

- ²³ And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.
- ²⁴ For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.
- ²⁵ That there should be no schism in the body; but that the members should have the same care one for another.
- ²⁶ And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
- ²⁷ Now ye are the body of Christ, and members in particular.
- ²⁸ And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
- ²⁹ Are all apostles? are all prophets? are all teachers? are all workers of miracles? ³⁰ Have all the gifts of healing? do all speak with tongues? do all interpret? ³¹ But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER 13

- ¹ Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
- ² And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove
- mountains, and have not charity, I am nothing.
- ³ And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- ⁴ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- ⁵ Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- ⁶ Rejoiceth not in iniquity, but rejoiceth in the truth; ^{13:7} Beareth all things, believeth all things, hopeth all things, endureth all things.
- ⁸ Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
- ⁹ For we know in part, and we prophecy in part.
- ¹⁰ But when that which is perfect is come, then that which is in part shall be done away.
- ¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- ¹² For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
- ¹³ And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER 14

- ¹ Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
- ² For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.
- ³ But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- ⁴ He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
- ⁵ I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- ⁶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
- ⁷ And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- ⁸ For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- ⁹ So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- ¹⁰ There are, it may be, so many kinds of voices in the world, and none of them is without signification.
- ¹¹ Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
- ¹² Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- ¹³ Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
- ¹⁴ For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
- ¹⁵ What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- ¹⁶ Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- ¹⁷ For thou verily givest thanks well, but the other is not edified.
- ¹⁸ I thank my God, I speak with tongues more than ye all:
- ¹⁹ Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
- ²⁰ Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.
- ²¹ In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the LORD.

²² Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

²³ If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? ^{14:24} But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

²⁵ And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

²⁶ How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

²⁷ If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

²⁸ But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

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

³⁰ If any thing be revealed to another that sitteth by, let the first hold his peace.

³¹ For ye may all prophesy one by one, that all may learn, and all may be comforted.

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

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

³⁴ Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

³⁵ And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

³⁶ What? came the word of God out from you? or came it unto you only?

³⁷ If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

³⁸ But if any man be ignorant, let him be ignorant.

³⁹ Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

⁴⁰ Let all things be done decently and in order.

CHAPTER 15

¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ^{15:4} And that he was buried, and

³¹ For if we would judge ourselves, we should not be judged.

³² But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

³³ Wherefore, my brethren, when ye come together to eat, tarry one for another.

³⁴ And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER 12

¹ Now concerning spiritual gifts, brethren, I would not have you ignorant.

² Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

³ Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

⁴ Now there are diversities of gifts, but the same Spirit.

⁵ And there are differences of administrations, but the same Lord.

⁶ And there are diversities of operations, but it is the same God which worketh all in all.

⁷ But the manifestation of the Spirit is given to every man to profit withal.

⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

⁹ To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ^{12:10} To another the working of

miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

¹¹ But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

¹³ For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

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

¹⁵ If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

¹⁶ And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

¹⁷ If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ^{12:18} But now hath God set the members every one of them in the body, as it hath pleased him.

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

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

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

²² Nay, much more those members of the body, which seem to be more feeble, are necessary:

⁶ For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
⁷ For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
⁸ For the man is not of the woman: but the woman of the man.
⁹ Neither was the man created for the woman; but the woman for the man.
¹⁰ For this cause ought the woman to have power on her head because of the angels.
¹¹ Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
¹² For as the woman is of the man, even so is the man also by the woman; but all things of God.
¹³ Judge in yourselves: is it comely that a woman pray unto God uncovered?
¹⁴ Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
¹⁵ But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
¹⁶ But if any man seem to be contentious, we have no such custom, neither the churches of God.
¹⁷ Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.
¹⁸ For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
¹⁹ For there must be also heresies among you, that they which are approved may be made manifest among you.
²⁰ When ye come together therefore into one place, this is not to eat the Lord's supper.
²¹ For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.
²² What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.
²³ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:
²⁴ And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
²⁵ After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
²⁶ For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
²⁷ Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
²⁸ But let a man examine himself, and so let him eat of that bread, and drink of that cup.
²⁹ For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
³⁰ For this cause many are weak and sickly among you, and many sleep.

