I say this, that e ach one of you says, “I am of Paul,” and “I am of Apollos,” and “I am of Cephas,” and “I am of Christ.”
13 u Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?
14 ¶ I thank God that I baptized v none of you except w Crispus and x Gaius,
15 lest anyone should say that I had baptized in my own name.
16 And I baptized also the household of x Stephanas. Besides this, I do not know whether I baptized any other.
17 For Christ did not send me to baptize, but to preach the gospel, w not with wisdom of words, lest the cross of Christ should be made void.

Wisdom and Power of God in Christ

18 ¶ For the preaching of the cross is a foolishness to b those who are perishing. But to us c who are being saved, it is the d power of God.
19 For it is written, e “I will destroy the wisdom of the wise and will bring to nothing the understanding of the clever.”

20 ¶ Where is the wise man? Where is the scribe? Where is the philosopher of this world? b Has not God made foolish the wisdom of this world?

21 For since in the wisdom of God the world by wisdom did not know God, it pleased God through the foolishness of preaching to save those who believe.

22 For the Jews require a sign and the Greeks seek after wisdom.

23 But we preach Christ crucified, to the Jews a stumbling block and to Gentiles foolishness,

24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 Because the foolishness of God is wiser than men and the weakness of God is stronger than men,

26 ¶ for you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

27 But God has chosen the foolish things of the world to shame the wise. And God has chosen the weak things of the world to shame the things that are mighty;

28 and the base things of the world, and things that are despised, God has chosen, and things that are not, so that He might bring to nothing the things that are,
known, they would not have

crucified the Lord of glory.
9 But as it is written, i “Eye has not
seen nor ear heard, nor have entered
into the heart of man the things that
God has prepared for those who love
Him.”
10 But jGod has revealed them to us
through His Spirit, for the Spirit
searches all things, even the deep
things of God.
11 For what man knows the things
of a man except the kspirit of man
that is in him? lEven so the things of
God no one knows except the Spirit
of God.
12 Now we have received, not the
spirit of the world, but mthe Spirit
who is from God, so that we might
know the things that are freely given
to us by God.
13 ¶ Which things we also speak, not
in the words that man’s wisdom
teaches, but what the Spirit teaches,
comparing spiritual things with spiri-
tual words.
14 nBut the natural man does not re-
ceive the things of the Spirit of God,
for they are foolishness to him. Neither
can he know them, because they
are spiritually discerned.
15 But he who is spiritual judges all
things, yet he himself is judged by
no one.
16 For o “who has known the mind
of the Lord that he may instruct
Him?” But we have the mind of
Christ.

Chapter 3
Sectarianism

1 ¶ And I, brethren, could not speak
to you as to spiritual men, but as to
carnal, as to infants in Christ.
2 I have fed you with milk and not
with meat, cfor until now you were
not able to receive it. Even now you
are still not able,
3 for you are still carnal. For where
there is envying and strife, are you
not carnal and walking as worldly
men?
4 For when one says, “I am of Paul,”
and another, “I am of Apollos,” are
you not walking as worldly men?
5 ¶ Who then is Paul and who is
Apollos, but dservants by whom you
believed, even as the Lord gave op-
pportunity to each one?
6 eI have planted, fApollos watered,
gbut God gave the increase.
7 So then hneither he who plants is
anything, nor he who waters, but God
who gives the increase.
8 Now he who plants and he who
waters are one, iand each will receive
his own reward according to his own
labor.
9 ¶ For we are laborers together with
God. You are God’s field, kGod’s
building.
10 lAccording to the grace of God
that is given to me as a wise master-
builder, I have laid mthe foundation
and another builds on it. But let ev-
ery man take heed how he builds on
it.

h Mt 27:33-50  i Is 64:4; 65:17  j Mt 11:25; 13:11; 16:17  k Js 2:26  l Rm 11:33  m Rm 8:15  n Mt 16:23

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11 For no other foundation can man lay than what is laid, which is Jesus Christ.
12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,
13 each one’s work will be manifested, for the day will declare it because it will be revealed by fire. And the fire will test each man’s work to determine what quality it is.
14 If anyone’s work endures that he has built, he will receive a reward.
15 If anyone’s work is burned, he will suffer loss. But he himself will be saved, yet so as through fire.
16 ¶ Do you not know that you are the temple of God and the Spirit of God dwells in you?
17 If anyone defiles the temple of God, God will destroy him, for the temple of God is holy, which you are.
18 ¶ Let no one deceive himself. If anyone among you seems to be wise in this world, let him become a fool so that he may be wise.
19 For the wisdom of this world is foolishness to God. For it is written, “He catches the wise in their craftiness”;
20 and again, “The Lord knows the thoughts of the wise, that they are vain.”
21 Therefore, let no man 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.

