

# FIRST CORINTHIANS

## Conversational Version

### Salutation

**1:**<sup>1</sup>Paul, apostle of Christ<sup>Messiah</sup> Jesus by God's will, and Sosthenes our brother, <sup>2</sup>to God's church in Corinth, made holy in Christ and called *to be* saints with everyone everywhere that calls on our Lord. <sup>3</sup>Grace and peace from God our Father and the Lord Jesus Christ. **1 Cor 1:1-3**

### Thanksgiving

<sup>4</sup>I always thank God for you *and* for the grace he's given you in Jesus. <sup>5</sup>He has enriched you in word and knowledge, <sup>6</sup>and confirmed in you the testimony about Christ. <sup>7</sup>So you don't lack any gift as you anxiously wait for our Lord's return. <sup>8</sup>He'll continue to confirm you to the end so you'll be blameless then. <sup>9</sup>You can rely on God, who called you into fellowship with his Son. **1 Cor 1:4-9**

### Call for Unity

<sup>10</sup>I urge you, by our Lord Jesus Christ, to live in harmony so there's no division among you. Unite in mind and purpose. <sup>11</sup>Chloe's family has told me about the rivalry that's going on among you. <sup>12</sup>This is what I mean: each of you is saying, "*I'm with Paul*"; "*I'm with Apollos*"; "*I'm with Cephas*"; "*I'm with Christ*." <sup>13</sup>Is Christ divided up? Paul wasn't crucified for you, was he? Were you baptized to Paul? <sup>14</sup>I'm glad I didn't baptize any of you except Crispus and Gaius, <sup>15</sup>so you couldn't say I baptized you to myself. (<sup>16</sup>I did baptize the family of Stephanas; I don't remember baptizing anyone else.) <sup>17</sup>Christ didn't send me to perform baptisms, but to deliver good news, not with an eloquence that could detract from the power of his cross. **1 Cor 1:10-17**

### Christ as Our Wisdom

<sup>18</sup>The preaching about the cross is foolishness to people that perish; it's God's power to the people that are saved. <sup>19</sup>Scripture says,

***"I'll destroy the wisdom of the wise  
and set aside the insight of the insightful"*** [1s 29:14].

<sup>20</sup>Where's the "wise"? Where's the scribe? Where's the skillful reasoner of this world? Hasn't God made foolish the world's "wisdom"? <sup>21</sup>In his wisdom, the world didn't know him by wisdom. It pleased him to save believers by the "foolishness" of what we preach. <sup>22</sup>Jews ask for signs; Greeks look for wisdom; <sup>23</sup>but we preach Christ crucified, a stumbling block to Jews and foolishness to Greeks. <sup>24</sup>But, to those who are called—Jews or Greeks—Christ is God's power and wisdom. <sup>25</sup>God's foolishness is wiser than men; his weakness is stronger than men. **1 Cor 1:18-25**

<sup>26</sup>You don't see many wise, powerful, noble people called. <sup>27</sup>God has chosen what's foolish to the world to put the wise to shame, weak things to put strong things to shame, <sup>28</sup>insignificant and disregarded things—even what's not—to cancel out what is. <sup>29</sup>He did it so nobody could act "proud" in his presence. <sup>30</sup>By him you're in Christ Jesus, who has become for us a wisdom, goodness, sanctification, and redemption that comes from God. <sup>31</sup>Like scripture says, "*Whoever is proud should be proud of what he has in the LORD*" [Jer 9:24]. 1 Cor 1:26-31

### The Message, not the Medium

<sup>2:1</sup>When I came, I didn't use eloquence or wisdom to present what God had not previously revealed. <sup>2</sup>I determined not to know anything among you but Jesus Christ crucified. <sup>3</sup>I was weak and apprehensive while I was with you. <sup>4</sup>I didn't present my message with eloquent words but with powerful demonstration of the Spirit. <sup>5</sup>I did that so your faith wouldn't rest on human wisdom but on divine power.

<sup>6</sup>We do speak a kind of wisdom among mature people, but it's not the kind the world or its rulers offer—who are passing away. <sup>7</sup>It's a previously unrevealed wisdom from God, *a wisdom* predestined before creation to our honor, <sup>8</sup>*a wisdom* that no rulers in the world knew. If they'd known it, they wouldn't have crucified the glorious Lord. <sup>9</sup>Like scripture says,

*"Eye hasn't seen, ear hasn't heard,  
it hasn't entered people's mind  
what God's prepared for those who love him"* [Is 64:4; 52:15; Sir 1:10].

1 Cor 2:1-9

### Revelation, Not Philosophy

<sup>10</sup>But God has revealed *them* to us by the Spirit, who examines everything, including the deep things about God. <sup>11</sup>Who knows a person's things except that person's spirit? The same way with God: nobody knows his things except his Spirit. <sup>12</sup>We didn't receive the spirit of the world, but the Spirit from God so we could know what God's graciously given us. <sup>13</sup>We talk about those things, not in terms that human wisdom teaches, but in *terms* the Spirit teaches, explaining spiritual matters in spiritual terms. <sup>14</sup>Material-minded people don't welcome God's spiritual things; they seem like foolishness to them. *Material-minded* people can't figure out spiritual things because spiritual things are examined from a spiritual point of view. <sup>15</sup>Spiritual people have a point of view for examining everything, but nobody can examine them.

<sup>16</sup>*"Who knows the mind of the LORD;  
Who's going to advise him?"* [Is 40:13].

But we have the mind of Christ.

