**The First to the Corinthians**

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**Chapter 1**

1 Paul, called to be an apostle of Christ Jesus by God’s will, and Sosʹthenes our brother, 2 to the congregation of God that is in Corinth, to you who have been sanctified in union with Christ Jesus, called to be holy ones, together with all those everywhere who are calling on the name of our Lord Jesus Christ, their Lord and ours:

3 May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ.

4 I always thank my God for you in view of the undeserved kindness of God given to you in Christ Jesus; 5 because in everything you have been enriched in him, in full ability to speak and in full knowledge, 6 just as the witness about the Christ has been made firm among you, 7 so that you do not lack in any gift at all, while you are eagerly waiting for the revelation of our Lord Jesus Christ. 8 He will also make you firm to the end so that you may be open to no accusation in the day of our Lord Jesus Christ. 9 God is faithful, by whom you were called into fellowship with his Son, Jesus Christ our Lord.

10 Now I urge you, brothers, through the name of our Lord Jesus Christ, that you should all speak in agreement and that there should be no divisions among you, but that you may be completely united in the same mind and in the same line of thought. 11 For some from the house of Chloʹe have informed me regarding you, my brothers, that there are dissensions among you. 12 What I mean is this, that each one of you says: “I belong to Paul,” “But I to Apolʹlos,” “But I to Ceʹphas,” “But I to Christ.” 13 Is the Christ divided? Paul was not executed on the stake for you, was he? Or were you baptized in the name of Paul? 14 I thank God that I baptized none of you except Crisʹpus and Gaʹius, 15 so that no one may say that you were baptized in my name. 16 Yes, I also baptized the household of Stephʹanas. As for the rest, I do not know whether I baptized anyone else. 17 For Christ sent me, not to baptize, but to declare the good news; and not with wisdom of speech, so that the torture stake of the Christ should not be made useless.

18 For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved, it is God’s power. 19 For it is written: “I will make the wisdom of the wise men perish, and the intelligence of the intellectuals I will reject.” 20 Where is the wise man? Where is the scribe? Where is the debater of this system of things? Has not God made the wisdom of the world foolish? 21 For since, in the wisdom of God, the world did not get to know God through its wisdom, God was pleased through the foolishness of what is preached to save those believing.

22 For the Jews ask for signs and the Greeks look for wisdom; 23 but we preach Christ executed on the stake, to the Jews a cause for stumbling but to the nations foolishness. 24 However, to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. 25 Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men.

26 For you see his calling of you, brothers, that there are not many wise in a fleshly way, not many powerful, not many of noble birth, 27 but God chose the foolish things of the world to put the wise men to shame; and God chose the weak things of the world to put the strong things to shame; 28 and God chose the insignificant things of the world and the things looked down on, the things that are not, to bring to nothing the things that are, 29 so that no one might boast in the sight of God. 30 But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom, 31 so that it may be just as it is written: “The one who boasts, let him boast in Jehovah.”

**Chapter 2**

1 So when I came to you, brothers, I did not come with extravagant speech or wisdom declaring the sacred secret of God to you. 2 For I decided not to know anything among you except Jesus Christ, and him executed on the stake. 3 And I came to you in weakness and in fear and with much trembling; 4 and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, 5 so that your faith might be, not in men’s wisdom, but in God’s power.

6 Now we speak wisdom among those who are mature, but not the wisdom of this system of things nor that of the rulers of this system of things, who are to come to nothing. 7 But we speak God’s wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. 8 It is this wisdom that none of the rulers of this system of things came to know, for if they had known it, they would not have executed the glorious Lord. 9 But just as it is written: “Eye has not seen and ear has not heard, nor have there been conceived in the heart of man the things that God has prepared for those who love him.” 10 For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God.

11 For who among men knows the things of a man except the man’s spirit within him? So, too, no one has come to know the things of God except the spirit of God. 12 Now we received, not the spirit of the world, but the spirit that is from God, so that we might know the things that have been kindly given us by God. 13 These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we explain spiritual matters with spiritual words.

14 But a physical man does not accept the things of the spirit of God, for they are foolishness to him; and he cannot get to know them, because they are examined spiritually. 15 However, the spiritual man examines all things, but he himself is not examined by any man. 16 For “who has come to know the mind of Jehovah, so that he may instruct him?” But we do have the mind of Christ.