Chapter 4

Christ-Sent Apostles

1 ¶ Let a man so regard us as the servants of Christ and stewards of the mysteries of God.
2 Moreover, it is required of stewards that one be found trustworthy.
3 But to me it is a very small thing that I should be judged by you or by a human court. In fact, I do not judge my own self.
4 For I know nothing against myself, yet I am not justified by this. But He who judges me is the Lord.
5 Therefore, judge nothing before the time until the Lord comes, who will both bring to light the hidden things of darkness and will manifest the motives of the hearts, and then will everyone have praise of God.
6 ¶ Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that in us you might learn not to think above what is written, that none of you take pride in one against another.
7 For who makes you to be superior? And what do you have that you did not receive? Now if you did receive it, why do you boast as if you had not received it?
8 Now you are already full. Now you are already rich. You have reigned as kings without us. And I wish you did reign, so that we also might reign with you.
9 For I think that God has set forth us the apostles last, as men condemned to death, for we have become a spectacle to the world, both to angels and to men.

10 We are fools for Christ’s sake, but you are wise in Christ. We are weak, but you are strong. You are honored, but we are despised.

11 Even to this present hour we both hunger and thirst and are naked and are roughly treated and have no certain place of dwelling.

12 So we labor, working with our own hands. Being reviled, we bless. Being persecuted, we endure.

13 Being slandered, we kindly respond. We are made as the scum of the world and are the refuse of all things until now.

14 ¶ I do not write these things to shame you. But as my beloved children, I warn you.

15 For though you have ten thousand instructors in Christ, yet you have not many fathers, for in Christ Jesus I have brought you forth through the gospel.

16 Therefore, I urge you, be imitators of me.

17 For this reason I have sent Timothy to you, who is my son, beloved and faithful in the Lord, who will remind you of my ways that are in Christ, as I teach everywhere in every assembly.

18 ¶ "Now some are arrogant, as though I would not come to you.

19 ¶ But I will come to you shortly, if the Lord wills. And I will know, not the speech of those who are arrogant, but the power.

20 For the kingdom of God is not in word, but in power.

21 What do you desire? Shall I come to you with a rod, or in love and the spirit of meekness?

Chapter 5

Remove Immorality

1 ¶ It is actually reported that there is fornication among you, and such fornication is not even practiced among the Gentiles, that one should have his father’s wife.

2 And you are arrogant and have not rather mourned, that he who has done this deed might be removed from among you.

3 For I indeed, being absent in body but present in spirit, have judged already, as though I were present, concerning him who has done this deed.

4 In the name of our Lord Jesus Christ, when you are assembled, and with my spirit, with the power of our Lord Jesus Christ,

5 deliver such a one to Satan for the destruction of the flesh so that his spirit may be saved in the day of the Lord.

6 ¶ Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

7 Therefore, purge out the old leaven so that you may be a new lump, as

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1 Corinthians 5

9 For I think that God has set forth us the apostles last, as men condemned to death, for we have become a spectacle to the world, both to angels and to men.

10 We are fools for Christ’s sake, but you are wise in Christ. We are weak, but you are strong. You are honored, but we are despised.

11 Even to this present hour we both hunger and thirst and are naked and are roughly treated and have no certain place of dwelling.

12 So we labor, working with our own hands. Being reviled, we bless. Being persecuted, we endure.

13 Being slandered, we kindly respond. We are made as the scum of the world and are the refuse of all things until now.

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16 Therefore, I urge you, be imitators of me.

17 For this reason I have sent Timothy to you, who is my son, beloved and faithful in the Lord, who will remind you of my ways that are in Christ, as I teach everywhere in every assembly.

18 ¶ "Now some are arrogant, as though I would not come to you.
Chapter 6
Lawsuits Among Disciples

1 ¶ Dare any of you, having a matter against another, go to law before the unrighteous and not before the saints?
2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you incompetent to judge even the smallest matters?
3 Do you not know that we will judge angels? How much more the things that pertain to this life?
4 If then you have judgments of things pertaining to this life, do you appoint those to judge who are least regarded in the church?
5 I speak to your shame. Is it so, that there is not a wise man among you, not even one who will be able to judge between his brethren?
6 But brother goes to law with brother, and this before the unbelievers.
7 ¶ Now therefore, there is an utter failure among you because you go to law with one another. Why do you not rather suffer wrong? Why do you not rather allow yourselves to be wronged?
8 No, you do wrong and defraud, and this to your brethren.
9 Do you not know that the unrighteous will not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God.
10 Now such were some of you. But you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus and in the Spirit of our God.
Sexual Immorality

12 All things are lawful to me, but all things are not profitable. All things are lawful for me, but I will not be brought under the power of anything.