1 Cor 2:10-16

### Christ, Not His Messengers

<sup>3:1</sup>Members of Christ's family, I couldn't talk to you like spiritual people, but like material-minded ones, like infants in Christ. <sup>2</sup>I gave you milk, not solid food. You couldn't *eat*

*solid food* and still can't. <sup>3</sup>You're still material minded. While jealousy and conflict *exist* among you, aren't you material minded and act like typical people? <sup>4</sup>When any of you says, "*I'm with Paul*," "*I'm with Apollos*," aren't you material minded and act like typical people? <sup>5</sup>What's Apollos? What's Paul? Ministers that led you to faith. <sup>6</sup>I planted, Apollos watered, but God made it grow. <sup>7</sup>So the one that plants or waters isn't important, but God who makes it grow. <sup>8</sup>The one that plants and the one that waters combine their efforts, and God will pay each one for his own work. <sup>9</sup>We're God's fellow workers; you're his field, his building. 1 Cor 3:1-9

### Christians as God's Temple

<sup>10</sup>By God's grace, like a skilled general contractor, I've laid a foundation, and others are building on it. They need to be careful how they do that. <sup>11</sup>Nobody can lay any other foundation than the One I've laid, which is Jesus Christ. <sup>12</sup>If you<sup>sg</sup> build on it with gold, silver, precious stones—wood, hay, straw, <sup>13</sup>time will tell how good your work proves to be; fire will test it and make that obvious. <sup>14</sup>If your<sup>sg</sup> work lasts, you'll get paid. <sup>15</sup>If it burns up, you'll take a loss, but you'll be saved—but as through fire. <sup>16</sup>Don't you<sup>pl</sup> know you're<sup>pl</sup> God's temple, and God's Spirit lives in you<sup>pl</sup>? <sup>17</sup>If you<sup>sg</sup> destroy his temple, he'll destroy you<sup>sg</sup>. His temple is holy; that's what you<sup>pl</sup> are.

<sup>18</sup>Don't kid yourselves. If any of you think you're wise in the world, you need to become "foolish" to become wise. <sup>19</sup>The world's wisdom amounts to foolishness as far as God's concerned. Scripture says,

***"He traps the crafty in their craftiness" [Job 5:13];***

<sup>20</sup>and,

***"The LORD knows that the speculations of the wise are meaningless" [Ps 94:11].***

<sup>21</sup>So, don't anyone take pride in other people. Everything belongs to you: <sup>22</sup>Paul, Apollos, Cephas; the world, life, death; things present, things to come. *They're* all yours, <sup>23</sup>you're Christ's, and Christ is God's. 1 Cor 3:10-23

### Attitude Toward Christ's Ministers

<sup>4:1</sup>People should consider us ministers of Christ and stewards of God's mysteries. <sup>2</sup>A steward must be reliable, <sup>3</sup>but it's not important to me that you or any human court would try to evaluate me; I don't even try to evaluate myself. <sup>4</sup>My conscience is clear, but that doesn't make me right. The Lord's the One that evaluates me. <sup>5</sup>So, don't rush to judgment before the Lord comes. He'll bring to light what darkness hides and reveal the motives in *people's* hearts. Then God will do the complimenting. 1 Cor 4:1-5

<sup>6</sup>I've applied these matters to me and Apollos to teach you not to go beyond what scripture says, so none of you will get conceited. <sup>7</sup>Who makes you<sup>sg</sup> superior? What do you<sup>sg</sup> have you didn't receive? If you received it, why act proud as if you didn't. <sup>8</sup>You're<sup>pl</sup> full! You're

rich! You've become kings without us! I wish you had become kings so we could reign with you. <sup>9</sup>I think God has placed us apostles last as sentenced to death. We've become a spectacle to the world, to angels, and to people. <sup>10</sup>We're fools for Christ; you're wise in him! We're weak; you're strong! We're disrespected; you're respectable! <sup>11</sup>To this day we're hungry, thirsty, poorly clothed, harassed, homeless, <sup>12-13</sup>and do manual labor. We bless in return for insult and encourage in return for slander. We're patient when persecuted, and still treated like trash—like the scum of the earth.

1 Cor 4:6-13

<sup>14</sup>I'm not writing this to make you feel bad, but to warn you like children I care about. <sup>15</sup>You may have countless instructors in Christ, but not lots of fathers. I became your father in Christ through the good news. <sup>16</sup>So follow my example. <sup>17</sup>That's why I'm sending Timothy, my dear friend, reliable child in the Lord. He'll remind you about my ways in the Lord like I teach everywhere in every church. <sup>18</sup>Some of you proudly claim that I won't come to you. <sup>19</sup>But I'll come soon, Lord willing, and I'll find out, not the talk of the proud, but their power. <sup>20</sup>God's kingdom is not in talk but in power. <sup>21</sup>What do you want me to do, come with a rod or with love and a gentle spirit?

1 Cor 4:14-21

### Immorality in Corinth

<sup>5:1</sup>Immorality is reported among you that doesn't exist even among Gentiles—someone living with his father's wife. <sup>2</sup>Are you proud *of this* instead of mourning *over it*—a mourning that should lead to removing him from you? <sup>3</sup>I'm absent in body but present in spirit, and already—as if present—I've judged him. <sup>4</sup>In the name of our Lord Jesus, assemble with my spirit and the power of our Lord Jesus Christ, <sup>5</sup>and deliver him to Satan to destroy the flesh but save his spirit when the Lord comes. <sup>6</sup>Your pride is not good. Don't you understand that a little yeast spreads through the whole batch? <sup>7</sup>Get rid of the old yeast so you're a fresh batch. You're a fresh *batch* because Christ our Passover has been sacrificed. <sup>8</sup>So let's celebrate the feast, not with old, evil yeast, but with unleavened bread of sincerity and truth.

<sup>9</sup>I've written to you not to associate with immoral people. <sup>10</sup>*I don't mean* immoral people in the world—covetous people, swindlers, idolaters. You'd have to get out of the world *to do that*! <sup>11</sup>Now I'm writing to you not to associate with anyone called a Christian that's immoral or covetous, an idolater, slanderer, or drunk—not to eat with someone like that. <sup>12</sup>What business is it of mine to judge people outside *the church*? Isn't it your responsibility to judge the ones in *the church*? <sup>13</sup>God will judge the rest. ***“Remove the sinful person from you”*** [Deut 17:7; 19:19; 22:21, 24; 24:7].