**Chapter 3**

1 So, brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to infants in Christ. 2 I fed you milk, not solid food, for you were not yet strong enough. In fact, neither are you strong enough now, 3 for you are still fleshly. Since there are jealousy and strife among you, are you not fleshly and are you not walking as men do? 4 For when one says, “I belong to Paul,” but another says, “I to Apolʹlos,” are you not acting like mere men?

5 What, then, is Apolʹlos? Yes, what is Paul? Ministers through whom you became believers, just as the Lord granted each one. 6 I planted, Apolʹlos watered, but God kept making it grow, 7 so that neither is the one who plants anything nor is the one who waters, but God who makes it grow. 8 Now the one who plants and the one who waters are one, but each person will receive his own reward according to his own work. 9 For we are God’s fellow workers. You are God’s field under cultivation, God’s building.

10 According to the undeserved kindness of God that was given to me, I laid a foundation as a skilled master builder, but someone else is building on it. But let each one keep watching how he is building on it. 11 For no one can lay any other foundation than what is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation gold, silver, precious stones, wood, hay, or straw, 13 each one’s work will be shown for what it is, for the day will show it up, because it will be revealed by means of fire, and the fire itself will prove what sort of work each one has built. 14 If anyone’s work that he has built on it remains, he will receive a reward; 15 if anyone’s work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire.

16 Do you not know that you yourselves are God’s temple and that the spirit of God dwells in you? 17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and you are that temple.

18 Let no one deceive himself: If anyone among you thinks he is wise in this system of things, let him become a fool, so that he may become wise. 19 For the wisdom of this world is foolishness with God, for it is written: “He catches the wise in their own cunning.” 20 And again: “Jehovah knows that the reasonings of the wise men are futile.” 21 So let no one boast in men; for all things belong to you, 22 whether Paul or Apolʹlos or Ceʹphas or the world or life or death or things now here or things to come, all things belong to you; 23 in turn you belong to Christ; Christ, in turn, belongs to God.

**Chapter 4**

1 A man should regard us as attendants of Christ and stewards of God’s sacred secrets. 2 In this regard, what is expected of stewards is that they be found faithful. 3 Now to me it is of very little importance to be examined by you or by a human tribunal. In fact, I do not even examine myself. 4 For I am not conscious of anything against myself. But by this I am not proved righteous; the one who examines me is Jehovah. 5 Therefore, do not judge anything before the due time, until the Lord comes. He will bring the secret things of darkness to light and make known the intentions of the hearts, and then each one will receive his praise from God.

6 Now, brothers, these things I have applied to myself and Apolʹlos for your good, that through us you may learn the rule: “Do not go beyond the things that are written,” so that you may not be puffed up with pride, favoring one against the other. 7 For who makes you different from another? Indeed, what do you have that you did not receive? If, in fact, you did receive it, why do you boast as though you did not receive it?

8 Are you already satisfied? Are you already rich? Have you begun ruling as kings without us? I really wish that you had begun ruling as kings, so that we also might rule with you as kings. 9 For it seems to me that God has put us the apostles last on exhibition as men condemned to death, because we have become a theatrical spectacle to the world, and to angels and to men. 10 We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are held in honor, but we in dishonor. 11 Down to this very hour we continue to hunger and thirst and to be poorly clothed and to be beaten and to be homeless 12 and to toil, working with our own hands. When insulted, we bless; when persecuted, we patiently endure; 13 when slandered, we answer mildly; we have become as the refuse of the world, the offscouring of all things, until now.

14 I am writing these things, not to put you to shame, but to admonish you as my beloved children. 15 For though you may have 10,000 guardians in Christ, you certainly do not have many fathers; for in Christ Jesus, I have become your father through the good news. 16 I urge you, therefore, become imitators of me. 17 That is why I am sending Timothy to you, because he is my beloved and faithful child in the Lord. He will remind you of my methods in connection with Christ Jesus, just as I am teaching everywhere in every congregation.

18 Some are puffed up with pride, as though I were not coming to you. 19 But I will come to you shortly, if Jehovah wills, and I will get to know, not the speech of those who are puffed up with pride, but their power. 20 For the Kingdom of God is a matter not of speech but of power. 21 Which do you prefer? Shall I come to you with a rod or with love and mildness of spirit?