that he rose again the third day according to the scriptures:
⁵ And that he was seen of Cephas, then of the twelve:
⁶ After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
⁷ After that, he was seen of James; then of all the apostles.
⁸ And last of all he was seen of me also, as of one born out of due time.
⁹ For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
¹⁰ But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
¹¹ Therefore whether it were I or they, so we preach, and so ye believed.
¹² Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
¹³ But if there be no resurrection of the dead, then is Christ not risen:
¹⁴ And if Christ be not risen, then is our preaching vain, and your faith is also vain.
¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
¹⁶ For if the dead rise not, then is not Christ raised:
¹⁷ And if Christ be not raised, your faith is vain; ye are yet in your sins.
¹⁸ Then they also which are fallen asleep in Christ are perished.
¹⁹ If in this life only we have hope in Christ, we are of all men most miserable.
²⁰ But now is Christ risen from the dead, and become the firstfruits of them that slept.
²¹ For since by man came death, by man came also the resurrection of the dead.
²² For as in Adam all die, even so in Christ shall all be made alive.
²³ But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
²⁴ Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
²⁵ For he must reign, till he hath put all enemies under his feet.
²⁶ The last enemy that shall be destroyed is death.
²⁷ For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
²⁸ And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
²⁹ Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 15:30 And why stand we in jeopardy every hour?
³¹ I protest by your rejoicing which I have in Christ Jesus our LORD, I die

- daily.
- ³² If after the manner of men I have fought with beasts at Ephesus, what advantage^t hath it me, if the dead rise not? let us eat and drink; for to-morrow we die.
- ³³ Be not deceived: evil communications corrupt good manners.
- ³⁴ Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.
- ³⁵ But some man will say, How are the dead raised up? and with what body do they come?
- ³⁶ Thou fool, that which thou sowest is not quickened, except it die:
- ³⁷ And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
- ³⁸ But God giveth it a body as it hath pleased him, and to every seed his own body.
- ³⁹ All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
- ⁴⁰ There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
- ⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
- ⁴² So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
- ⁴³ It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
- ⁴⁴ It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
- ⁴⁵ And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.
- ⁴⁶ Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
- ⁴⁷ The first man is of the earth, earthy; the second man is the Lord from heaven.
- ⁴⁸ As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
- ⁴⁹ And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
- ⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
- ⁵¹ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
- ⁵² In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
- ⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.
- ⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
- ⁵⁵ O death, where is thy sting? O grave, where is thy victory?

- ¹⁴ Wherefore, my dearly beloved, flee from idolatry.
- ¹⁵ I speak as to wise men; judge ye what I say.
- ¹⁶ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
- ¹⁷ For we being many are one bread, and one body: for we are all partakers of that one bread.
- ¹⁸ Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?
- ¹⁹ What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
- ²⁰ But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
- ²¹ Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
- ²² Do we provoke the Lord to jealousy? are we stronger than he?
- ²³ All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- ²⁴ Let no man seek his own, but every man another's wealth.
- ²⁵ Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:
- ²⁶ For the earth is the Lord's, and the fulness thereof.
- ²⁷ If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
- ²⁸ But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
- ³⁰ For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
- ³¹ Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- ³² Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
- ³³ Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER II

- ¹ Be ye followers of me, even as I also am of Christ.
- ² Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.
- ³ But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
- ⁴ Every man praying or prophesying, having his head covered, dishonoureth his head.
- ⁵ But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

¹⁸ What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
¹⁹ For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
²⁰ And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
²¹ To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
²² To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.
²³ And this I do for the gospel's sake, that I might be partaker thereof with you.
²⁴ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
²⁵ And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
²⁶ I therefore so run, not as uncertainly; so fight I, not as one that beatech the air:
²⁷ But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER IO

¹ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
² And were all baptized unto Moses in the cloud and in the sea;
³ And did all eat the same spiritual meat;
⁴ And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
⁵ But with many of them God was not well pleased: for they were overthrown in the wilderness.
⁶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
⁷ Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
⁸ Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
⁹ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
¹⁰ Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
¹¹ Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
¹² Wherefore let him that thinketh he standeth take heed lest he fall.
¹³ There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

⁵⁶ The sting of death is sin; and the strength of sin is the law.
⁵⁷ But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
⁵⁸ Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER I6

¹ Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
² Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.
³ And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.
⁴ And if it be meet that I go also, they shall go with me.
⁵ Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
⁶ And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
⁷ For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
⁸ But I will tarry at Ephesus until Pentecost.
⁹ For a great door and effectual is opened unto me, and there are many adversaries.
¹⁰ Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.
¹¹ Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
¹² As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
¹³ Watch ye, stand fast in the faith, quit you like men, be strong.
¹⁴ Let all your things be done with charity.
¹⁵ I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have adorned themselves to the ministry of the saints.)
¹⁶ That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.
¹⁷ I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
¹⁸ For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.
¹⁹ The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
²⁰ All the brethren greet you. Greet ye one another with an holy kiss.
²¹ The salutation of me Paul with mine own hand.