13 Meats for the stomach and the stomach for meats, but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God has both raised up the Lord and will also raise us up by His own power.

15 Do you not know that your bodies are the members of Christ? Will I then take the members of Christ and make them the members of a harlot? Certainly not!

16 Or do you not know that he who is joined to a harlot is one body with her? For He says, "The two will become one flesh."

17 But he who is joined to the Lord is one spirit.

18 Flee fornication. Every sin that a man does is outside the body. But he who commits fornication sins against his own body.

19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

20 For you have been bought with a price. Therefore, glorify God in your body.

Chapter 7
Marriage

1 Now concerning the things about which you wrote to me. It is good for a man not to touch a woman.

2 However, in order to avoid fornication, let every man have his own wife and let every woman have her own husband.

3 Let the husband render to the wife deserving affection, and likewise also the wife to the husband.

4 The 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.

5 Do not deprive one another except by agreement for a time so that you may give yourselves to fasting and prayer. And come together again so that Satan not tempt you because of your lack of self-control.

6 But I speak this by way of allowance not by command.

7 For I wish that all men were even as I myself. But every man has his own gift from God, one after this manner and another after that.

8 I say to the unmarried and widows that it is good for them if they remain even as I am.

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

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

11 But if she does leave, let her remain unmarried, or else be reconciled to her husband. And do not let...
the husband send his wife away. 

12 ¶ But to the rest I say, not the Lord, that if any brother has a wife who does not believe, and she is pleased to dwell with him, let him not send her away.

13 And the woman who has a husband who does not believe, and if he is pleased to dwell with her, let her not send her husband away.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Otherwise, k your children are unclean, but now they are holy.

15 But if the unbeliever leaves, let him leave. A brother or sister is not enslaved in such cases. But God has called us l to peace.

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

17 ¶ But as God has assigned to everyone, as the Lord has called everyone, so let him walk. And n so I instruct in all the assemblies.

18 Was anyone called having been circumcised? Let him not become uncircumcised. Was anyone called in uncircumcision? o Let him not be circumcised.

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

20 Let each one remain in the same calling wherein he was called.

21 Are you called being a bondservant? Do not worry about it. But if you are able to become free, rather use it.

22 For he who is called in the Lord while a bondservant is the Lord’s freeman. Likewise, he who is called while free is Christ’s bondservant.

23 ‘You were bought with a price. Do not become bondservants of men.

24 Brethren, let each one remain with “God in the state wherein he was called.

25 ¶ Now concerning virgins, ‘I have no commandment of the Lord. However, I give my opinion as one w who has obtained mercy by the Lord to be x trustworthy.

26 Therefore, I suppose that this is good because of the present distress, y that it is good for a man to remain as he is.

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

28 But if you marry you have not sinned. And if a virgin marries, she has not sinned. Nevertheless, such will have trouble in the flesh. I am trying to spare you.

29 ¶ But this I say, brethren, the time is shortened so that from now on both those who have wives should be as though they had none,

30 and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess,
and those who use the world as not \textit{a}misusing it, for \textit{b}the form of this world is passing away.

\textbf{32} But I want you to be free from concern. \textit{c}He who is unmarried cares for the things of the Lord, how he may please the Lord.

\textbf{33} But he who is married cares for the things of the world, how he may please \textit{his} wife.

\textbf{34} There is a difference between a wife and a virgin. The unmarried woman \textit{d}cares for the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares for the things of the world, how she may please \textit{her} husband.

\textbf{35} Now this I speak for your own benefit, not that I may put a restraint on you, but for that which is proper, and that you may be devoted to the Lord without distraction.

\textbf{36} But if anyone thinks that he behaves himself improperly toward his virgin \textit{daughter}, if she is past the flower of \textit{her} youth, and if it must be, let him do what he wishes. He does not sin. Let them marry.

\textbf{37} Nevertheless, he who has settled the matter in his heart, not being compelled, but has authority over his own will, and has so determined in his heart that he will keep his virgin \textit{daughter}, does well.

\textbf{38} So then he who gives \textit{her} in marriage does well, but he who does not give \textit{her} in marriage does better.

\textbf{39} The wife is bound by the law as long as her husband lives. But if her husband is dead, she is free to be married to whom she wishes, \textit{e}only in the Lord.

\textbf{40} But \textit{h}according to my opinion, she is happier if she remains as she is. And \textit{i}I think that I also have the Spirit of God.

\section*{Chapter 8 \textit{Food and Idols}}

\textbf{1} Now \textit{a}concerning things sacrificed to idols, we know that we all have \textit{b}knowledge. \textit{c}Knowledge puffs up, but love edifies.