1 Cor 5:1-13

### Christians and Lawsuits

<sup>6:1</sup>If you have something against a *fellow Christian*, do any of you dare go to court in front of sinners rather than saints? <sup>2</sup>You know, don't you, that the saints will judge the world? If

you're going to judge the world, can't you *judge* small matters? <sup>3</sup>You know, don't you, that you'll judge angels, much less matters of everyday life? <sup>4</sup>If you have courts that deal with everyday matters, appoint *as judges* the ones looked down on in the church. <sup>5</sup>I'm saying this so you'll be ashamed: don't you have anybody among you smart enough to decide between his fellow believers? <sup>6</sup>Christians take Christians to court and do it in front of unbelievers? <sup>7</sup>It's a real defect in you that you bring lawsuits against each other. Wouldn't it be better to let yourselves be wronged or defrauded? <sup>8</sup>But you do the wronging and defrauding, and *do it* to fellow Christians, at that. <sup>9</sup>Don't you know that bad people won't inherit God's kingdom? Don't kid yourselves: sexually immoral people, idolaters, adulterers, effeminate *men*, homosexuals, <sup>10</sup>thieves, covetous people, drunkards, revilers, swindlers won't inherit his kingdom. <sup>11</sup>Some of you were like that, but you were washed, sanctified, made good in the Lord Jesus and in the Spirit of our God.

1 Cor 6:1-11

<sup>12</sup>I can do all *kinds of* things, but they're not all beneficial, and I won't put myself under their control. <sup>13</sup>Food's for the stomach, and the stomach's for food, but God will destroy it and them. The body is not for immorality, but for the Lord; and the Lord is for the body. <sup>14</sup>But God has resurrected the Lord, and he'll resurrect us by his power. <sup>15</sup>Don't you know your bodies are parts of Christ? So am I going to take parts of Christ and make *them* parts of a prostitute? Goodness, no! <sup>16</sup>Don't you know that whoever joins himself to a prostitute is one body *with her* physically? *God* says, "***The two will become one physical identity***" [Gen 2:24]. <sup>17</sup>Whoever joins himself to the Lord is one spiritual identity *with him*. <sup>18</sup>Run from sexual immorality. Every sin a person commits is aside from the body, but sexual sin is a sin against a person's own body. <sup>19</sup>Don't you know your<sup>pl</sup> body is a temple for God's Holy Spirit that's in you<sup>pl</sup>? You<sup>pl</sup> don't own yourselves; <sup>20</sup>you've been purchased. So praise God with your body.

1 Cor 6:12-20

### Teaching About Marriage

<sup>7:1</sup>Regarding the things you wrote about. It's okay for a man to stay single. <sup>2</sup>But, to avoid sexual immorality, each man should have his own wife, and each woman should have her own husband. <sup>3</sup>A husband needs to give his wife what's due her, and vice versa. <sup>4</sup>A wife doesn't have *sole* rights over her own body; her husband *does too*. The same for a husband. <sup>5</sup>Don't withhold yourself from one another except for a while by agreement to devote yourselves to prayer. Then come together again so Satan doesn't tempt you because of your lack of self-control. <sup>6</sup>I say that as a concession, not a commandment. <sup>7</sup>I'd like everyone to be like me, but each person has his gift from God—one, one way; another, another way.

1 Cor 7:1-7

<sup>8</sup>I say to unmarried people and widows, it's good to stay like me. <sup>9</sup>But if you don't have self-control, get married; it's better to marry than to lust. <sup>10</sup>But the Lord, not *just* me, instructs a wife not to divorce her husband—<sup>11</sup>if she does divorce him, she needs to stay single or be

reconciled to him—and a husband not to leave his wife. <sup>12</sup>To the rest I say, not the Lord, if a disciple has an unbelieving wife and she's willing to keep living with him, he shouldn't leave her. <sup>13</sup>If a wife has an unbelieving husband and he's perfectly content to keep living with her, she shouldn't leave him. <sup>14</sup>A *believing* wife legitimizes an unbelieving husband and vice versa; otherwise, your children would be illegitimate. <sup>15</sup>If an unbelieving *spouse* does divorce, let *him or her* divorce. A brother or sister isn't bound in such cases. God has called us in peace. <sup>16</sup>How do you know, wife, that perhaps you'll save *your* husband; or husband, that you'll save *your* wife?

1 Cor 7:8-16

<sup>17</sup>Keep living in the *societal* circumstance where God called you. That's what I tell everybody in all the churches. <sup>18</sup>Were you called as circumcised? You don't need to get uncircumcised. Were you called as uncircumcised? You don't need to get circumcised. <sup>19</sup>Circumcision or uncircumcision doesn't matter. Keeping God's commandments is what matters.

<sup>20</sup>Keep living in the circumstance where God called you. <sup>21</sup>Were you called as a slave? It doesn't matter. (But, if you can be free, do it.) <sup>22</sup>A person the Lord calls that's a servant is free as far as he is concerned. A person the Lord calls that's a freeman is the Lord's 'servant.' <sup>23</sup>You've been purchased for a price; don't become servants to other people. <sup>24</sup>Stay with God in the circumstance where he called you.

1 Cor 7:17-24

#### Advice to the Unmarried

<sup>25</sup>About virgins. I don't have any command from the Lord, but I offer *my* opinion as somebody he has been merciful enough to consider dependable. <sup>26</sup>I recommend handling the matter this way in light of present difficulties: it's good for you to stay the way you are. <sup>27</sup>Are you married? Don't get a divorce. Are you single? Don't look for somebody to marry. <sup>28</sup>If you do get married, you haven't sinned; if a virgin gets married, she hasn't sinned. But *married* people will face difficulties in this life, and I want to spare you. <sup>29</sup>I'm telling you, it won't be long till the ones that have wives will be as if they didn't, <sup>30</sup>those crying or rejoicing as if they weren't, <sup>31</sup>and those taking advantage of this world's opportunities as not doing it fully. The situation's changing, <sup>32</sup>and I don't want you to have *distracting* concerns. An unmarried man tends to concern himself with the Lord's things—how to please him; <sup>33</sup>a married man feels a need to concern himself with this world's things—how to be pleasing to his wife <sup>34</sup>and is torn. Unmarried women and virgins tend to be concerned about the Lord's things—being holy in body and spirit; a married woman feels a need to concern herself with this world's things—how to be pleasing to her husband. <sup>35</sup>I'm saying this to help you, not to hold you back—to free you for orderly, undistracted devotion to the Lord.