**Chapter 5**

1 Actually sexual immorality is reported among you, and such immorality as is not even found among the nations—of a man living with his father’s wife. 2 And are you proud of it? Should you not rather mourn, so that the man who committed this deed should be taken away from your midst? 3 Although absent in body, I am present in spirit, and I have already judged the man who has done this, as if I were actually with you. 4 When you are gathered together in the name of our Lord Jesus, and knowing that I am with you in spirit along with the power of our Lord Jesus, 5 you must hand such a man over to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord.

6 Your boasting is not good. Do you not know that a little leaven ferments the whole batch of dough? 7 Clear away the old leaven so that you may be a new batch, inasmuch as you are free from ferment. For, indeed, Christ our Passover lamb has been sacrificed. 8 So, then, let us keep the festival, not with old leaven, nor with leaven of badness and wickedness, but with unleavened bread of sincerity and truth.

9 In my letter I wrote you to stop keeping company with sexually immoral people, 10 not meaning entirely with the sexually immoral people of this world or the greedy people or extortioners or idolaters. Otherwise, you would actually have to get out of the world. 11 But now I am writing you to stop keeping company with anyone called a brother who is sexually immoral or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. 12 For what do I have to do with judging those outside? Do you not judge those inside, 13 while God judges those outside? “Remove the wicked person from among yourselves.”

**Chapter 6**

1 Does any one of you who has a dispute with another dare to go to court before unrighteous men, and not before the holy ones? 2 Or do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you not competent to try very trivial matters? 3 Do you not know that we will judge angels? Then why not matters of this life? 4 If, then, you do have matters of this life to be tried, is it the men looked down on in the congregation whom you assign as judges? 5 I am speaking to move you to shame. Is there not one wise man among you who is able to judge between his brothers? 6 Instead, brother goes to court against brother, and before unbelievers at that!

7 Really, it is already a defeat for you when you have lawsuits with one another. Why not rather let yourselves be wronged? Why do you not rather let yourselves be defrauded? 8 Instead, you wrong and defraud, and your brothers at that!

9 Or do you not know that unrighteous people will not inherit God’s Kingdom? Do not be misled. Those who are sexually immoral, idolaters, adulterers, men who submit to homosexual acts, men who practice homosexuality, 10 thieves, greedy people, drunkards, revilers, and extortioners will not inherit God’s Kingdom. 11 And yet that is what some of you were. But you have been washed clean; you have been sanctified; you have been declared righteous in the name of the Lord Jesus Christ and with the spirit of our God.

12 All things are lawful for me, but not all things are advantageous. All things are lawful for me, but I will not let myself be controlled by anything. 13 Food is for the stomach and the stomach is for food, but God will bring both of them to nothing. The body is not for sexual immorality but for the Lord, and the Lord is for the body. 14 But God raised up the Lord and will also raise us up out of death through his power.

15 Do you not know that your bodies are members of Christ? Should I, then, take the members of the Christ away and join them to a prostitute? By no means! 16 Do you not know that anyone who is joined to a prostitute is one body with her? For “the two,” says he, “will be one flesh.” 17 But whoever is joined to the Lord is one with him in spirit. 18 Flee from sexual immorality! Every other sin that a man may commit is outside his body, but whoever practices sexual immorality is sinning against his own body. 19 Do you not know that your body is the temple of the holy spirit within you, which you have from God? Also, you do not belong to yourselves, 20 for you were bought with a price. By all means, glorify God in your body.

**Chapter 7**

1 Now concerning the things about which you wrote, it is better for a man not to touch a woman; 2 but because of the prevalence of sexual immorality, let each man have his own wife and each woman have her own husband. 3 Let the husband give to his wife her due, and let the wife also do likewise to her husband. 4 The wife does not have authority over her own body, but her husband does; likewise, the husband does not have authority over his own body, but his wife does. 5 Do not deprive each other except by mutual consent for an appointed time, so that you may devote time to prayer and may come together again, in order that Satan may not keep tempting you for your lack of self-control. 6 However, I say this by way of concession, not as a command. 7 But I wish all men were as I am. Nevertheless, each one has his own gift from God, one in this way, another in that way.

8 Now I say to those who are unmarried and to the widows that it is better for them if they remain as I am. 9 But if they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion.

