1:1 Paul, called [to be] an apostle of Christ Jesus by [the] will of God, and [our] brother Sosthenes,

1:2 To the church of God in Corinth, [to those] sanctified in Christ Jesus [and] called [to be] holy, together with all those everywhere [who] call on the name of our Lord Jesus Christ, their [Lord] and ours:

1:3 Grace and peace to you from God our Father and [the] Lord Jesus Christ.

1:4 I always thank my God for you because of the grace [He] has given you in Christ Jesus.

1:5 For in Him you have been enriched in every way, in all speech and all knowledge,

1:6 because [our] testimony about Christ was confirmed in you.

1:7 Therefore you do not lack [any] spiritual gift as you eagerly await the revelation of our Lord Jesus Christ.

1:8 [He] will sustain you to [the] end, [so that you will be] blameless on the day of our Lord Jesus Christ.

1:9 God, who has called you into fellowship with His Son Jesus Christ our Lord, [is] faithful.

1:10 I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree together, [so that] there may be no divisions among you and [that] you may be united in mind and conviction.

1:11 My brothers, some from Chloe’s household have informed me that there are quarrels among you.

1:12 What I mean [is] this: Individuals among you are saying, “I [follow] Paul,” “I [follow] Apollos,” “I [follow] Cephas,” [or] “I [follow] Christ.”

1:13 {Is} Christ divided? {Was} Paul crucified for you? Were you baptized into the name of Paul?

1:14 I thank God that I did not baptize any of you except Crispus and Gaius,

1:15 so no one can say that you were baptized into my name.

1:16 Yes, I also baptized the household of Stephanas; beyond that I do not remember baptizing anyone else.

1:17 For Christ {did} not send me to baptize, but to preach the gospel, not with eloquent words of wisdom, lest the cross of Christ be emptied of [its] power.

1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is [the] power of God.

1:19 For it is written: “I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.”

1:20 Where [is the] wise [man]? Where [is] [the] scribe? Where [is] [the] philosopher of this age? {Has} not God made foolish the wisdom of the world?

1:21 For since in the wisdom of God, the world through [its] wisdom {did} not know [Him], God was pleased through the foolishness of what was preached to save those who believe.

1:22 Jews demand signs and Greeks search for wisdom,

1:23 but we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles,

1:24 but to those who are called, both Jews and Greeks, Christ [the] power of God and [the] wisdom of God.

1:25 For the foolishness of God is wiser than man’s [wisdom], and the weakness of God [is] stronger than man’s [strength].

1:26 Brothers, consider [ the time of ] your calling: Not many [of you] [were] wise by human standards; not many [were] powerful; not many [were] of noble birth.

1:27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

1:28 [He] chose the lowly and despised things of the world, and the things that are not, to nullify the things that are,

1:29 so that no [one] may boast in [His] presence.

1:30 [It is] because of Him [that] you are in Christ Jesus, who has become for us wisdom from God: [our] righteousness, holiness, and redemption.

1:31 Therefore, as it is written: “{Let} him who boasts boast in [the] Lord.”

2:1 [When] I came to you, brothers, I did not come with eloquence or wisdom [as] I proclaimed to you the testimony about God.

2:2 For I decided to know nothing [while I was] with you except Jesus Christ and Him crucified.

2:3 I came to you in weakness and fear, and with much trembling.

2:4 My message and my preaching [were] not with persuasive words of wisdom, but with a demonstration of [the] Spirit’s power,

2:5 so that your faith would not rest on men’s wisdom, but on God’s power.

2:6 Among the mature, however, we speak a message of wisdom— but not [the] wisdom of this age [or] of the rulers of this age, who are coming to nothing.

2:7 No, we speak of [the] mysterious [and] hidden wisdom of God, which [He] destined for our glory before time [began].

2:8 None of the rulers of this age understood [it]. For if they had, they would not have crucified the Lord of glory.

2:9 Rather, as it is written: “No eye has seen, no ear has heard, no heart has imagined, what God has prepared for those who love Him.”

2:10 But God has revealed [it] to us by the Spirit. The Spirit searches all things, even the deep [ things ] of God.

2:11 For who among men knows the [thoughts] of man except [his own] spirit within him? So too, no one knows the [thoughts] of God except the Spirit of God.

2:12 We have not received the spirit of the world, but the Spirit who [is] from God, that we may understand what God has freely given us.

2:13 And [this is] [what] we speak, not in words taught [us] by human wisdom, but in [words] taught by [the] Spirit, expressing spiritual truths in spiritual [words].

2:14 [The] natural man {does} not accept the things that come from the Spirit of God. For they are foolishness to him, and he cannot understand [them], because {they are} spiritually discerned.

2:15 The spiritual [man] judges all things, but he himself is not subject to anyone’s judgment.

2:16 “For who has known [the] mind of [the] Lord, [so as] to instruct Him?” But we have [the] mind of Christ.

3:1 Brothers, I could not address you as spiritual, but as worldly— as infants in Christ.

3:2 I gave you milk, not solid food, for you were not yet ready [for solid food]. In fact, you are still not ready,

3:3 for you are still worldly. For since [there is] jealousy and dissension among you, are you not worldly? [ Are you not ] walking in the way of man?

3:4 For when one [of you] says, “I [follow] Paul,” and another, “I [follow] Apollos,” are you not mere men?

3:5 What then is Apollos? And what is Paul? [They are] servants through whom you believed, as the Lord has assigned to each [ his role ].

3:6 I planted [the seed] [and] Apollos watered [it], but God made [ it ] grow.

3:7 So neither he who plants nor he who waters is anything, but [only] God, who makes [things] grow.