1 Cor 7:25-35

<sup>36</sup>If a man thinks he's being insensitive toward his virgin *daughter*, if she's full-grown and wants to get married, he should follow his heart. He's not sinning; do what he's inclined to do; let them marry. <sup>37</sup>But a man that's made up his mind, stands firm in his heart, is under no pressure, has decided as far as he's concerned to keep his virgin, he's doing a good thing. <sup>38</sup>So, the one who gives his virgin *daughter* in marriage does well, and the one that doesn't does better.

<sup>39</sup>A wife is married to her husband for as long as he's alive. If he dies, she's free to marry whoever she wants to—only in the Lord. <sup>40</sup>But she'd be happier if she stayed like she is, but that's just me. I think I also have God's Spirit. 1 Cor 7:36-40

### Meat Offered to Idols

**8:**<sup>1</sup>About things offered to idols. We all have knowledge. Knowledge tends to make a person proud; love builds other people up. <sup>2</sup>If anybody thinks he knows, he doesn't know like he should. <sup>3</sup>If anybody loves God, God knows it. <sup>4</sup>So, as to eating things offered to idols, we know idols aren't real and there's no God but one. <sup>5</sup>There are lots of so-called gods and lords in the sky and on earth. <sup>6</sup>But for us

there's one God, the Father—  
     from whom everything *has come* and  
     for whom we *live*—and  
 there's one Lord, Jesus Christ—  
     by whom everything *has come*  
     and by whom we *live*.

1 Cor 8:1-6

<sup>7</sup>But not everybody knows that. Some people were used to idols before. *They were used* to eating food as an offering to them. Eating that kind of food grates on their conscience now. Their conscience is weak, and it bothers them. <sup>8</sup>Food doesn't make us acceptable to God: if we don't eat, we're not worse; if we do, we're not better. <sup>9</sup>But be careful that your<sup>pl</sup> freedom doesn't make weak people stumble. <sup>10</sup>If someone sees you<sup>pl</sup> that have knowledge reclining at table in an idol's temple, won't their weak conscience be inclined to eat to *the idol* the things offered to the idol? <sup>11</sup>Your<sup>pl</sup> knowledge is destroying a weak Christian Christ died for. <sup>12</sup>When you sin that way against members of Christ's body and grate on their tender conscience, you're<sup>pl</sup> sinning against Christ. <sup>13</sup>So if what I eat makes my fellow Christians stumble, I'll never eat meat because I don't want to make them stumble. 1 Cor 8:7-13

### Paul's Defense of His Apostleship

**9:**<sup>1</sup>Am I not free? Am I not an apostle? Haven't I seen Jesus our Lord? Aren't you my work in the Lord? <sup>2</sup>If I'm not an apostle to other people, I am to you. You're the seal of my apostleship in the Lord.

<sup>3</sup>Here's my defense to the ones who are criticizing me. <sup>4</sup>Don't I have a right to eat? <sup>5</sup>Don't I have a right to have a wife *that's* a sister *in the faith* like Cephas, the rest of the apostles, and the Lord's brothers? <sup>6</sup>Are Barnabas and I the only ones that don't have a right not to work? <sup>7</sup>What soldier ever serves at his own expense? Who plants a vineyard and doesn't eat its fruit? Who tends sheep and doesn't drink their milk? <sup>8</sup>I'm not just talking about human custom, am I? Doesn't the Law *of Moses* say that too? <sup>9</sup>***“Don't put a muzzle on an ox while it's threshing”*** [Deut 25:4]. God's not concerned *here* about oxen, is he? <sup>10</sup>Isn't he speaking for our benefit? He wrote it for our benefit so the one who's threshing should work in hopes of sharing in the crops. <sup>11</sup>If we sowed spiritual things to you, *is it* too much to reap material things from you? <sup>12</sup>If other people share that right, don't we *even* more? 1 Cor 9:1-12a

But we haven't used that right. We endure things to keep from hindering the good news of Christ in any way. <sup>13</sup>Don't you know that the ones who perform sacred services eat from the Temple, *and that* the ones who wait on the altar have a share from the altar? <sup>14</sup>In the same way the Lord has directed that the ones who deliver the good news should have a living from it. <sup>15</sup>But I haven't taken advantage of that provision, and I'm not writing this to change what we've been doing. I'd rather die than let anyone make my pride hollow. <sup>16</sup>If I deliver the good news, I don't have anything to take pride in. I have to do that. Woe to me if I don't! <sup>17</sup>If I do it because I want to, I'm entrusted with a stewardship. <sup>18</sup>Where's my reward then? That I deliver the good news for free and not make use of my rights in it. 1 Cor 9:12b-18

<sup>19</sup>Although I'm free from everybody, I've made myself a servant to everybody so I can win more of them. <sup>20</sup>To Jews I've become like a Jew to win Jews. To people under law I've become like somebody under law—though I'm not *really*—to win people under law. <sup>21</sup>To people not under law I've become like somebody not under law—though I am under God's law, Christ's 'law'—to win people not under law. <sup>22</sup>To the weak I've become weak to win the weak. By all means I've become all things to all *people* to save some. <sup>23</sup>I do everything for the sake of the good news so I can partake of it.

<sup>24</sup>As you know, everybody in a race runs, but only one wins the garland. Run so you'll be the one that wins it. <sup>25</sup>Everybody that competes in the games exercises self-discipline in everything. They do it for a crown that deteriorates; we *do it* for one that doesn't. <sup>26</sup>I don't *just* run around; I don't just shadow box. I discipline my body and keep it under control so, after I preach to other people, I don't disqualify myself. 1 Cor 9:19-26

### Boundaries of Christian Liberty

**10:**<sup>1</sup>I want you to know that our forefathers passed through the sea under the cloud. <sup>2</sup>They were baptized to Moses in the cloud and sea. <sup>3</sup>They ate the same spiritual food <sup>4</sup>and drank the same spiritual drink: they drank from the spiritual rock that followed them—the Christ<sup>Messiah</sup>.