10 To the married people I give instructions, not I but the Lord, that a wife should not separate from her husband. 11 But if she does separate, let her remain unmarried or else be reconciled with her husband; and a husband should not leave his wife.

12 But to the others I say, yes, I, not the Lord: If any brother has an unbelieving wife and she is agreeable to staying with him, let him not leave her; 13 and if a woman has an unbelieving husband and he is agreeable to staying with her, let her not leave her husband. 14 For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would be unclean, but now they are holy. 15 But if the unbelieving one chooses to depart, let him depart; a brother or a sister is not bound under such circumstances, but God has called you to peace. 16 For wife, how do you know whether you will save your husband? Or, husband, how do you know whether you will save your wife?

17 Nevertheless, just as Jehovah has given each one a portion, let each one so walk as God has called him. And so I give this directive in all the congregations. 18 Was any man already circumcised when he was called? Let him not undo his circumcision. Has any man been called while uncircumcised? Let him not get circumcised. 19 Circumcision means nothing, and uncircumcision means nothing; what means something is the observing of God’s commandments. 20 In whatever state each one was called, let him remain in it. 21 Were you called when a slave? Do not let it concern you; but if you can become free, then seize the opportunity. 22 For anyone who was called in the Lord when a slave is the Lord’s freedman; likewise anyone who was called when a freeman is a slave of Christ. 23 You were bought with a price; stop becoming slaves of men. 24 In whatever state each one was called, brothers, let him remain in it before God.

25 Now concerning virgins, I have no command from the Lord, but I give my opinion as one who had mercy shown him by the Lord to be faithful. 26 Therefore, I think that it is best for a man to continue as he is in view of the present difficulty. 27 Are you bound to a wife? Stop seeking a release. Are you freed from a wife? Stop seeking a wife. 28 But even if you did marry, you would commit no sin. And if a virgin married, such a person would commit no sin. However, those who do will have tribulation in their flesh. But I am trying to spare you.

29 Moreover, this I say, brothers, the time left is reduced. From now on, let those who have wives be as though they had none, 30 and those who weep as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those who do not possess, 31 and those making use of the world as those not using it to the full; for the scene of this world is changing. 32 Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lord’s approval. 33 But the married man is anxious for the things of the world, how he may gain the approval of his wife, 34 and he is divided. Further, the unmarried woman, as well as the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband. 35 But I am saying this for your personal advantage, not to restrict you, but to move you to what is appropriate and to constant devotion to the Lord without distraction.

36 But if anyone thinks he is behaving improperly by remaining unmarried, and if he is past the bloom of youth, then this is what should take place: Let him do what he wants; he does not sin. Let them marry. 37 But if anyone stands settled in his heart and has no necessity, but has authority over his own will and has made the decision in his own heart to remain unmarried, he will do well. 38 So also, whoever marries does well, but whoever does not marry will do better.

39 A wife is bound as long as her husband is alive. But if her husband should fall asleep in death, she is free to be married to whomever she wants, only in the Lord. 40 But in my opinion, she is happier if she remains as she is; and I certainly think I also have God’s spirit.

**Chapter 8**

1 Now concerning food offered to idols: We know we all have knowledge. Knowledge puffs up, but love builds up. 2 If anyone thinks he knows something, he does not yet know it as he should know it. 3 But if anyone loves God, this one is known by him.

4 Now concerning the eating of food offered to idols, we know that an idol is nothing in the world and that there is no God but one. 5 For even though there are so-called gods, whether in heaven or on earth, just as there are many “gods” and many “lords,” 6 there is actually to us one God, the Father, from whom all things are and we for him; and there is one Lord, Jesus Christ, through whom all things are and we through him.

7 However, not all have this knowledge. But some, because of their former association with the idol, eat food as something sacrificed to an idol, and their conscience, being weak, is defiled. 8 But food will not bring us nearer to God; we are no worse off if we do not eat, nor better off if we eat. 9 But keep watching that your right to choose does not somehow become a stumbling block to those who are weak. 10 For if anyone should see you who have knowledge having a meal in an idol temple, will not the conscience of that one who is weak be emboldened to the point of eating food offered to idols? 11 So by your knowledge the man who is weak is being ruined, your brother for whose sake Christ died. 12 When you sin against your brothers in this way and wound their weak conscience, you are sinning against Christ. 13 That is why if food makes my brother stumble, I will never again eat meat at all, so that I will not make my brother stumble.