3:8 He who plants and he who waters are one [ in purpose ], and each will be rewarded according to [his] own labor.

3:9 For we are God’s fellow workers; you are God’s field, God’s building.

3:10 By the grace God has given me, I laid [a] foundation as an expert builder, and someone else is building on [it]. But each one must be careful how he builds.

3:11 For no one can lay a foundation other than the [one] already laid, which is Jesus Christ.

3:12 If anyone builds on [this] foundation [using] gold, silver, precious stones, wood, hay, [or] straw,

3:13 his workmanship will be evident, because the Day will bring it to light. It will be revealed with fire, and the fire will prove the quality of each [man’s] work.

3:14 If what he has built survives, he will receive a reward.

3:15 If [it] is burned up, he will suffer loss. He himself will be saved, but only as if through [the] flames.

3:16 Do you not know that you yourselves are God’s temple, and that God’s Spirit dwells in you?

3:17 If anyone destroys God’s temple, God will destroy him; for God’s temple is holy, [and] you are [that temple].

3:18 {Let} no one deceive himself. If any of you thinks he is wise in this age, he should become a fool, so that he may become wise.

3:19 For the wisdom of this world is foolishness in God’s sight. [As] it is written: “He catches the wise in their craftiness.”

3:20 And again, “[The] Lord knows that the thoughts of the wise are futile.”

3:21 Therefore stop boasting in men. All things are yours,

3:22 whether Paul or Apollos or Cephas or [the] world or life or death or the present or the future. All [of them] [belong to] you,

3:23 and you [belong to] Christ, and Christ [belongs to] God.

4:1 So then, men ought to regard us as servants of Christ and stewards of the mysteries of God.

4:2 Now it is required of stewards that they be found faithful.

4:3 I care very little, however, if I am judged by you or by any human court. In fact, I do not even judge myself.

4:4 My conscience is clear, but that does not vindicate me. It is [the] Lord who judges me.

4:5 Therefore judge nothing before [the] proper time; [wait] until the Lord comes. [He] will bring to light what is hidden in darkness and will expose the motives of [ men’s ] hearts. At that time each will receive [his] praise from God.

4:6 Brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us not [to go] beyond what is written. Then you will not take pride in one [man] over another.

4:7 For who makes you so superior? What do you have that you did not receive? And if you did receive [it], why do you boast as though [you did not]?

4:8 Already you have all you want. Already you have become rich. Without us, you have become kings. How I wish you really were kings, so that we might be kings with you.

4:9 For it seems to me that God has displayed us apostles at the end [ of the procession ], like [ prisoners ] appointed for death. We have become a spectacle to the whole world, to angels as well as to men.

4:10 We [are] fools for Christ, but you [are] wise in Christ. We [are] weak, but you [are] strong. You [are] honored, but we [are] dishonored.

4:11 To [this] very hour we are hungry and thirsty, we are poorly clothed, we are brutally treated, we are homeless.

4:12 We work hard with [our] own hands. When we are vilified, we bless; when we are persecuted, we endure [it];

4:13 when we are slandered, we answer gently. Up to this moment we have become [the] scum of the earth, [the] refuse of [the world].

4:14 I am not writing this to shame you, but to warn you as my beloved children.

4:15 Even if you have ten thousand guardians in Christ, [you do] not [have] many fathers; for in Christ Jesus I became your father through the gospel.

4:16 Therefore I urge you to imitate me.

4:17 That is why I have sent you Timothy, my beloved and faithful child in [the] Lord. [He] will remind you of my way of life in Christ Jesus, which is exactly what I teach everywhere in every church.

4:18 Some [of you] have become arrogant, as if I were not coming to you.

4:19 But I will come to you shortly, if the Lord is willing, and [then] I will find out not [only] what these arrogant [people] are saying, but what power [they have].

4:20 For the kingdom of God [is] not a matter of talk but of power.

4:21 Which do you prefer? Shall I come to you with a rod, or in love and [with] a gentle spirit?

5:1 {It is} actually reported [that there is] sexual immorality among you, and [of a kind] that is intolerable even among pagans: A man has [his] father’s wife.

5:2 And you are proud! Shouldn’t you rather have been stricken with grief [and] removed from your [fellowship] the [man who] did this?

5:3 Although I am absent [ from you ] in body, I am present [with you ] in spirit, and I have already pronounced judgment on the [one] [who] did this, just as if I were present.

5:4 [When] you are gathered in the name of our Lord Jesus and I [am with you] in spirit, along with the power of the Lord Jesus,

5:5 hand this man {over} to Satan for [the] destruction of the flesh, so that [his] spirit may be saved on the day of the Lord.

5:6 Your boasting [is] not good. Do you not know that a little yeast leavens the whole batch [of dough]?

5:7 Get rid of the old yeast, that you may be a new unleavened batch, as you really are. For Christ, our Passover lamb, has been sacrificed.

5:8 Therefore let us keep the feast, not with [the] old bread, leavened with malice and wickedness, but with [the] unleavened [bread] of sincerity and of truth.

5:9 I wrote you in [my] letter not to associate with sexually immoral [people].

5:10 I was not [including ] the sexually immoral of this world, or the greedy and swindlers, or idolaters. In that case you would have to leave [this] world.

5:11 But now I am writing you not to associate with anyone who claims to be a brother [but] is sexually immoral or greedy, an idolater or a verbal abuser, a drunkard or a swindler. With such a man {do} not even eat.

5:12 What business of mine [is it] to judge those outside [the church ]? {Are} you not to judge those inside?

5:13 God will judge those outside. “Expel the wicked [man] from among you.”