<sup>5</sup>But God wasn't pleased with most of them and struck them down in the wilderness. <sup>6</sup>What happened with them serves as an example for us not to crave evil things like they did, <sup>7</sup>or worship idols like some of them did, "*The people sat down to gluttony and got up to revelry*" [Ex 32:6]. <sup>8</sup>*We must not* commit sexual sin like some of them did, and 23,000 fell in one day. <sup>9</sup>Let's not put Christ to trial like some of them did, and snakes killed them; <sup>10</sup>or complain like some of them did, and the destroyer destroyed them. <sup>11</sup>Scripture recorded those events to warn us later <sup>12</sup>so whoever thinks he's standing would be careful not to fall. <sup>13</sup>You haven't faced anything beyond normal human experience. God's reliable; he won't let you face more than you can handle. He'll provide an escape so you can handle it. 1 Cor 10:1-13

<sup>14</sup>So run away from idolatry. <sup>15</sup>I'm talking to you as intelligent people; pay attention to what I'm saying. <sup>16</sup>Isn't the cup of blessing that we bless, a sharing in Christ's blood? Isn't the loaf we break a participation in his body? <sup>17</sup>Since there's one loaf, the many of us are one body and share the one loaf. <sup>18</sup>Look at physical Israel. Don't the ones that eat the sacrifices share in the altar? <sup>19</sup>So am I saying that something offered to an idol has value or that an idol has any value? <sup>20</sup>*No, I'm saying* that what people sacrifice, *they sacrifice* to demons, not God. And I don't want you involved with demons. <sup>21</sup>You can't drink the cup of the Lord and the cup of demons. You can't participate in the table of the Lord and the table of demons. <sup>22</sup>Are we trying to make the Lord jealous? We aren't stronger than he is, are we? 1 Cor 10:14-22

<sup>23</sup>Not everything that's possible is beneficial. <sup>24</sup>Don't look after your own welfare as much as others' welfare. <sup>25</sup>Eat whatever they sell in the marketplace; don't ask any questions for conscience sake, <sup>26</sup>because, "*The earth and everything in it belong to the LORD*" [Ps 24:1; 50:12; 89:11, 27]. <sup>27</sup>If an unbeliever invites you *to dinner* and you want to go, eat anything he sets in front of you without asking any questions for conscience sake. <sup>28</sup>But if somebody says, "*This is offered in sacrifice,*" don't eat it <sup>29</sup>out of consideration for the other person's conscience. Why does someone else's conscience limit my freedom? <sup>30</sup>If I eat with thanks, why am I slandered for it? <sup>31</sup>Whether you eat or drink or whatever you do, do it to God's honor. <sup>32</sup>Don't do anything that hurts Jews or Gentiles or God's church. <sup>33</sup>I aim to be pleasing to everybody in everything I do. I don't try to do what's best for me, but for everybody's benefit so I can save them. **11:**<sup>1</sup>Follow my example like I follow Christ's. 1 Cor 10:23-11:1

### Women's Decorum in Worship

<sup>2</sup>I commend you for remembering me and maintaining the customs I passed on to you. <sup>3</sup>I want you to know that God is the head of Christ, Christ is the head of every husband, and a husband *is head* of a wife. <sup>4</sup>A man that prays or prophesies with his head covered disgraces his head. <sup>5</sup>A woman that prays or prophesies bareheaded disgraces her head. It's the same as shaving

it. <sup>6</sup>If a woman is bareheaded, she may as well be bald. If it's shameful for a woman to cut her hair off, she should cover her head. <sup>7</sup>A man shouldn't cover his head because he's the image and delight of God. A wife is her husband's delight. <sup>8</sup>Man didn't come from woman, but woman from man. <sup>9</sup>Man wasn't created for woman, but woman for man. <sup>10</sup>So she should wear *a sign of* authority on her head because of the angels. <sup>11</sup>But, in the Lord a husband and wife exist as a combination. <sup>12</sup>As woman *came* from man, man *comes* by woman, and everything *comes* from God. <sup>13</sup>Judge for yourselves: is it appropriate for a woman to pray to God bareheaded? <sup>14</sup>Doesn't what's natural teach you that long hair dishonors a man, <sup>15</sup>but it honors a woman? Long hair serves as a covering for her. <sup>16</sup>If someone wants to argue about it, we don't have such a custom; neither do the churches of God.

**1 Cor 11:2-16**

### The Lord's Supper

<sup>17</sup>In this *next* instruction, I'm not commending you, because your getting together doesn't make things better but worse. <sup>18</sup>To begin with, when you get together for church, I hear there are divisions among you, and I'm inclined to believe it. <sup>19</sup>Divisions even need to exist to show who are approved. <sup>20</sup>When you get together, you can't be eating the Lord's Supper. <sup>21</sup>Each one is bringing out his own supper, and one's hungry while another overeats. <sup>22</sup>Don't you have houses to eat in? Do you disrespect God's church and embarrass people that don't have *anything to eat*? What can I say to you? Can I compliment you? Not for that, I can't.

**1 Cor 11:17-22**

<sup>23</sup>I received from the Lord what I passed on to *you*. The night he was betrayed, he took a loaf, <sup>24</sup>gave thanks, broke it, and said, "*This is my body, which is for you. Do this in memory of me.*" <sup>25</sup>After the meal *he took* the cup, "*This cup is the New Covenant in my blood. As often as you drink it, do it in memory of me.*" <sup>26</sup>As often as you eat this bread and drink the cup, you're expressing the Lord's death till he comes.