**Chapter 9**

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 Even if I am not an apostle to others, I most certainly am to you! For you are the seal confirming my apostleship in the Lord.

3 My defense to those who examine me is as follows: 4 We have the right to eat and drink, do we not? 5 We have the right to be accompanied by a believing wife, as the rest of the apostles and the Lord’s brothers and Ceʹphas, do we not? 6 Or is it only Barʹnabas and I who do not have the right to refrain from working for a living? 7 What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not partake of some of the milk of the flock?

8 Am I saying these things from a human viewpoint? Or does not the Law also say these things? 9 For it is written in the Law of Moses: “You must not muzzle a bull when it is threshing out the grain.” Is it bulls that God is concerned about? 10 Or is it actually for our sakes that he says it? It was really written for our sakes, because the man who plows and the man who threshes ought to do so in the hope of receiving a share.

11 If we have sown spiritual things among you, is it too much if we reap material support from you? 12 If other men have this rightful claim over you, do we not have it much more so? Nevertheless, we have not made use of this right, but we are enduring all things so that we might not in any way hinder the good news about the Christ. 13 Do you not know that the men performing sacred duties eat the things of the temple, and that those regularly serving at the altar receive a share from the altar? 14 In this way, too, the Lord commanded for those proclaiming the good news to live by means of the good news.

15 But I have not made use of a single one of these provisions. Indeed, I have not written these things so that this would be done for me, for it would be better to die than—no man will take away my grounds for boasting! 16 Now if I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe to me if I do not declare the good news! 17 If I do this willingly, I have a reward; but even if I do it against my will, I still have a stewardship entrusted to me. 18 What, then, is my reward? That when I declare the good news, I may offer the good news without cost, to avoid abusing my authority in the good news.

19 For though I am free from all people, I have made myself the slave to all, so that I may gain as many people as possible. 20 To the Jews I became as a Jew in order to gain Jews; to those under law I became as under law, though I myself am not under law, in order to gain those under law. 21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, in order to gain those without law. 22 To the weak I became weak, in order to gain the weak. I have become all things to people of all sorts, so that I might by all possible means save some. 23 But I do all things for the sake of the good news, in order to share it with others.

24 Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may win it. 25 Now everyone competing in a contest exercises self-control in all things. Of course, they do it to receive a crown that can perish, but we, one that does not perish. 26 Therefore, the way I am running is not aimlessly; the way I am aiming my blows is so as not to be striking the air; 27 but I pummel my body and lead it as a slave, so that after I have preached to others, I myself should not become disapproved somehow.

**Chapter 10**

1 Now I want you to know, brothers, that our forefathers were all under the cloud and all passed through the sea 2 and all got baptized into Moses by means of the cloud and of the sea, 3 and all ate the same spiritual food 4 and all drank the same spiritual drink. For they used to drink from the spiritual rock that followed them, and that rock meant the Christ. 5 Nevertheless, God was not pleased with most of them, for they were struck down in the wilderness.

6 Now these things became examples for us, in order for us not to desire injurious things, as they desired them. 7 Neither become idolaters, as some of them did; just as it is written: “The people sat down to eat and drink. Then they got up to have a good time.” 8 Neither let us practice sexual immorality, as some of them committed sexual immorality, only to fall, 23,000 of them in one day. 9 Neither let us put Jehovah to the test, as some of them put him to the test, only to perish by the serpents. 10 Neither be murmurers, as some of them murmured, only to perish by the destroyer. 11 Now these things happened to them as examples, and they were written for a warning to us upon whom the ends of the systems of things have come.

12 So let the one who thinks he is standing beware that he does not fall. 13 No temptation has come upon you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out so that you may be able to endure it.

14 Therefore, my beloved ones, flee from idolatry. 15 I speak as to men with discernment; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a sharing in the blood of the Christ? The loaf that we break, is it not a sharing in the body of the Christ? 17 Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf.

18 Look at Israel in the fleshly sense: Are not those who eat the sacrifices sharers with the altar? 19 What, then, am I saying? That what is sacrificed to an idol is anything, or that an idol is anything? 20 No; but I say that what the nations sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers with the demons. 21 You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of “the table of Jehovah” and the table of demons. 22 Or ‘are we inciting Jehovah to jealousy’? We are not stronger than he is, are we?