6:1 [If] any of you has a grievance against another, how dare he go to law before the unrighteous [instead of] before the saints!

6:2 Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent [ to judge ] trivial cases?

6:3 Do you not know that we will judge angels? How much more the things of this life!

6:4 So if you need to settle everyday matters, do you appoint [as judges] those of no standing in the church?

6:5 I say this to your shame. Is there really no one among you wise [enough] to arbitrate between his brothers?

6:6 Instead, [one] brother goes to law against [another], and this in front of unbelievers!

6:7 The very fact that you have lawsuits among you means you {are} thoroughly defeated already. Why not rather be wronged? Why not rather be cheated?

6:8 Instead, you yourselves cheat and do wrong, even [against your own] brothers!

6:9 Do you not know that [the] wicked will not inherit [the] kingdom of God? {Do} not be deceived: Neither the sexually immoral, nor idolaters, nor adulterers, nor men who submit to or perform homosexual acts,

6:10 nor thieves, nor the greedy, nor drunkards, nor verbal abusers, nor swindlers, will inherit [the] kingdom of God.

6:11 And that [is what] some [of] you were. But you were washed, you were sanctified, you were justified, in the name of the Lord Jesus Christ and by the Spirit of our God.

6:12 “Everything is permissible for me,” but not everything is beneficial. “Everything is permissible for me,” but I will not be mastered by anything.

6:13 “Food for the stomach and the stomach for food,” but God will destroy them both. The body [is] not [intended] for sexual immorality, but for the Lord, and the Lord for the body.

6:14 By His power God raised the Lord {from the dead}, and He will raise us [also].

6:15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and unite [them] with a prostitute? Never!

6:16 Or don’t you know that he who unites himself with a prostitute is one [with her] in body? For it is said, “The two will become one flesh.”

6:17 But he who unites himself with the Lord is one [with Him] [in] spirit.

6:18 Flee from sexual immorality. Every [other] sin a man can commit is outside [his] body, but he who sins sexually sins against [his] own body.

6:19 Do you not know that your body is a temple of the Holy Spirit [who is] in you, whom you have [received] from God? You are not your own;

6:20 you were bought at a price. Therefore glorify God with your body.

7:1 Now for the matters you wrote about: [It is] good to abstain from sexual relations.

7:2 But because [there is so much] sexual immorality, each man should have his [own] wife, and each woman [her] own husband.

7:3 The husband should fulfill [his] [marital] duty to [his] wife, and likewise the wife to [her] husband.

7:4 The wife [does] not have authority over [her] own body, but the husband. Likewise the husband [does] not have authority over [his] own body, but the wife.

7:5 {Do} not deprive one another, except by mutual consent for a limited time, so you may devote yourselves to prayer. Then come together again, so that Satan will not tempt you through your lack of self-control.

7:6 I say this as a concession, not as a command.

7:7 I wish that all men were as I am. But each [man] has his own gift from God; one [has] this [gift], another [has] that.

7:8 Now to the unmarried and widows I say [this]: [It is] good for them to remain [unmarried], as I am.

7:9 But if they cannot control themselves, let them marry. For it is better to marry than to burn with passion.

7:10 To the married I give this command (not I, but the Lord): A wife must not separate from [her] husband.

7:11 But if she [does], she must remain unmarried or else be reconciled to [her] husband. And a husband must not divorce [his] wife.

7:12 To the rest I say this ([I,] not the Lord): If a brother has an unbelieving wife and she is willing to live with him, he must not divorce her.

7:13 And if a woman has an unbelieving husband and he is willing to live with her, she must not divorce [him].

7:14 For the unbelieving husband is sanctified through [his] [believing] wife, and the unbelieving wife is sanctified through [her] [believing] husband. Otherwise your children would be unclean, but now they are holy.

7:15 But if the unbeliever leaves, let him go. The [ believing ] brother or sister is not bound in such [cases]. God has called you [to live] in peace.

7:16 How do you know, wife, whether you will save [your] husband? Or how do you know, husband, whether you will save [your] wife?

7:17 Regardless, each one should lead [ the life ] [that] the Lord has assigned [to him] [and to which] God has called [him]. This [is what] I prescribe in all the churches.

7:18 {Was} a man already circumcised when he was called? He should not become uncircumcised. {Was} a man still uncircumcised when called? He should not be circumcised.

7:19 Circumcision is nothing and uncircumcision is nothing. Keeping God’s commandments [is what matters].

7:20 Each [one] should remain in the situation [he was] in when he was called.

7:21 Were you a slave when you were called? Do not let it concern you, but if you can gain [your] freedom, take the opportunity.

7:22 For he who [was] a slave when he was called by [the] Lord is [the] Lord’s freedman. Conversely, he who [was] a free man when he was called is Christ’s slave.

7:23 You were bought at a price; {do} not become slaves of men.

7:24 Brothers, each one should remain in the [situation] he was in when God called him.

7:25 Now about virgins, I have no command from [the] Lord, but I give a judgment as [one who] by [the] Lord’s mercy is trustworthy.

7:26 Because of the present crisis, I think [it] is good for a man to remain as [he is].

7:27 Are you committed to a wife? {Do} not seek to be released. Are you free of [commitment]? {Do} not look for a wife.

7:28 But if you do marry, you have not sinned. And if a virgin marries, she has not sinned. But [those who marry] will face troubles in [this] life, and I [want to] spare you [this].

7:29 [What] I am saying, brothers, [is] that the time is short. From now on those who have wives should live as if they had none;

7:30 those who weep, as if they [did not]; those who are joyful, as if they were not; those who make a purchase, as if they had nothing;

7:31 and those who use the things of [this] world, as if not dependent on them. For this world [in its] present form is passing away.