<sup>27</sup>So whoever eats this bread or drinks the cup of the Lord in a way that's not appropriate, is guilty of his body and blood. <sup>28</sup>That's why you need to examine yourself and eat the bread and drink the cup that way. <sup>29</sup>If you eat and drink without recognizing the [Lord's]<sup>ms</sup> body, you eat and drink condemnation to yourself. <sup>30</sup>That's why many of you are weak and sickly, and a considerable *number* are dying. <sup>31</sup>If we examine ourselves, we won't be condemned. <sup>32</sup>When we judge ourselves, the Lord disciplines us so we won't be condemned along with the world. <sup>33</sup>So when you get together to eat, be considerate. <sup>34</sup>If you're hungry, eat at home to avoid being condemned. I'll straighten out the rest when I get there.

**1 Cor 11:23-34**

### Teaching on Spiritual Gifts

**12:**<sup>1</sup>About spiritual *gifts*. <sup>2</sup>You know that when you were pagans, in one way or another, idols that couldn't talk were leading you astray. <sup>3</sup>So I tell you, nobody that speaks by God's

Spirit claims, “*Jesus is accursed*”; and nobody can claim, “*Jesus is Lord*,” except by the Holy Spirit.

<sup>4</sup>There’s a variety of spiritual gifts, but the same Spirit; <sup>5</sup>a variety of ministries, but the same Lord; <sup>6</sup>a variety of activities, but the same God, who accomplishes everything in everyone. <sup>7</sup>The demonstration each person has from the Spirit serves for the benefit of the rest. <sup>8</sup>The same Spirit gives a message about wise living to one and a message about understanding to another, <sup>9</sup>faith to one and gifts of healing to another; <sup>10</sup>working miracles to one, prophesying to another, and distinguishing between spirits to another; *speaking* different languages to one and translating languages to another. <sup>11</sup>The same Spirit does them all and distributes to each person as he sees fit.

1 Cor 12:1-11

### The Church as a Body

<sup>12</sup>As one body has many parts, so does Christ. <sup>13</sup>We were baptized in one Spirit into one body—whether Jew or Greek, bond or free—and drank from one Spirit. <sup>14</sup>The body doesn’t have one part, but many. <sup>15</sup>If a foot says, “*Since I’m not a hand, I’m not part of the body*,” is it then not part of the body? <sup>16</sup>If an ear says, “*Since I’m not an eye, I’m not part of the body*,” is it then not part of the body? <sup>17</sup>If the whole body *were* an eye, how would it hear anything? If the whole body *were* hearing, where *would* it smell anything? <sup>18</sup>God has placed each part in the body just the way he wants it. <sup>19</sup>If they were all one part, where *would* the *whole* body *be*? <sup>20</sup>There are many parts, but one body. <sup>21</sup>An eye can’t tell a hand, “*I don’t need you*.” The head can’t tell the feet, “*I don’t need you*.” <sup>22</sup>More notably yet, parts we consider weaker are necessary. <sup>23</sup>Parts we consider less honorable we give more attention to; our less presentable parts become more presentable, <sup>24</sup>and parts that are already presentable get less attention. God has put the body together in a way that gives greater honor to the part that lacks *it*, <sup>25</sup>so there’s no division in the body because the parts take care of each another. <sup>26</sup>If one part suffers, they all suffer; if one receives honor, they all rejoice.

1 Cor 12:12-26

<sup>27</sup>*As a group* you’re Christ’s body, and individually *you’re* parts *of it*. <sup>28</sup>In the church, God has appointed apostles first, prophets second, teachers third, then miracles, gifts of healing, helps, administrations, kinds of languages. <sup>29</sup>Not everyone is an apostle or prophet or teacher or miracle worker, are they? <sup>30</sup>Not everyone has gifts for healing or speaks in languages or translates, do they?

1 Cor 12:27-30

### Love, the All-Purpose Virtue

<sup>31</sup>Earnestly desire the more important gifts, but I’ll show you something *even* better. **13:**<sup>1</sup>If I speak in the languages of humans and angels, but don’t love, like a noisy gong or crashing cymbal *I mean nothing*. <sup>2</sup>If I prophesy, understand all mysteries, know everything, have

enough faith to move mountains, but don't love, I am nothing. <sup>3</sup>If I give everything I own to feed *the poor* and deliver my body to be burned up, but don't love, I gain nothing by doing it.

<sup>4</sup>Love is patient and kind, not jealous or proud. <sup>5</sup>It's considerate, not selfish or easily offended; it doesn't dwell on what's wrong. <sup>6</sup>Love doesn't enjoy doing people in; it enjoys the truth. <sup>7</sup>Love bears up under everything; it tends to trust; it hopes for the best. Love lasts.

<sup>8</sup>Love never falls *out of the picture*. But prophesying will pass away; languages will stop; knowledge will disappear. <sup>9</sup>We know partially and prophecy partially. <sup>10</sup>But, when what's final comes, what's preliminary will disappear. <sup>11</sup>When I was a kid, I talked like one, thought like one, reasoned like one. When I grew up, I quit doing what a kid does. <sup>12</sup>We see in a mirror blurry now, but *we'll see* directly then. I know partly now, but then I'll know as I'm known. <sup>13</sup>There's faith, hope, and love now—those three; but love is the most important. 1 Cor 12:31- 13:13

### How Speaking in Languages Works

<sup>14:1</sup>Focus on practicing love, and earnestly desire spiritual *gifts* so you can communicate. <sup>2</sup>A person that's speaking in *another* language isn't speaking to anybody but God because nobody is understanding *what* the Spirit is enabling him to say. <sup>3</sup>A person that communicates, helps, encourages, comforts *other* people. <sup>4</sup>Somebody that speaks in *another* language helps himself, but a person that communicates helps the church. <sup>5</sup>Now I'm willing for all of you to speak in languages, but so you can communicate. If you communicate, you're doing something more important than speaking in *other* languages—unless you translate so you can help the church. 1 Cor 14:1-5