23 All things are lawful, but not all things are advantageous. All things are lawful, but not all things build up. 24 Let each one keep seeking, not his own advantage, but that of the other person.

25 Eat whatever is sold in a meat market, making no inquiry because of your conscience, 26 for “to Jehovah belong the earth and everything in it.” 27 If an unbeliever invites you and you want to go, eat whatever is set before you, making no inquiry on account of your conscience. 28 But if anyone says to you, “This is something offered in sacrifice,” do not eat because of the one who told you and because of conscience. 29 I do not mean your own conscience, but that of the other person. For why should my freedom be judged by another person’s conscience? 30 If I am partaking with thanks, why am I to be spoken of abusively over that for which I give thanks?

31 Therefore, whether you are eating or drinking or doing anything else, do all things for God’s glory. 32 Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, 33 just as I am trying to please all people in all things, not seeking my own advantage, but that of the many, so that they may be saved.

**Chapter 11**

1 Become imitators of me, just as I am of Christ.

2 I commend you because in all things you remember me and you are holding fast the traditions just as I handed them on to you. 3 But I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God. 4 Every man who prays or prophesies with something on his head shames his head; 5 but every woman who prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a woman with a shaved head. 6 For if a woman does not cover herself, she should have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or shaved, she should be covered.

7 For a man should not have his head covered, as he is God’s image and glory, but the woman is man’s glory. 8 For man did not come from woman, but woman came from man. 9 And what is more, man was not created for the sake of the woman, but woman for the sake of the man. 10 That is why the woman ought to have a sign of authority on her head, because of the angels.

11 Besides, in connection with the Lord, neither is woman separate from man nor is man separate from woman. 12 For just as the woman is from the man, so also the man is through the woman; but all things are from God. 13 Judge for yourselves: Is it fitting for a woman to pray to God with her head uncovered? 14 Does not nature itself teach you that long hair is a dishonor to a man, 15 but if a woman has long hair, it is a glory to her? For her hair is given to her instead of a covering. 16 However, if anyone wants to argue in favor of some other custom, we have no other, nor do the congregations of God.

17 But while giving these instructions, I do not commend you, because it is, not for the better, but for the worse that you meet together. 18 For first of all, I hear that when you come together in a congregation, divisions exist among you; and to an extent I believe it. 19 For there will certainly also be sects among you, so that those of you who are approved may also become evident.

20 When you come together in one place, it is not really to eat the Lord’s Evening Meal. 21 For when you eat it, each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. 22 Do you not have houses for eating and drinking? Or do you despise the congregation of God and make those who have nothing feel ashamed? What can I say to you? Should I commend you? In this I do not commend you.

23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night on which he was going to be betrayed took a loaf, 24 and after giving thanks, he broke it and said: “This means my body, which is in your behalf. Keep doing this in remembrance of me.” 25 He did the same with the cup also, after they had the evening meal, saying: “This cup means the new covenant by virtue of my blood. Keep doing this, whenever you drink it, in remembrance of me.” 26 For whenever you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he comes.

27 Therefore, whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. 28 First let a man approve himself after scrutiny, and only then let him eat of the loaf and drink of the cup. 29 For the one who eats and drinks without discerning the body eats and drinks judgment against himself. 30 That is why many among you are weak and sick, and quite a few are sleeping in death. 31 But if we would discern what we ourselves are, we would not be judged. 32 However, when we are judged, we are disciplined by Jehovah, so that we may not become condemned with the world. 33 Consequently, my brothers, when you come together to eat it, wait for one another. 34 If anyone is hungry, let him eat at home, so that when you come together it is not for judgment. But as for the remaining matters, I will put them in order when I get there.

**Chapter 12**

1 Now concerning the spiritual gifts, brothers, I do not want you to be uninformed. 2 You know that when you were people of the nations, you were influenced and led astray to those voiceless idols, following wherever they might lead you. 3 Now I would have you know that nobody when speaking by God’s spirit says: “Jesus is accursed!” and nobody can say: “Jesus is Lord!” except by holy spirit.