\textbf{2} And \textit{d}if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

\textbf{3} But if anyone loves God, he is known by Him.

\textbf{4} Therefore, concerning the eating of those things sacrificed to idols, we know that \textit{e}an idol is \textit{f}nothing in the world \textit{g}and that \textit{there} is \textit{h}no other God but one.

\textbf{5} For even if there are \textit{i}so-called gods, whether in heaven or on earth (as there are many “gods” and many “lords”),

\textbf{6} but \textit{j}to us \textit{there} is \textit{k}one God, the Father, \textit{l}from whom \textit{are} all things and we in Him, and \textit{j}one Lord Jesus Christ, \textit{k}through whom \textit{are} all things and \textit{l}we through Him.

\textbf{7} However, not everyone \textit{has} this knowledge, for some \textit{m}accustomed to the idol until now eat \textit{meat} as a thing sacrificed to an idol, and their conscience being weak is \textit{n}defiled.
8 But omeat does not commend us to God, for neither if we eat are we the better, nor if we do not eat are we the worse.

9 ¶ But ptake heed lest somehow this freedom of yours becomes qa stumbling block to those who are weak.

10 For if anyone sees you who have knowledge sitting in an idol’s temple, will not qthe conscience of him who is weak be emboldened to eat those things that are sacrificed to idols?

11 For rthrough your knowledge, the weak brother, for whom Christ died, will perish.

12 And sso by sinning against the brethren, and wounding their weak conscience, you sin against Christ.

13 Therefore, tif food causes my brother to stumble, I will never eat meat again, lest I make my brother stumble.

Chapter 9
Rights of an Apostle

1 ¶ Am oI not an apostle? Am I not free? bHave I not seen Jesus Christ our Lord? cAre you not my work in the Lord?

2 If I am not an apostle to others, yet indeed I am to you, for you are dthe seal of my apostleship in the Lord.

3 ¶ My defense to those who examine me is this:

4 Do we not have the right to eat and to drink?

5 Do we not have the right to take along a believing wife, even as the other apostles and ethe brothers of the Lord and fCephas?

6 Or do only I and Barnabas ghave no right to refrain from working?

7 Who ias a soldier serves at his own expense? Who jplants a vineyard and does not eat of the fruit? Or who kfeeds a flock and does not drink of the milk of the flock?

8 ¶ Do I say these things only as a man? Or does not the law say the same also?

9 For it is written in the law of Moses, l“There will not muzzle the ox while he is threshing.” Is God concerned for oxen?

10 Or does He say this altogether for our sakes? For our sakes, no doubt, this is written so that me who plows should plow in hope, and that he who threshes in hope should be partaker of his hope.

11 nIf we sowed to you spiritual things, is it a great thing if we reap your material things?

12 If others are partakers of this right over you, do we not more? oNevertheless, we have not used this right, but we endure all things pso that we should not hinder the gospel of Christ.

13 qDo you not know that those who minister holy things live from the things of the temple? And those who wait at the altar are partakers of the food of the altar?

14 Even so rthe Lord has commanded sthat those who preach the
gospel should live from the gospel.

15 ¶ But \textit{I} have used none of these things, nor have I written these things that it should be done so to me, for \textit{it would be} better for me to die than that anyone should make my boasting void.

16 For if I preach the gospel, I have nothing to boast about, for \textit{necessity} is laid upon me. For woe is me if I do not preach the gospel.

17 For if I willingly do this, \textit{I} have a reward; but if against my will, \textit{I} have been entrusted \textit{with} a stewardship.

18 What then is my reward? \textit{It is this}: that when \textit{I} preach the gospel \textit{I} may present the gospel of Christ without charge, so that \textit{I} \textit{not} abuse my right in the gospel.

19 ¶ For though \textit{I} am \textit{free} from all men, \textit{I} have made myself a bondslave to all, so that \textit{I} might gain the more.

20 So \textit{to} the Jews \textit{I} became as a Jew, so that \textit{I} might win the Jews. To those who are under law \textit{I} became as one under law (though \textit{I} myself am not under law), so that \textit{I} might win those who are under law.

21 \textit{To} those who are without law, as without law, though not being without God's law but under Christ's law, so that \textit{I} might win those who are without law.

22 \textit{To} the weak \textit{I} became as weak so that \textit{I} might win the weak. \textit{I} have become all things to all men so that \textit{I} might by all means save some.

23 And this \textit{I} do for the sake of the gospel so that \textit{I} might be a partaker of it.

24 ¶ Do you not know that those who run in a race all run, but \textit{only} one receives the prize? So \textit{run} that you may obtain \textit{the prize}.