<sup>6</sup>If I come to you speaking in *other* languages, how will I be helping you unless I'm giving revelation, knowledge, prophecy, or teaching? <sup>7</sup>Even inanimate things that make sounds—like flutes or harps—if they don't make definite tones, how will listeners recognize what the flute or harp is playing? <sup>8</sup>If a bugle makes random sounds, who's going to arm for battle? <sup>9</sup>In the same way, unless you speak clearly in a language, how are people going to understand you? You'll be talking into the air. <sup>10</sup>There are lots of *languages* in the world, and they all convey meaning. <sup>11</sup>If I don't understand what the sound means, we're foreigners to each other. <sup>12</sup>So since you're enthused about spiritual *gifts*, aim at helping the church *with them*. <sup>13</sup>Whoever speaks in *another* language should pray to be able to translate it. <sup>14</sup>If I'm praying in *another* language, my spirit's praying, but my mind isn't understanding the words I'm saying. 1 Cor 14:6-14

<sup>15</sup>What, then? I'll pray with the spirit and the mind. I'll sing with the spirit and the mind. <sup>16</sup>Otherwise, if I'm blessing with the spirit, how can the ungifted say, "*Amen*," when I give thanks? He won't be understanding me. <sup>17</sup>I'll be giving thanks all right, but I won't be helping him. <sup>18</sup>I thank God that I speak in *other* languages more than all of you do, <sup>19</sup>but in church I'd

rather say five words with my mind so I can teach other people than 10,000 words in *another* language. **1 Cor 14:15-19**

<sup>20</sup>Don't think like little kids. (Be *innocent* like little kids when it comes to evil.) In your minds, be grown-ups. <sup>21</sup>The Law says,

***“I'll speak to this people  
in foreign languages  
with the lips of foreigners;***

***they won't listen to me even that way,' the LORD says”*** [Is 28:11; Deut 28:49].

<sup>22</sup>So *other* languages serve as signs for unbelievers, *more than* believers; prophecy is for believers, *more than* unbelievers. <sup>23</sup>If the church gets together, and everybody is speaking in *other* languages, and ungifted or unbelievers come in, won't they say you're out of your mind?

<sup>24</sup>But if everybody's speaking on behalf of *God* and unbelievers or laymen come in, you'll be convicting them and calling them to account. <sup>25</sup>Their inner yearnings will become clear, and they'll fall on their faces and worship God. They'll declare, “*God has to be among you.*”

**1 Cor 14:20-25**

#### **Orderly Assembly**

<sup>26</sup>What, then? When you get together, and each has a psalm, a teaching, a revelation, a language, a translation, do everything to benefit *one another*. <sup>27</sup>If people speak in *another* language, two or at most three should take turns, and one should translate. <sup>28</sup>If there's no translator, they need to be quiet and talk to themselves and to God. <sup>29</sup>Two or three prophets can speak, and the others think about *what they're saying*. <sup>30</sup>If a revelation comes to somebody else that's sitting *there*, the first should yield the floor. <sup>31</sup>You can all take turns prophesying so everybody can learn and be encouraged. <sup>32</sup>The spirits of prophets are subject to the prophets;

<sup>33</sup>God brings peace, not confusion.

**1 Cor 14:26-33a**

#### **Women's Decorum in Church**

As in all the churches of the saints, <sup>34</sup>women should remain silent in church services and practice deference like the Law says. <sup>35</sup>If they want to find out about something, they can ask their husbands at home; it's embarrassing for a woman to speak out in church. <sup>36</sup>Did the word of God come from you, or did it come just to you?

<sup>37</sup>If you consider *yourself* a prophet or spiritual person, you need to recognize that what I'm writing to you is the Lord's command. <sup>38</sup>If anyone ignores *that*, ignore them. <sup>39</sup>So, *go ahead and* earnestly desire to prophesy and let people speak in *other* languages, <sup>40</sup>but do everything properly and orderly.

**1 Cor 14:33b-40**

#### **The Resurrection of Jesus**

**15**<sup>1</sup>My fellow Christians, I want you to know the most important thing in the good news I delivered to you, that you accepted, that you stand in, <sup>2</sup>that saves you if you hold onto it (unless you've believed for nothing): <sup>3</sup>Christ died for our sins according to the scriptures, <sup>4</sup>was buried, was resurrected the third day according to the scriptures, <sup>5</sup>appeared to Cephas, then the Twelve, <sup>6</sup>then to more than 500 disciples at the same time (most of them are still alive). <sup>7</sup>Next he appeared to James and then to all the apostles. <sup>8</sup>Last, he appeared to me like someone born out of season. <sup>9</sup>I'm the least of the apostles and don't deserve to be called one because I persecuted God's church. <sup>10</sup>But by God's grace I am what I am, and his grace to me has produced results. I've worked harder than any of them—not *so much* me, but God's grace in me. <sup>11</sup>So whether it's me or them, *Christ's resurrection* is what we proclaimed and what you believed. **1 Cor 15:1-11**

### The Resurrection of People

<sup>12</sup>If we proclaimed that Christ resurrected, how can some of you say there's no such thing as resurrection? <sup>13</sup>If that's true, Christ hasn't resurrected. <sup>14</sup>If he didn't, then our preaching is worthless and so's your faith. <sup>15</sup>Besides, we're false witnesses for God because we've claimed he resurrected Christ, which he didn't do if there's no such thing as resurrection. <sup>16</sup>If dead people don't resurrect, Christ didn't. <sup>17</sup>If he didn't resurrect, your faith is useless, you're still in your sins, <sup>18</sup>and the dead in Christ have perished. <sup>19</sup>If we have hope in Christ only in this life, we're the most pitiable people alive. **1 Cor 15:12-19**

<sup>20</sup>But, Christ has resurrected, the firstfruits from the dead. <sup>21</sup>Since death *came* by man, resurrection came by man. <sup>22</sup>As in Adam people die, so in Christ people resurrect—<sup>23</sup>each in sequence: Christ the firstfruits, then the ones that belong to him when he comes back. <sup>24</sup>Then the end will come, when he does away with all *other* rule, authority, and power. <sup>25</sup>He needs to reign till he overcomes all his enemies. <sup>26</sup>The last enemy he'll overcome is death. <sup>27</sup>***“God will subject everything to him”*** [Ps 8:6]. When it says “*everything*,” obviously it doesn't include the One who did the “*subjecting*.” <sup>28</sup>When God subjects “*everything*” to the Son, the Son will be subject to God, so God will be ultimate in everything. **1 Cor 15:20-28**