7:32 I want you to be free from concern. The unmarried man is concerned about the [work] of the Lord, how he can please the Lord.

7:33 But the married man is concerned about the [affairs] of this world, how he can please [his] wife,

7:34 and [his interests] are divided. The unmarried woman [or] virgin is concerned about the [work] of the Lord, how she can be holy in both body and spirit. But the married woman is concerned about the [affairs] of this world, how she can please [her] husband.

7:35 I am saying this for your own good, not to restrict you, but in order to promote proper decorum and undivided devotion to the Lord.

7:36 However, if someone thinks he is acting inappropriately toward his betrothed, [and] if she is beyond [her] youth and [they] ought [to marry], let him do as he wishes; he is not sinning; they should get married.

7:37 But the [man who] [is] firmly established in his heart [and] under no constraint, with control over [his] will and resolve in [his] heart [not to marry] the virgin, he will do well.

7:38 So then, he who [marries] the virgin does well, but he who {does} not [marry her] does even better.

7:39 A wife is bound to her husband as long as he lives. But if [her] husband dies, she is free to marry anyone she wishes, as long as [he] belongs to [the] Lord.

7:40 In my judgment, however, she is happier if she remains as she is. And I think that I too have [the] Spirit of God.

8:1 Now about [food] sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.

8:2 The one who thinks he knows something does not yet know as he ought to know.

8:3 But the one who loves God is known by [God].

8:4 So about eating food sacrificed to idols: We know that an idol [is] nothing at all in [the] world, and that [there is] no God but one.

8:5 For even if there are so-called gods, whether in heaven or on earth (as there are many [ so-called ] gods and lords),

8:6 yet for us [ there is but ] one God, the Father, from whom all things [came] and for [whom] we [exist]. And [ there is but ] one Lord, Jesus Christ, through whom all things [came] and through [whom] we [exist].

8:7 But not everyone [has] this knowledge. Some [people] are still so accustomed to idols [that] they eat [such food] as if it were sacrificed to an idol. And [since] their conscience is weak, it is defiled.

8:8 But food does not bring us closer to God: We are no worse if we do not eat, [and] no [better] if we do.

8:9 Be careful, however, [that] your freedom does not become a stumbling block to the weak.

8:10 For if someone [with] a weak conscience sees you who are well informed eating in an idol’s temple, {will he} not be encouraged to eat [food] sacrificed to idols?

8:11 [So] [this] weak brother, for whom Christ died, is destroyed by your knowledge.

8:12 By sinning against [your] brothers in this way and wounding their weak conscience, you sin against Christ.

8:13 Therefore, if [what I eat] causes my brother {to stumble}, I will never eat meat [again], so that I will not cause [him] {to stumble}.

9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you [yourselves] not my workmanship in [the] Lord?

9:2 Even if I am not an apostle to others, surely I am to you. For you are the seal of my apostleship in [the] Lord.

9:3 This is my defense to those who scrutinize me:

9:4 Have we no right to food and to drink?

9:5

9:6 Or {are} Barnabas and I the only [ apostles ] who must work for a living?

9:7 Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends a flock and does not drink of [its] milk?

9:8 Do I say this from a human perspective? Doesn’t [the] Law say the same thing?

9:9 For it is written in the Law of Moses: “Do not muzzle an ox [while it is] treading out the grain.” [Is it] about oxen [that] God is concerned?

9:10 Isn’t He actually speaking on our behalf? Indeed, this was written for us, because [when] the plowman plows and the thresher [ threshes ], [they] should [also] expect to share in the harvest.

9:11 If we have sown spiritual [seed] among you, [is it] too much for us to reap a material [harvest] from you?

9:12 If others have [this] right to your [support], shouldn’t we [have it] all the more? But we did not exercise this right. Instead, we put up with anything rather than hinder the gospel of Christ.

9:13 Do you not know that those who work in the temple eat of [its food], [and] those who serve at the altar partake of [its] [offerings]?

9:14 In the same way, the Lord has prescribed that those who preach the gospel should receive their living from the gospel.

9:15 But I have not used [any] of these [rights]. And I am not writing this to suggest that something be done for me. Indeed, I would rather die than for anyone to nullify my boast.

9:16 Yet when I preach the gospel, I have no reason to boast, because I am obligated [to preach]. Woe to me if I do not preach the gospel!

9:17 If my [preaching] [is] voluntary, I have a reward. But if [it is] not voluntary, I am [still] entrusted with [a] responsibility.

9:18 What then is my reward? That in preaching the gospel I may offer [it] free of charge, and so not use up my rights in [preaching] [it].

9:19 Though I am free of obligation to anyone, I make myself a slave to everyone, to win as many as possible.

9:20 To the Jews I became like a Jew, to win [the] Jews. To those under [the] Law [I became like one] under [the] Law ([though I] myself am not under [the] Law), to win those under [the] Law.

9:21 To those without [the] Law [I became like one] without [the] Law ([though I] am not outside [the] law of God but [am] under [the] law of Christ), to win those without [the] Law.

9:22 To the weak I became weak, to win the weak. I have become all things to all [men], so that by all possible means I might save some [of them].

9:23 I do all [this] for the sake of the gospel, so that I may share in its [blessings].

9:24 Do you not know that in a race all the runners run, but only one receives the prize? Run in such a way as to take [the prize].

9:25 Everyone who competes in the games trains with strict discipline. They [do it] [for] a crown [that is] perishable, but we [ do it for a crown ] [that is] imperishable.

9:26 Therefore I do not run aimlessly; I do not fight like I am beating [the] air.