25 And every man who strives exercises self-control in all things. Now they \textit{do} it to obtain a perishable crown, but we \textit{an} imperishable.

26 Therefore, \textit{I} thus \textit{run}, \textit{not with} uncertainty. \textit{I} thus box, not as \textit{one who} beats the air.

27 \textit{But} I discipline my body and \textit{bring} it into subjection, lest by any means, when \textit{I} have preached to others, \textit{I} myself should be \textit{disqualified}.

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Chapter 10

Warnings from Israel's Apostasy

1 ¶ \textit{I} do not want you to be ignorant, brethren, how all our fathers were under the cloud and all passed through the sea.

2 And \textit{they} were all baptized into Moses in the cloud and in the sea.

3 And \textit{they} all ate the same spiritual food.

4 So \textit{they} all drank the same spiritual drink, for they drank from a spiritual Rock that followed them. And that Rock was Christ.

5 But God was not pleased with many of them, for they \textit{were scattered in the wilderness}.

6 ¶ Now these things were examples
1 Corinthians 10

for us so that we should not lust after evil things as they also lusted.
7 'Do not be idolaters as some of them were, as it is written, "The people sat down to eat and drink and rose up to play."
8 'Nor let us commit fornication as some of them did, and in one day twenty-three thousand fell.
9 Nor let us try the Lord as some of them tried Him, and were destroyed by serpents.
10 Nor let us complain as some of them complained, and were destroyed by the destroyer.
11 Now these things happened to them as an example, and they were written for our admonition, upon whom the ends of the ages have come.
12 ¶ Therefore, let him who thinks he stands take heed lest he fall.
13 No temptation has overtaken you but such as is common to man. But God is faithful, who will not allow you to be tempted beyond what you are able to endure, but will with the temptation also make a way of escape so that you may be able to endure.

The Lord’s Meal and Idol Feasts
14 ¶ Therefore, my beloved, flee from idolatry.
15 I speak as to wise men. You judge what I say.
16 'The cup of blessing that we bless, is it not the fellowship of the blood of Christ? 'The bread that we break, is it not the fellowship of the body of Christ?
17 For though we are many, we are one bread and one body, for we are all partakers of that one bread.
18 ¶ Consider Israel after the flesh. Are not those who eat the sacrifices partakers of the altar?
19 What then do I mean? 'That an idol is anything or that which is offered in sacrifice to idols is anything?
20 But I say that the things that the Gentiles sacrifice, 'they sacrifice to demons and not to God. And I do not want you to have fellowship with demons.
21 'You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the Lord’s table and of the table of demons.
22 Or do we provoke the Lord to jealousy? 'Are we stronger than He?

Freedom
23 ¶ All things are lawful, but all things are not expedient. All things are lawful, but all things do not edify.
24 Let no man seek his own good, but 'everyone another’s good.
25 'Eat whatever is sold in the meat market, asking no questions for conscience’ sake,
26 for "the earth is the Lord’s and its fullness."
27 ¶ If any of those who do not believe invite you to a feast, and you desire to go, eat whatever is set be-
for you, asking no questions for conscience’ sake.

28 But if anyone says to you, “This is offered in sacrifice to idols,” do not eat for the sake of the one who informed you, and for conscience’ sake. For “the earth is the Lord’s and all its fullness.”

29 I do not mean your own conscience, but of the other. For why is my freedom judged by another man’s conscience?

30 For if I by thanksgiving am a partaker, why am I slandered for that for which I give thanks?

31 Therefore, whether you eat or drink or whatever you do, do all to the glory of God.

32 Give no offense either to the Jews or to the Greeks or to the church of God,

33 just as I please all men in all things, not seeking my own profit, but the profit of the many, so that they may be saved.

Chapter 11

1 Be imitators of me even as I also am of Christ.

2 Now I praise you, brethren, that you remember me in all things and keep the traditions 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.

4 Every man praying or prophesying, while having his head covered, dishonors his head.

5 But every woman who prays or prophesies with her head uncovered dishonors her head, for she is even as the woman whose head is shaved.

6 For if the woman is not covered, let her also be shorn. But if it is a shame for a woman to be shorn or shaved, let her be covered.

7 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 man.

8 For the man is not of the woman, but the woman from man.

9 Nor was the man created for the woman, but the woman for the man.

10 For this reason the woman ought to have a symbol of authority on her head because of the angels.

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

12 For as the woman originates from the man, even so the man also is born through the woman, but all things are from God.