### Ministry and the Hope of Resurrection

<sup>29</sup>Otherwise, what will the ones baptized on behalf of the dead be doing? If the dead don't resurrect, why be baptized on their behalf? <sup>30</sup>Why do we face danger all the time? <sup>31</sup>By the pride we take in you, *the pride* we have in Christ Jesus our Lord, *I tell you*, I die every day. <sup>32</sup>If, figuratively speaking, I fought wild animals in Ephesus, what good *did it do*? If the dead don't resurrect,

***“Let's eat and drink;  
we're going to die tomorrow”*** [Is 22:13; 56:12].

<sup>33</sup>Don't kid yourselves,

*"Bad company ruins good morals."*

<sup>34</sup>Come to your senses about goodness, and don't practice sinning. It's a shame to say it, but some *of you* don't know God. 1 Cor 15:29-34

### The Resurrected Body

<sup>35</sup>Somebody might ask, *"How do dead people resurrect? What kind of body do they come with?"* <sup>36</sup>Foolish *one*! What you plant doesn't come to life unless it dies. <sup>37</sup>What you plant isn't the body it's going to become. You plant bare wheat seed, for example. <sup>38</sup>God gives it the body he wants it to have, and each *kind of* seed has its own shape. <sup>39</sup>People, cattle, birds, and fish all look different. <sup>40</sup>Things in the sky differ from things on the ground in how impressive they are. Things in the sky differ from each other in brightness—<sup>41</sup>the sun's brighter than the moon; the moon's brighter than the stars; the stars differ in how bright they are. 1 Cor 15:35-41

<sup>42</sup>That's how resurrection is. What's planted in decay resurrects unable to decay; <sup>43</sup>what's planted in dishonor resurrects in honor; what's planted in weakness resurrects in power; <sup>44</sup>what's planted as a physical body resurrects as a spiritual one. There's a physical body and a spiritual body. <sup>45</sup>Scripture says,

*"The first man Adam became a living being"* [Gen 2:7];

the last Adam *became* a life-giving spirit. <sup>46</sup>But, the spiritual doesn't come first; the physical comes, then the spiritual. <sup>47</sup>The first man is from the dust of the earth; the second man *is* from heaven. <sup>48</sup>Earthly people are like the earth; heavenly ones are like heaven. <sup>49</sup>As we've been like the earth, we'll be like heaven. 1 Cor 15:42-49

### Victory Through Resurrection

<sup>50</sup>I'm saying that because flesh and blood can't inherit God's kingdom. What perishes doesn't inherit what doesn't perish. <sup>51</sup>I'll tell you a mystery: not everybody will die, but everybody will be changed—<sup>52</sup>in an instant, in the blink of an eye, at the last trumpet blast. The trumpet will blow, and the dead will resurrect imperishable, and we'll be changed. <sup>53</sup>This perishable *body* must put on what's not perishable; this mortal *body* must put on immortality. <sup>54</sup>When that happens, what's written will take place,

*"Victory has swallowed up death* [Is 25:8].

<sup>55</sup>*Death, where's your victory?*

*Death, where's your sting?"* [Hos 13:14]

<sup>56</sup>"Death's sting" is sin, and sin's power is law. <sup>57</sup>Thank God, who gives us the "victory" through our Lord Jesus Christ. <sup>58</sup>So stay steadfast, unmovable, always excelling in the Lord's work. You know your labor in the Lord amounts to something. 1 Cor 15:50-58

### The Collection for Hebrew Christians

**16:**<sup>1</sup>About the collection for the saints. Do what I told the churches in Galatia. <sup>2</sup>Every first *day* of the week, each of you lay aside in store as things go for you, so there won't be any collecting after I get there. <sup>3</sup>When I arrive, whoever you appoint, I'll send with letters to carry your gift to Jerusalem. <sup>4</sup>If it's appropriate for me to go too, we'll go together.

<sup>5</sup>I'll see you after I go through Macedonia. <sup>6</sup>I can stay with you a while or even spend the winter so you can send me on. <sup>7</sup>I don't want to see you this time in passing, because I hope to stay a while, Lord willing. <sup>8</sup>I'm going to stay in Ephesus till Pentecost <sup>9</sup>because a wide, effective door has opened up for me, although there's a lot of opposition.

**1 Cor 16:1-9**

### The Activities of Paul's Fellow Workers

<sup>10</sup>If Timothy comes, see that he's welcome. He's doing the Lord's work like I am. <sup>11</sup>Nobody should disregard him but send him on in peace so he can come back to me. I expect him *to come* with the disciples.

<sup>12</sup>I strongly urged Apollos to come to you with the *others*, but he really didn't want to come now. He'll come when he can.

<sup>13</sup>Stay alert, stand firm in the faith; be courageous and strong. <sup>14</sup>Everything you do, do with love.

<sup>15-16</sup>You know that the family of Stephanas was the firstfruits of Achaia, and *that* they've devoted themselves to serving the saints. I urge you to cooperate with people like them and with everybody that labors in the work. <sup>17</sup>I was so glad Stephanas, Fortunatus, and Achaicus came, because they supplied what you hadn't yet provided. <sup>18</sup>They've refreshed me—and you. Give recognition to people like them.

**1 Cor 16:10-18**

### Greetings and Benediction

<sup>19</sup>The churches in Asia send you greetings. Aquila and Prisca greet you warmly along with the church *that meets* in their house. <sup>20</sup>The disciples all send their regards; greet one another with a holy kiss.

<sup>21</sup>The salutation with my own hand—Paul.

<sup>22</sup>If somebody doesn't love the Lord, let him be accursed. Lord, come!

<sup>23</sup>The grace of the Lord Jesus *be* with you. <sup>24</sup>My love *is* with you all in Christ Jesus. Amen.

**1 Cor 16:19-24**