9:27 No, I discipline my body and make it my slave, [so that] after I have preached to others, I myself will not be disqualified.

10:1 I do not want you to be unaware, brothers, that our forefathers were all under the cloud, and [that] they all passed through the sea.

10:2 They were all baptized into Moses in the cloud and in the sea.

10:3 They all ate the same spiritual food

10:4 and drank the same spiritual drink; for they drank from [the] spiritual rock that accompanied them, and [that] rock was Christ.

10:5 Nevertheless, God was not pleased with most of them, for they were struck down in the wilderness.

10:6 These things took place as examples to keep us from craving evil things as they [did].

10:7 Do not be idolaters, as some of them [were]. As it is written: “The people sat down to eat and to drink, and got up to indulge in revelry.”

10:8 We should not commit sexual immorality, as some of them [did], and in one day twenty-three thousand [of them] died.

10:9 We should not test Christ, as some of them [did], and were killed by snakes.

10:10 And do not complain, as some of them [did], and were killed by the destroying angel.

10:11 Now these things happened to them [as] examples and were written down as warnings for us, on whom the fulfillment of the ages has come.

10:12

10:13 No temptation has seized you except what is common to man. And God [is] faithful; [He] will not let you be tempted beyond what you can bear. But when [you are] tempted, He will also provide an escape, so that you can stand up under [it].

10:14 Therefore, my beloved, flee from idolatry.

10:15 I speak to reasonable [people]; judge for yourselves what I say.

10:16 Is not the cup of blessing that we bless a participation in the blood of Christ? [And] is not the bread that we break a participation in the body of Christ?

10:17 Because [there is] one loaf, [we who are] many are one body; for we all partake of the one loaf.

10:18 Consider the people of Israel: Are not those who eat the sacrifices fellow partakers in the altar?

10:19 Am I suggesting, then, that food sacrificed to an idol is anything, or that an idol is anything?

10:20 No, [but] [the] sacrifices of pagans are offered to demons, not to God. And I do not want you to be participants with demons.

10:21 You cannot drink [the] cup of [the] Lord and [the] cup of demons [too]; you cannot partake in [the] table of [the] Lord and [the] table of demons {too}.

10:22 Are we trying to provoke the Lord {to jealousy}? Are we stronger than He?

10:23 “Everything is permissible,” but not everything is beneficial. “Everything is permissible,” but not everything is edifying.

10:24 No one should seek his own [good], but [the good] of others.

10:25 Eat anything sold in [the] meat market without raising questions of conscience,

10:26 for, “The earth [is] the Lord’s, and the fullness thereof.”

10:27 If an unbeliever invites you {to a meal} and you want to go, eat anything set before you without raising questions of conscience.

10:28 But if someone tells you, “This [food] was offered to idols,” {then do} not eat [it], for the sake of the one who told [you] and for the sake of conscience—

10:29 the other [one’s] [ conscience ], I mean, not your own. For why {should} my freedom be determined by someone else’s conscience?

10:30 If I partake [in the meal] with thankfulness, why am I denounced because of that for which I give thanks?

10:31 So whether you eat or drink or whatever you do, do it all to the glory of God.

10:32 Do not become a stumbling block, whether to Jews [or] Greeks [or] the church of God,

10:33 just as I [try to] please everyone in all [I do]. [For] I am not seeking my [own] good, but [the good] of many, that they may be saved.

11:1 You are to imitate me, just as I [imitate] Christ.

11:2 Now I commend you for remembering me in everything and [for] maintaining the traditions, just as I passed [them] on to you.

11:3 But I want you to understand that the head of every man is Christ, and [the] head of [the] woman [is] man, and [the] head of Christ [is] God.

11:4 Every man [who] prays or prophesies with [his] head covered dishonors his head.

11:5 And every woman [who] prays or prophesies with [her] head uncovered dishonors her head, for it is just [as if] her head were shaved.

11:6 If a woman {does} not cover her head, let her hair be cut off. And if [it is] shameful for a woman to have her hair cut or shaved off, she should cover her head.

11:7 A man ought not to cover [his] head, [since] he is [the] image and glory of God; but the woman is [the] glory of man.

11:8 For man did not come from woman, but woman from man.

11:9 Neither {was} man created for woman, but woman for man.

11:10 For this reason a woman ought to have a sign of authority on [her] head, because of the angels.

11:11 In [the] Lord, however, woman [is] not independent [of] man, nor [is] man independent of woman.

11:12 For just as woman [came] from man, so also man [is] born of woman. But everything [comes] from God.

11:13 Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?

11:14 Doesn’t nature itself teach you that if a man has long hair, it is a disgrace to him,

11:15 but [that] if a woman has long hair, it is her glory? For long hair is given to her as a covering.

11:16 If anyone is inclined to dispute [this], we have no [other] practice, nor [do] the churches of God.

11:17 In the [following] instructions I have no praise to offer, because your gatherings do more harm than good.

11:18 First of all, I hear that [when] you come together as a church, there are divisions among you, and in part I believe it.

11:19 And indeed, there must be differences among you to show which of you are approved.

11:20 Now then, [when] you come together, it is not [the] Lord’s Supper you eat.

11:21 For as you eat, many [of you] proceed with [your] own meal {to the exclusion of others}. While [one] remains hungry, [another] gets drunk.

11:22 Don’t you have [your own] homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What can I say to you? Shall I praise you for this? Of course not!

11:23 For I received from the Lord what I also passed on to you: that the Lord Jesus, on the night He was betrayed, took bread,

11:24 and when He had given thanks, He broke [it] and said, “This is My body, which [is] for you; do this in remembrance of Me.”