13 Judge for yourselves. Is it proper for a woman to pray to God with her head uncovered?

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

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

The Lord’s Meal
17 But in giving these instructions I do not praise you because you do not come together for the better but for the worse.
18 For first of all, when you come together in assembly, I hear that there are divisions among you, and in part I believe it.
19 For there must also be factions among you so that those who are approved may be made known among you.
20 Therefore, when you come together, it is not to eat the Lord’s supper.
21 For in eating, each one takes before others his own supper. And one is hungry and another is drunken.
22 What! Do you not have houses in which to eat and to drink? Or do you despise the assembly of God and shame those who have nothing?
23 For I have received from the Lord that which I also delivered to you, that the Lord Jesus on the night in which He was betrayed took bread.
24 And when He had given thanks, He broke it and said, “This is My body which is for you. This do in remembrance of Me.”
25 After the same manner He took the cup also after supper, saying, “This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me.”
26 For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.
27 Therefore, whoever eats this bread and drinks this 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 not discerning the body, eats and drinks judgment to himself.
30 For this reason many are weak and sickly among you, and many sleep.
31 For if we judged ourselves, we would not be judged.
32 But when we are judged, we are disciplined by the Lord so that we may not be condemned with the world.
33 ¶ Therefore, my brethren, when you come together to eat, wait for one another.
34 And if anyone is hungry, let him eat at home so that you do not come together for judgment. Now the rest I will set in order when I come.

Chapter 12
Spiritual Gifts
1 ¶ Now concerning spiritual gifts, brethren, I do not want you to be ignorant.
2 You know that when you were
Gentiles you were led astray to dumb idols, however you were led.

3 Therefore, I make known to you that no one speaking by the Spirit of God calls Jesus accursed. And no one can say that Jesus is Lord, except by the Holy Spirit.

4 ¶ Now there are many kinds of gifts, but the same Spirit.

5 And there are many kinds of ministries, but the same Lord.

6 And there are many kinds of activities, but it is the same God who works all in all.

7 But the manifestation of the Spirit is given to everyone to profit all.

8 For to one is given through the Spirit the word of wisdom, to another the word of knowledge according to the same Spirit,

9 to another faith by the same Spirit, to another the gifts of healing by the one Spirit,

10 to another the working of powers, to another prophecy, to another discerning of spirits, to another various kinds of languages, to another the interpretation of languages.

11 But one and the same Spirit works all these things, distributing to every one individually as He wills.

Unity of the Organic Body

12 ¶ For as the body is one and has many members, and all the members of the one body, though they are many, are one body, so also is Christ.

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether bondservants or free, and we were all made to drink of one Spirit.

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

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

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

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

18 But now God has set the members, each one of them in the body, just as He has desired.

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

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

21 And the eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.”

22 On the contrary, more indeed, those members of the body who seem to be more feeble are necessary.

23 And those members of the body whom we think to be less honorable, on these we bestow more abundant honor, and our less presentable parts have more abundant presentation.

24 For our more presentable members have no need of it. But God has composed the body, having given more abundant honor to that member which lacked,
Chapter 13

The More Excellent Way

1 ¶ If I speak with the languages of men and of angels, but do not have love, I have become sounding brass or a clanging cymbal.

2 And if I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could move mountains, and do not have love, I am nothing.

3 And if I give all my goods to the poor, and if I give my body to be burned, and do not have love; it profits me nothing.

4 ¶ Love suffers long and is kind. Love does not envy. Love does not exalt itself, is not puffed up, does not seek its own, is not easily provoked, thinks no evil,

5 does not rejoice in iniquity, but rejoices in the truth;

6 bears all things, believes all things, hopes all things, endures all things.

7 Love never fails. But where there are prophecies, they will be abolished. Where there are languages, they will cease. Where there is knowledge, it will vanish away.

8 For we know in part and we prophesy in part.

9 But when that which is complete has come, then that which is in part will be done away.

10 ¶ When I was a child I spoke as a child. I understood as a child. I thought as a child. But when I became a man, I put away childish things.

11 For now we dimly see in a mirror, but then face to face. Now I know in part, but then I will know just as I also am known.

12 And now abide faith, hope, love, these three. But the greatest of these is love.
2 For he who speaks in an *unlearned* language does not speak to men, but to God, for no one understands. However, in spirit he speaks mysteries.

3 But he who prophesies speaks *edification* and *exhortation* and comfort to men.

4 He who speaks in a language edifies himself. But he who prophesies edifies the assembly.

5 I wish that you all spoke with languages, but *even* more that you prophesied, for greater is he who prophesies than he who speaks in languages, unless he interprets so that the assembly may receive edification.

6 ¶ But now, brethren, if I come to you speaking with languages, what will I profit you unless I will speak to you either by *revelation*, or by knowledge, or by prophesying, or by teaching?

7 Even things without life, whether flute or harp, except they give a distinction in the sounds, how will it be known what is piped or harped?