4 Now there are different gifts, but there is the same spirit; 5 and there are different ministries, and yet there is the same Lord; 6 and there are different activities, and yet it is the same God who performs them all in everyone. 7 But the manifestation of the spirit is given to each one for a beneficial purpose. 8 For to one is given speech of wisdom through the spirit, to another speech of knowledge according to the same spirit, 9 to another faith by the same spirit, to another gifts of healing by that one spirit, 10 to yet another operations of powerful works, to another prophesying, to another discernment of inspired expressions, to another different tongues, and to another interpretation of tongues. 11 But all these operations are performed by the very same spirit, distributing to each one respectively just as it wills.

12 For just as the body is one but has many members, and all the members of that body, although many, are one body, so too is the Christ. 13 For by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit.

14 For, indeed, the body is made up not of one member but of many. 15 If the foot should say, “Because I am not a hand, I am no part of the body,” that does not make it no part of the body. 16 And if the ear should say, “Because I am not an eye, I am no part of the body,” that does not make it no part of the body. 17 If the whole body were an eye, where would the sense of hearing be? If it were all hearing, where would the sense of smell be? 18 But now God has arranged each of the body members just as he pleased.

19 If they were all the same member, where would the body be? 20 But now they are many members, yet one body. 21 The eye cannot say to the hand, “I do not need you,” or again, the head cannot say to the feet, “I do not need you.” 22 On the contrary, the members of the body that seem to be weaker are necessary, 23 and the parts of the body that we think to be less honorable we surround with greater honor, so our unseemly parts are treated with greater modesty, 24 whereas our attractive parts do not need anything. Nevertheless, God has so composed the body, giving greater honor to the part that had a lack, 25 so that there should be no division in the body, but its members should have mutual concern for one another. 26 If one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it.

27 Now you are Christ’s body, and each of you individually is a member. 28 And God has assigned the respective ones in the congregation: first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services; abilities to direct; different tongues. 29 Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? 30 Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are interpreters, are they? 31 But keep striving for the greater gifts. And yet I will show you a surpassing way.

**Chapter 13**

1 If I speak in the tongues of men and of angels but do not have love, I have become a clanging gong or a clashing cymbal. 2 And if I have the gift of prophecy and understand all the sacred secrets and all knowledge, and if I have all the faith so as to move mountains, but do not have love, I am nothing. 3 And if I give all my belongings to feed others, and if I hand over my body so that I may boast, but do not have love, I do not benefit at all.

4 Love is patient and kind. Love is not jealous. It does not brag, does not get puffed up, 5 does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. 6 It does not rejoice over unrighteousness, but rejoices with the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But if there are gifts of prophecy, they will be done away with; if there are tongues, they will cease; if there is knowledge, it will be done away with. 9 For we have partial knowledge and we prophesy partially, 10 but when what is complete comes, what is partial will be done away with. 11 When I was a child, I used to speak as a child, to think as a child, to reason as a child; but now that I have become a man, I have done away with the traits of a child. 12 For now we see in hazy outline by means of a metal mirror, but then it will be face-to-face. At present I know partially, but then I will know accurately, just as I am accurately known. 13 Now, however, these three remain: faith, hope, love; but the greatest of these is love.

**Chapter 14**

1 Pursue love, yet keep striving for the spiritual gifts, but preferably that you may prophesy. 2 For the one who speaks in a tongue speaks, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit. 3 However, the one who prophesies builds up and encourages and consoles men by his speech. 4 The one who speaks in a tongue builds up himself, but the one who prophesies builds up a congregation. 5 Now I would like for all of you to speak in tongues, but I prefer that you prophesy. Indeed, the one who prophesies is greater than the one who speaks in tongues, unless he interprets, so that the congregation may be built up. 6 But at this time, brothers, if I should come speaking to you in tongues, what good would I do you unless I spoke to you either with a revelation or with knowledge or with a prophecy or with a teaching?

7 It is the same with the inanimate things that produce sound, whether a flute or a harp. Unless there is an interval to the tones, how can what is being played on the flute or on the harp be recognized? 8 For if the trumpet sounds an indistinct call, who will get ready for battle? 9 In the same way, unless you with the tongue use speech that is easily understood, how will anyone know what is being said? You will, in fact, be speaking into the air. 10 It may be that there are many kinds of speech in the world, and yet no kind is without meaning. 11 For if I do not understand the sense of the speech, I will be a foreigner to the one speaking, and the one speaking will be a foreigner to me. 12 So also with you, since you eagerly desire the gifts of the spirit, seek to abound in gifts that will build up the congregation.