²² If any man love not the Lord
 Jesus Christ, let him be Anathema
 Maranatha.
²³ The grace of our Lord Jesus Christ be
 with you.
²⁴ My love be with you all in Christ Je-
 sus. Amen.

neither, if we eat not, are we the worse.
⁹ But take heed lest by any means this
 liberty of yours become a stumbling-
 block to them that are weak.
¹⁰ For if any man see thee which hast
 knowledge sit at meat in the idol's tem-
 ple, shall not the conscience of him
 which is weak be emboldened to eat
 those things which are offered to idols;
¹¹ And through thy knowledge shall the
 weak brother perish, for whom Christ
 died?
¹² But when ye sin so against the
 brethren, and wound their weak con-
 science, ye sin against Christ.
¹³ Wherefore, if meat make my brother
 to offend, I will eat no flesh while the
 world standeth, lest I make my brother
 to offend.

CHAPTER 9

¹ Am I not an apostle? am I not free?
 have I not seen Jesus Christ our Lord?
 are not ye my work in the Lord?
² If I be not an apostle unto others, yet
 doubtless I am to you: for the seal of
 mine apostleship are ye in the Lord.
³ Mine answer to them that do examine
 me is this,
⁴ Have we not power to eat and to
 drink?
⁵ Have we not power to lead about a
 sister, a wife, as well as other apostles,
 and as the brethren of the Lord, and
 Cephas?
⁶ Or I only and Barnabas, have not we
 power to forbear working?
⁷ Who goeth a warfare any time at his
 own charges? who planteth a vineyard,
 and eateth not of the fruit thereof? or

who feedeth a flock, and eateth not of
 the milk of the flock?
⁸ Say I these things as a man? or saith
 not the law the same also?
⁹ For it is written in the law of Moses,
 Thou shalt not muzzle the mouth of
 the ox that treadeth out the corn. Doth
 God take care for oxen?
¹⁰ Or saith he it altogether for our sakes?
 For our sakes, no doubt, this is writ-
 ten: that he that ploweth should plow
 in hope; and that he that thresheth in
 hope should be partaker of his hope.
¹¹ If we have sown unto you spiritual
 things, is it a great thing if we shall reap
 your carnal things?
¹² If others be partakers of this power
 over you, are not we rather? Neverthe-
 less we have not used this power; but
 suffer all things, lest we should hinder
 the gospel of Christ.
¹³ Do ye not know that they which min-
 ister about holy things live of the things
 of the temple? and they which wait at
 the altar are partakers with the altar?
¹⁴ Even so hath the Lord ordained that
 they which preach the gospel should
 live of the gospel.
¹⁵ But I have used none of these things:
 neither have I written these things, that
 it should be so done unto me: for it were
 better for me to die, than that any man
 should make my glorying void.
¹⁶ For though I preach the gospel, I
 have nothing to glory of: for necessity
 is laid upon me; yea, woe is unto me, if
 I preach not the gospel!
¹⁷ For if I do this thing willingly, I have a
 reward: but if against my will, a dispen-
 sation of the gospel is committed unto
 me.

have trouble in the flesh: but I spare you.

²⁹ But this I say, brethren, the time is short: it remaineth, that both they that

have wives be as though they had none;

³⁰ And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

³¹ And they that use this world, as not abusing it: for the fashion of this world

passeth away.

³² But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

³³ But he that is married careth for the things that are of the world, how he may please his wife.

³⁴ There is difference also between a wife and a virgin. The unmarried woman careth for the things of the

Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

³⁵ And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

³⁶ But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

³⁷ Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

³⁸ So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

³⁹ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

⁴⁰ But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER 8

¹ Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

² And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

³ But if any man love God, the same is known of him.

⁴ As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

⁵ For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

⁶ But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

⁷ Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

⁸ But meat commendeth us not to God: for neither, if we eat, are we the better;

The Second Epistle of Paul the Apostle to the Corinthians

CHAPTER 1

¹ Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

² Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

³ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

⁴ Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

⁵ For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

⁶ And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

⁷ And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

tion.