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

9 So you also, unless you utter by the tongue words easy to be understood, how will it be known what you are saying? For you will be speaking into the air.

10 There are, perhaps, so many kinds of speech in the world, and none of them *is* without significance.

11 Therefore, if I do not know the meaning of the speech, I will be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me.

12 So you also, since you are zealous for spiritual *gifts*, seek that you may abound for the edification of the assembly.

13 ¶ Therefore, let the one who speaks in a language pray that he may *interpret*.

14 For if I pray in a language, my spirit prays but my mind is unfruitful.

15 What then is the conclusion? I will pray with the Spirit and I will pray with the mind also. *b*I will sing with the Spirit and I will sing *with* the mind also.

16 Otherwise, if you bless with the Spirit, how will he who occupies the place of the uninformed say “Amen” at your giving of thanks, seeing he does not understand what you are saying?

17 For you are certainly giving thanks, but the other *person* is not edified.

18 ¶ I thank my God that I speak with languages more than you all.

19 However, in the assembly I would rather speak five words with my mind, so that I might teach others also, than ten thousand words in a language.

20 ¶ Brethren, *do not be children in thinking*. However, in malice *be* babes, but in thinking be mature.

21 *m*In the law it is written, *n*“*With men of other languages and other lips I will speak to this people, and yet for all that they will not hear Me,*” says the Lord.
22 ¶ Therefore, the languages are for a sign, not to those who believe, but for unbelievers. But prophesying is not for unbelievers, but for those who believe.

23 Therefore, if the whole assembly gathers in one place, and all speak with languages, and there come in the uninformed, or unbelievers, will they not say that you are mad?

24 But if all prophesy, and an unbeliever or uninformed person comes in, he is convinced by all and he is convicted by all.

25 The secrets of his heart are revealed. And so falling down on his face he will worship God and report that of a truth God is certainly among you.

Orderliness in Assembly

26 ¶ What then is it, brethren? When you come together, every one of you has a psalm, has a teaching, has a language, has a revelation, has an interpretation. Let all things be done for edification.

27 If anyone speaks in a language, let it be by two, or at the most by three, and each in turn, and let one interpret.

28 But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself and to God.

29 Let two or three prophets speak, and let the others judge.

30 If anything is revealed to another who is sitting, let the first keep silent.

31 For you can all prophesy one by one so that all may learn and all may be exhorted.

32 Now the spirits of the prophets are subject to the prophets.

33 For God is not a God of confusion but of peace, as in all the assemblies of the saints.

34 ¶ Let your women keep silent in the assemblies, for they are not permitted to speak. But they are to submit themselves, as the law also says.

35 And if they desire to learn anything, let them ask their own husbands at home, for it is improper for women to speak in the assembly.

36 ¶ Was it from you that the word of God first went forth? Or did it come only to you?

37 ¶ If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord.

38 But if anyone does not recognize this, he is not recognized.

39 ¶ Therefore, brethren, desire to prophesy, and do not forbid to speak in languages.

40 Let all things be done properly and in order.

Chapter 15

The Resurrection of Jesus

1 ¶ Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

2 by which also you are saved, if you hold fast to that word which I preached to you, unless you believed in vain.
1 Corinthians 15

1 ¶ For I delivered to you first of all that which I also received, that Christ died for our sins according to the Scriptures,
2 and that He was buried, and that He rose again on the third day according to the Scriptures,
3 and that He was seen by Cephas, then by the twelve.
4 After that He was seen by over five hundred brethren at once, of whom the greater part remain until now, but some have fallen asleep.
5 After that He was seen by James, then by all the apostles.
6 And last of all He was seen by me also, as to one untimely born.
7 ¶ For I am the least of the apostles, and not worthy to be called an apostle because I persecuted the church of God.
8 But by the grace of God I am what I am. And His grace toward me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God that was with me.
9 Therefore, whether it was me or them, so we preach and so you believed.

The Resurrection of the Dead

10 But the grace of God I am what I am. And His grace toward me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God that was with me.
11 Therefore, whether it was me or them, so we preach and so you believed.