11:25 In the same way, after supper [He took] the cup, saying, “This cup is the new covenant in My blood; do this, as often as you drink [it], in remembrance of Me.�

11:26 For as often as you eat this bread and drink [this] cup, you proclaim the Lord’s death until He comes.

11:27 Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

11:28 Each one must examine himself [before] he eats of the bread and drinks of the cup.

11:29 For anyone who eats and drinks without recognizing the body eats and drinks judgment on himself.

11:30 That is why many among you [are] weak and sick, and a number [of you] have fallen asleep.

11:31 Now if we judged ourselves {properly}, we would not come under judgment.

11:32 But when we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

11:33 So, my brothers, when you come together to eat, wait for one another.

11:34 If anyone is hungry, he should eat at home, so that when you come together [it will not result] in judgment. And when I come, I will give instructions about the remaining matters.

12:1 Now about spiritual [gifts], brothers, I do not want you to be uninformed.

12:2 You know that when you were pagans, you were influenced [and] led astray to mute idols.

12:3 Therefore I inform you that no one who is speaking by [the] Spirit of God says, “Jesus [be] cursed,” and no one can say, “Jesus [is] Lord,” except by [the] Holy Spirit.

12:4 There are different gifts, but the same Spirit.

12:5 There are different ministries, but the same Lord.

12:6 There are different ways of working, but the same God works all things in all men.

12:7 Now to each one the manifestation of the Spirit is given for the common good.

12:8 To one there is given through the Spirit [the] message of wisdom, to another [the] message of knowledge by the same Spirit,

12:9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,

12:10 to another [the] working of miracles, to another prophecy, to another distinguishing between spirits, to another speaking in various tongues, and to [still] another [the] interpretation of tongues.

12:11 All these are the work of one and the same Spirit, who apportions [them] to each one as He determines.

12:12 The body is a unit, though it is comprised of many parts. And [although] [its] parts are many, they all form one body. So [it is] with Christ.

12:13 For in one Spirit we were all baptized into one body, whether Jews or Greeks, slave or free, and we were all given one Spirit {to drink}.

12:14 For the body does not consist of one part, but of many.

12:15 If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not [ make it any less ] a part of the body.

12:16 And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not [ make it any less ] a part of the body.

12:17 If the whole body [were] an eye, where [would] the sense of hearing [be]? If [the] whole [body] [were] an ear, where [would] the sense of smell [be]?

12:18 But in fact, God has arranged the members of the body, every one of them, according to His design.

12:19 If they were all one part, where [would] the body [be]?

12:20 As it is, [there are] many parts, but one body.

12:21 The eye cannot say to the hand, “I do not need you.” [Nor can] the head [say] to the feet, “I do not need you.”

12:22 On the contrary, the parts of the body that seem to be weaker are indispensable,

12:23 and the [parts] we consider less honorable, we treat with greater honor. And our unpresentable [parts] are treated with special modesty,

12:24 whereas our presentable [parts] have no [such] need. But God has composed the body [and] has given greater honor to the [parts] that lacked it,

12:25 so that there should be no division in the body, but that [its] members {should have} mutual concern for one another.

12:26 If one part suffers, every part suffers with [it]; if one part is honored, every part rejoices with [it].

12:27 Now you are [the] body of Christ, and each of you [is] a member [of it].

12:28 And in the church God has appointed first of all apostles, second prophets, third teachers, then [workers of] miracles, [and] [those with] gifts of healing, helping, administration, [and] various tongues.

12:29 [Are] all apostles? [Are] all prophets? [Are] all teachers? [Do] all [work] miracles?

12:30 [Do] all have gifts of healing? [Do] all speak in tongues? [Do] all interpret?

12:31 But eagerly desire the greater gifts. And now I will show you a way that is beyond comparison.

13:1 If I speak in the tongues of men and of angels, but have not love, I am [only a] ringing gong or [a] clanging cymbal.

13:2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have absolute faith so as to move mountains, but have not love, I am nothing.

13:3 If I give all I possess {to the poor} and exult in the surrender of my body, but have not love, I gain nothing.

13:4 Love is patient, love is kind. [It] does not envy, it does not boast, it is not proud.

13:5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no account of wrongs.

13:6 [Love] takes no pleasure in evil, but rejoices in the truth.

13:7 It bears all things, believes all things, hopes all things, endures all things.

13:8 Love never fails. But where [there are] prophecies, they will cease; where [there are] tongues, they will be restrained; where [there is] knowledge, it will be dismissed.

13:9 For we know in part and we prophesy in part,

13:10 but when the perfect comes, the partial passes away.

13:11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside childish ways.

13:12 Now we see but a dim reflection as in a mirror; then [we shall see] face to face. Now I know in part; then I shall know fully, even as I am fully known.

13:13 And now these three remain: faith, hope, [and] love; but [the] greatest of these [is] love.

14:1 Earnestly pursue love and eagerly desire spiritual gifts, especially [the gift] of prophecy.

14:2 For he who speaks in a tongue does not speak to men, but to God. Indeed, no one understands [him]; he utters mysteries in the Spirit.

14:3 But he who prophesies speaks to men [for their] edification, encouragement, and comfort.

14:4 The [one who] speaks in a tongue edifies himself, but the [one who] prophesies edifies [the] church.

14:5 I wish that all of you could speak in tongues, but {I would} rather have you prophesy. He who prophesies [is] greater than [one who] speaks in tongues, unless he interprets, so that the church may be edified.

14:6 Now, brothers, if I come to you speaking in tongues, how will I benefit you, unless I [bring] you [some] revelation or knowledge or prophecy or teaching?