⁸ For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

⁹ But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

¹⁰ Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

¹¹ Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

¹² For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

¹³ For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

¹⁴ As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord

Jesus.

¹⁵ And in this confidence I was minded to come unto you before, that ye might have a second benefit;

¹⁶ And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

¹⁷ When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

¹⁸ But as God is true, our word toward you was not yea and nay.

¹⁹ For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

²⁰ For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

²¹ Now he which stablisheth us with you in Christ, and hath anointed us, is God;

²² Who hath also sealed us, and given the earnest of the Spirit in our hearts.

²³ Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

²⁴ Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER 2

¹ But I determined this with myself, that I would not come again to you in heaviness.

² For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

³ And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

⁴ For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

⁵ But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

⁶ Sufficient to such a man is this punishment, which was inflicted of many.

⁷ So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

⁸ Wherefore I beseech you that ye would confirm your love toward him.

⁹ For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

¹⁰ To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

¹¹ Lest Satan should get an advantage of us: for we are not ignorant of his devices.

¹² Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

¹³ I had no rest in my spirit, because I found not Titus my brother: but taking

ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

⁶ But I speak this by permission, and not of commandment.

⁷ For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

⁸ I say therefore to the unmarried and widows, It is good for them if they abide even as I.

⁹ But if they cannot contain, let them marry: for it is better to marry than to burn.

¹⁰ And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

¹¹ But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

¹⁶ For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

¹⁷ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

¹⁸ Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

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

²⁰ Let every man abide in the same calling wherein he was called.

²¹ Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

²² For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

²³ Ye are bought with a price; be not ye the servants of men.

²⁴ Brethren, let every man, wherein he is called, therein abide with God.

²⁵ Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

²⁶ I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

²⁷ Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

²⁸ But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall

- ³ Know ye not that we shall judge angels? how much more things that pertain to this life?
- ⁴ If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
- ⁵ I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
- ⁶ But brother goeth to law with brother, and that before the unbelievers.
- ⁷ Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?
- ⁸ Nay, ye do wrong, and defraud, and that your brethren.
- ⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
- ¹⁰ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
- ¹¹ And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
- ¹² All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
- ¹³ Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.
- ¹⁴ And God hath both raised up the Lord, and will also raise up us by his own power.
- ¹⁵ Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.
- ¹⁶ What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
- ¹⁷ But he that is joined unto the Lord is one spirit.
- ¹⁸ Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
- ¹⁹ What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER 7

- ¹ Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.
- ² Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.
- ³ Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
- ⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
- ⁵ Defraud ye not one the other, except it be with consent for a time, that

my leave of them, I went from thence into Macedonia.

¹⁴ Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

¹⁵ For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

¹⁶ To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

¹⁷ For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER 3

¹ Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

² Ye are our epistle written in our hearts, known and read of all men:

³ Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

⁴ And such trust have we through Christ to God-ward:

⁵ Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

⁶ Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

⁷ But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

⁸ How shall not the ministration of the spirit be rather glorious?

⁹ For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

¹⁰ For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

¹¹ For if that which is done away was glorious, much more that which remaineth is glorious.

¹² Seeing then that we have such hope, we use great plainness of speech:

¹³ And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

¹⁴ But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

¹⁵ But even unto this day, when Moses is read, the vail is upon their heart.

¹⁶ Nevertheless when it shall turn to the Lord, the vail shall be taken away.

¹⁷ Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

¹⁸ But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD.

CHAPTER 4

- 1 Therefore seeing we have this ministry, as we have received mercy, we faint not;
- 2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- 3 But if our gospel be hid, it is hid to them that are lost:
- 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
- 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
- 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
- 9 Persecuted, but not forsaken; cast down, but not destroyed;
- 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
- 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
- 12 So then death worketh in us, but life in you.
- 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
- 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
- 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
- 16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
- 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
- 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER 5

- 1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
- 3 If so be that being clothed we shall not be found naked.
- 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon,

16 Wherefore I beseech you, be ye followers of me.

- 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
- 18 Now some are puffed up, as though I would not come to you.
- 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
- 20 For the kingdom of God is not in word, but in power.
- 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER 5

- 1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
- 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
- 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,
- 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
- 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
- 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
- 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.
- 9 I wrote unto you in an epistle not to company with fornicators:
- 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
- 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
- 12 For what have I to do to judge them also that are without? do not ye judge them that are within?
- 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER 6

- 1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
- 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?