12 ¶ Now if Christ is preached that He rose from the dead, how can some among you say that there is no resurrection of the dead?
13 But if there is no resurrection of the dead, then Christ is not risen.
14 And if Christ has not been raised, then our preaching is vain and your faith is also vain.
15 Moreover, we are found false witnesses of God because we have testified of God that He raised up Christ, whom He did not raise, if it is that the dead are not raised.
16 For if the dead are not raised, then Christ has not been raised.
17 Now if Christ has not been raised, then your faith is vain. You are still in your sins.
18 Then those also who have fallen asleep in Christ have perished.
19 ¶ If we have hope in Christ only in this life, we are of all men most to be pitied.
20 ¶ But now Christ has been raised from the dead and has become the firstfruits of those who are asleep.
21 For since by man came death, by Man came also the resurrection of the dead.
22 For as in Adam all die, even so in Christ all will be made alive.
23 But everyone in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.
24 Then comes the end when He delivers the kingdom to God the Father, when He has abolished all rule and all authority and power.
25 For He must reign until He has put all enemies under His feet.
26 The last enemy that will be destroyed is death.
27 For He has put all things under
His feet. But when He says all things have been subjected, it is evident that He is excluded who put all things in subjection to Him.

28 IfAnd when all things are subjected to Him, then will the Son also Himself be subject to Him who put all things under Him, so that God may be all in all.

29 Otherwise, what will those do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?

30 And why do we stand in jeopardy every hour?

31 I affirm, brethren, by the boasting in you that I have in Christ Jesus our Lord, I die daily.

32 If according to men I have fought with beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.

33 Be not deceived, evil company corrupts good morals.

34 Awake to righteousness and do not sin, for some have no knowledge of God. I speak this to your shame.

The Bodily Resurrection

35 But some will say, “How are the dead raised? And with what body do they come?”

36 Foolish one, what you sow is not made alive unless it dies.

37 And what you sow, you do not sow that body that will be, but just a seed, perhaps of wheat or of something else.

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

39 All flesh is not the same flesh. But there is one flesh of men, another flesh of beasts, another of fish, another of birds.

40 There are also heavenly bodies and earthly bodies. But the glory of the heavenly is one and the glory of the earthly is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differs from another star in glory.

42 So also is the resurrection of the dead. It is sown perishable. It is raised imperishable.

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

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

45 And so it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit.

46 However, the spiritual is not first, but the natural, and afterward that which is spiritual.

47 The first man was from the earth, earthly. The second Man is from heaven.

48 As was the earthly, so also are those who are earthly. And as is the heavenly, so also are those who are heavenly.
49 Now b as we have borne the image of the earthly, c let us also bear the image of the heavenly.

50 ¶ Now I say this, brethren, that d flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

51 Behold, I tell you a mystery. e We will not all sleep, but we will all be changed,

52 in a moment, in the twinkling of an eye, at the last trump, f for the trumpet will sound and the dead will be raised imperishable, and we will be changed.

53 For this perishable must put on the imperishable, and h this mortal must put on immortality.

54 So when this perishable has put on the imperishable, and this mortal has put on immortality, then will be brought to pass the saying that is written, i “Death is 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 k the power of sin is the law.

57 l But thanks be to God who gives us m the victory through our Lord Jesus Christ.

58 ¶ Therefore, my beloved brethren, be steadfast, unmoving, always abounding in the work of the Lord, knowing n that your labor is not in vain in the Lord.

Chapter 16
Contribution for the Saints

1 ¶ Now concerning the collection for the saints, as I directed the churches of Galatia, you must do also.

2 b On the first day of the week let each one of you put something aside as he may prosper so that there be no collections when I come.

3 And when I come, c whomever you may approve by letters, these will I send to carry your gift to Jerusalem.

4 Now d if it is advisable that I also go, they will go with me.

Requests from Paul

5 ¶ Now I will come to you e when I pass through Macedonia, for I am passing through Macedonia.

6 And it may be that I will remain with you f to spend the winter, so that you may send me on my journey wherever I go.

7 For I do not wish to see you now in a passing visit, but I hope to stay a while with you g if the Lord permits.

8 ¶ But I will tarry in Ephesus until h Pentecost.

9 For i a great and effective door has opened to me, and j there are many adversaries.

10 ¶ Now k if Timothy comes, see that he is with you without fear, for l he does the work of the Lord as I also do.

11 m Therefore, let no one despise him. But send him forth n in peace so that he may come to me, for I am waiting for him with the brethren.

12 ¶ Now concerning o our brother Apollos, I strongly encouraged him
to come to you with the brethren. But it was not his desire to come at this time, but he will come when he has an opportune time.


14 Let all that you do be done in love.

15 ¶ I urge you, brethren, you know the household of Stephanas, that it is the firstfruits of Achaia, and they have dedicated themselves to the ministry of the saints,

16 that you submit yourselves to such, and to everyone who works with us and labors.

17 ¶ I rejoice over the coming of Stephanas and Fortunatus and Achaicus, for what was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours. Therefore, acknowledge such men.

Final Greeting

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

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

21 This is the greeting with my own hand, Paul.

22 ¶ If anyone does not love the Lord Jesus Christ, let him be accursed. Come, O Lord.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.