14:7 Even in the case of lifeless instruments, such as [the] flute or harp, how will [anyone] recognize [the tune] they are playing unless the notes are distinct?

14:8 Again, if [the] trumpet sounds a muffled call, who will prepare for battle?

14:9 So [it is] with you. Unless you speak intelligible words with [your] tongue, how will [anyone] know what you are saying? You will [ just ] be speaking into [the] air.

14:10 Assuredly, there are many different languages in [the] world, yet none [of them is] without meaning.

14:11 If, then, I do not know the meaning of someone’s language, I am a foreigner to the speaker, and [he is] a foreigner to me.

14:12 It is the same with you. Since you are eager to have spiritual gifts, strive to excel [in gifts that] build up the church.

14:13 Therefore, the [one who] speaks in a tongue should pray that he may interpret.

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

14:15 What then [shall I do]? I will pray with [my] spirit, but I will also pray with [my] mind. I will sing with [my] spirit, but I will also sing with [my] mind.

14:16 Otherwise, if you speak a blessing in spirit, how {can} [someone] who is uninstructed say “Amen” to your thanksgiving, since he does not know what you are saying?

14:17 You {may} be giving thanks well enough, but the other one is not edified.

14:18 I thank God that I speak in tongues more than all of you.

14:19 But in [the] church, I would rather speak five coherent words to instruct others than ten thousand words in a tongue.

14:20 Brothers, stop thinking like children. In [regard to] evil be infants, but in [your] thinking be mature.

14:21 It is written in the Law: “By strange tongues and foreign lips I will speak to this people, [but] even then they will {not} listen to Me, says [the] Lord.”

14:22 Tongues, then, are a sign, not for believers, but for unbelievers. Prophecy, however, [is] for believers, not for unbelievers.

14:23 So if the whole church comes together and everyone speaks in tongues, and some who are uninstructed or some unbelievers come in, will they not say that you are out of your minds?

14:24 But if an unbeliever or uninstructed person comes in while everyone is prophesying, he will be convicted [and] called to account by all,

14:25 [and] the secrets of his heart will be revealed. So he will fall facedown [and] worship God, proclaiming, “God is truly among you!”

14:26 What then [shall we say], brothers? When you come together, everyone has a psalm [or] a teaching, a revelation, a tongue, [or] an interpretation. All [of these] must be done to build up [ the church ].

14:27 If anyone speaks in a tongue, two, or [at] most three, [should speak] in turn, and someone must interpret.

14:28 But if there is no interpreter, he should remain silent in [the] church and speak [only] to himself and God.

14:29 Two or three prophets should speak, and the others should weigh carefully [what is said].

14:30 And if a revelation comes to someone who is seated, the first [speaker] should hold his peace.

14:31 For you can all prophesy in [turn] so that everyone may be instructed and encouraged.

14:32 [The] spirits of prophets are subject to prophets.

14:33 For [God] is not a God of disorder, but of peace. As in all the congregations of the saints,

14:34 women are to be silent in the churches. They are not permitted to speak, but must be in submission, as the Law says.

14:35 If they wish to inquire about something, they are to ask [their] own husbands at home; for it is dishonorable for a woman to speak in [the] church.

14:36 {Did} God’s word originate with you? Or [are] you the only [ones] it has reached?

14:37 If anyone considers [himself] a prophet or spiritual person, let him acknowledge that what I am writing you is [the] Lord’s command.

14:38 But if anyone ignores this, he himself will be ignored.

14:39 So, my brothers, be eager to prophesy and {do} not forbid speaking in tongues.

14:40 But everything must be done in a proper and orderly [manner].

15:1 Now, brothers, I want to remind you [of] the gospel I preached to you, which you received, and in which you stand firm.

15:2 By [this gospel] you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

15:3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

15:4 that He was buried, that He was raised on the third day according to the Scriptures,

15:5 and that He appeared to Cephas [and] then to the Twelve.

15:6 After that, He appeared to more than five hundred brothers at once, most of whom are still alive, though some have fallen asleep.

15:7 Then He appeared to James, then to all the apostles.

15:8 And last of all He appeared to me also, as to [one] of untimely birth.

15:9 For I am the least of the apostles [and] am unworthy to be called an apostle, because I persecuted the church of God.

15:10 But [by the] grace of God I am what I am, and His grace to me was not in vain. No, I worked harder than all of them— yet not I, but the grace of God that [was] with me.

15:11 Whether, then, [it was] I or they, this is what we preach, and this is what you believed.

15:12 But if it is preached that Christ has been raised from [the] dead, how {can} some of you say that there is no resurrection of [the] dead?

15:13 If there is no resurrection of [the] dead, [then] not even Christ has been raised.

15:14 And if Christ has not been raised, our preaching [is] worthless, and [so is] your faith.

15:15 In that case, we are also exposed as false witnesses about God. For we have testified about God that He raised Christ {from the dead}, [but] He did not raise [Him] if in fact [the] dead are not raised.

15:16 For if [the] dead are not raised, then not even Christ has been raised.

15:17 And if Christ has not been raised, your faith is futile; you are still in your sins.

15:18 Then those also {who} have fallen asleep in Christ have perished.

15:19 If our hope in Christ [is] for this life alone, we are to be pitied more than all men.

15:20 But Christ {has} indeed been raised from [the] dead, [the] firstfruits of those who have fallen asleep.

15:21 For since death [came] through a man, [the] resurrection of [the] dead [comes] also through a man.

15:22 For as in Adam all die, so in Christ all will be made alive.

15:23 But each in [his] own turn: Christ [the] firstfruits; then at His coming, those who belong to [Him].

15:24 Then the end [will come], when He hands over the kingdom to God [the] Father after He has destroyed all dominion, authority, and power.

15:25 For He must reign until He has put all [His] enemies under His feet.

15:26 [The] last enemy to be destroyed [is] death.

15:27 For “[God] has put everything under His feet.” Now when it says that everything has been put under Him, this clearly [does] not include the [One who] put everything under Him.

15:28 And when all things have been subjected to Him, then the Son Himself will be made subject to Him who put all things {under} Him, so that God may be all in all.

15:29 If [these things are] not so, what will those do who are baptized for the dead? If [the] dead are not raised at all, why are [people] baptized for them?

15:30 And why {do} we endanger ourselves every hour?

15:31 I face death every day, brothers, as surely as I boast about you in Christ Jesus our Lord.

15:32 If I fought wild beasts in Ephesus for human [motives], what did I gain? If [the] dead are not raised, “Let us eat and drink, for tomorrow we die.”

15:33 {Do} not be deceived: “Bad company corrupts good character.”

15:34 Sober up as you ought, and stop sinning; for some [ of you ] are ignorant of God. I say this to your shame.

15:35 But someone will ask, “How {are} the dead raised? With what kind of body will they come?”

15:36 You fool! What you sow does not come to life unless it dies.

15:37 And what you sow [is] not the body that will be, but [just] a seed, perhaps of wheat or something else.

15:38 But God gives it a body as He has designed, and to each [kind] of seed [He gives] its own body.

15:39 Not all flesh [is] the same: Men [have] one [kind of] flesh, animals [have] another, birds another, and fish another.

15:40 [There are] also heavenly bodies and earthly bodies. But the splendor of the heavenly [bodies] [is of] one [degree], and [the splendor] of the earthly [bodies] [is of] another.

15:41 [The] sun [has] one [degree of] splendor, [the] moon another, and [the] stars another; and star differs from star in splendor.

15:42 So [will it be] with the resurrection of the dead: What is sown [is] perishable; it is raised imperishable.

15:43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

15:44 It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual [body].

15:45 So it is written: “The first man Adam became a living being;” the last Adam a life-giving spirit.

15:46 The spiritual, however, [was] not first, but the natural, and then the spiritual.

15:47 The first man [was] of the dust of [the] earth, the second man from heaven.

15:48 As [was] the earthly [man], so also [are] those who are of the earth; and as [is] the heavenly [man], so also [are] those who are of heaven.

15:49 And just as we have borne the likeness of the earthly [man], so also shall we bear the likeness of the heavenly [man].

15:50 Now I declare [to you], brothers, that flesh and blood cannot inherit [the] kingdom of God, nor {does} the perishable inherit the imperishable.

15:51 Listen, I tell you a mystery: {We will} not all sleep, but we will all be changed—

15:52 in an instant, in [the] twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

15:53 For the perishable must be clothed with [the] imperishable, and the mortal [with] immortality.

15:54

15:55 “Where, O death, [is] your victory? Where, O death, [is] your sting?”

15:56 The sting of death [is] sin, and the power of sin [is] the Law.

15:57 But thanks [be] to God, who gives us the victory through our Lord Jesus Christ!

15:58 Therefore, my beloved brothers, be steadfast [and] immovable. Always excel in the work of the Lord, because you know that your labor in [the] Lord is not in vain.

16:1 Now about the collection for the saints, you are to do as I directed the churches of Galatia:

16:2 On the first [day] of every week, each of you should set aside a portion of his income, saving it up, so that when I come no collections will be needed.

16:3 Then, on my arrival, I will send letters with those you recommend to carry your gift to Jerusalem.

16:4 And if it is advisable for me to go {also}, they can travel with me.

16:5 After I go through Macedonia, however, I will come to you; for I will be going through Macedonia.

16:6 Perhaps I will stay with you {awhile}, or even spend the winter, so that you can help me {on my journey}, wherever I may go.

16:7 For I do not want to see you now [only] in passing; I hope to spend some time with you, if the Lord permits.

16:8 But I will stay in Ephesus until Pentecost,

16:9 because a great door [for] effective [work] has opened to me, even though many oppose [me].

16:10 If Timothy comes, see to it that he has nothing to fear [while he is] with you, for he is doing the Lord’s work, just as I am.

16:11 No one, then, should treat him with contempt. Send him {on his way} in peace so that he can return to me, for I am expecting him along with the brothers.

16:12 Now about [our] brother Apollos: I strongly urged him to go to you with the brothers. He was not at all inclined to go now, but he will go when he has the opportunity.

16:13 Be on the alert. Stand firm in the faith. Be men of courage. Be strong.

16:14 Do everything in love.

16:15 You know that Stephanas [and his] household were [the] first converts in Achaia, and they have devoted themselves to the service of the saints. Now I urge you, brothers,

16:16 to submit to such as these, and to every fellow worker and laborer.

16:17 I am glad that Stephanas, Fortunatus, and Achaicus have arrived, because they have supplied what was lacking from you.

16:18 For they refreshed my spirit and yours {as well}. Show your appreciation, therefore, to such men.

16:19 The churches in [the province of] Asia send you greetings. Aquila and Prisca greet you warmly in [the] Lord, and so does the church [that meets] at their house.

16:20 All the brothers [here] send you greetings. Greet one another with a holy kiss.

16:21 This greeting [is in my] own hand— Paul.

16:22 If anyone {does} not love the Lord, let him be under a divine curse. Come, O Lord!

16:23 The grace of the Lord Jesus [be] with you.

16:24 My love [be] with all of you in Christ Jesus. Amen.