13 Therefore, let the one who speaks in a tongue pray that he may interpret. 14 For if I am praying in a tongue, it is my gift of the spirit that is praying, but my mind is unproductive. 15 What is to be done, then? I will pray with the gift of the spirit, but I will also pray with my mind. I will sing praise with the gift of the spirit, but I will also sing praise with my mind. 16 Otherwise, if you offer praise with a gift of the spirit, how will the ordinary person in your midst say “Amen” to your giving of thanks, since he does not know what you are saying? 17 True, you are giving thanks in a fine way, but the other man is not being built up. 18 I thank God that I speak in more tongues than all of you do. 19 Nevertheless, in a congregation I would rather speak five words with my mind, that I might also instruct others, than ten thousand words in a tongue.

20 Brothers, do not become young children in your understanding, but be young children as to badness; and become full-grown in your understanding. 21 In the Law it is written: “‘With the tongues of foreigners and with the lips of strangers I will speak to this people, and even then they will refuse to listen to me,’ says Jehovah.” 22 Therefore, tongues are not a sign for the believers but for the unbelievers, whereas prophecy is not for the unbelievers but for the believers. 23 So if the whole congregation comes together to one place and they all speak in tongues, but ordinary people or unbelievers come in, will they not say that you have lost your minds? 24 But if you are all prophesying and an unbeliever or an ordinary person comes in, he will be reproved and closely examined by them all. 25 The secrets of his heart then become evident, so that he will fall facedown and worship God, declaring: “God is really among you.”

26 What is to be done, then, brothers? When you come together, one has a psalm, another has a teaching, another has a revelation, another has a tongue, and another has an interpretation. Let all things take place for building up. 27 And if someone speaks in a tongue, let it be limited to two or three at the most, and in turns, and someone must interpret. 28 But if there is no interpreter, he must keep silent in the congregation and speak to himself and to God. 29 Let two or three prophets speak, and let the others discern the meaning. 30 But if another one receives a revelation while sitting there, let the first speaker keep silent. 31 For you can all prophesy one at a time, so that all may learn and all may be encouraged. 32 And gifts of the spirit of the prophets are to be controlled by the prophets. 33 For God is a God not of disorder but of peace.

As in all the congregations of the holy ones, 34 let the women keep silent in the congregations, for it is not permitted for them to speak. Rather, let them be in subjection, as the Law also says. 35 If they want to learn something, let them ask their husbands at home, for it is disgraceful for a woman to speak in the congregation.

36 Was it from you that the word of God originated, or did it reach only as far as you?

37 If anyone thinks he is a prophet or is gifted with the spirit, he must acknowledge that the things I am writing to you are the Lord’s commandment. 38 But if anyone disregards this, he will be disregarded. 39 So, my brothers, keep striving to prophesy, and yet do not forbid the speaking in tongues. 40 But let all things take place decently and by arrangement.

**Chapter 15**

1 Now I remind you, brothers, of the good news that I declared to you, which you also accepted, and for which you have taken your stand. 2 Through it you are also being saved if you hold firmly to the good news I declared to you, unless you became believers for nothing.

3 For among the first things I handed on to you was what I also received, that Christ died for our sins according to the Scriptures; 4 and that he was buried, yes, that he was raised up on the third day according to the Scriptures; 5 and that he appeared to Ceʹphas, and then to the Twelve. 6 After that he appeared to more than 500 brothers at one time, most of whom are still with us, though some have fallen asleep in death. 7 After that he appeared to James, then to all the apostles. 8 But last of all he appeared also to me as if to one born prematurely.

9 For I am the least of the apostles, and I am not worthy of being called an apostle, because I persecuted the congregation of God. 10 But by God’s undeserved kindness I am what I am. And his undeserved kindness to me was not in vain, but I labored more than all of them; yet it was not I, but the undeserved kindness of God that is with me. 11 Whether, then, it is I or they, this is the way we preach, and this is the way you believed.

12 Now if it is being preached that Christ has been raised from the dead, how is it that some among you say there is no resurrection of the dead? 13 If, indeed, there is no resurrection of the dead, then Christ has not been raised up. 14 But if Christ has not been raised up, our preaching is certainly in vain, and your faith is also in vain. 15 Moreover, we are also found to be false witnesses of God, because we have given witness against God by saying that he raised up the Christ, whom he did not raise up if the dead are really not to be raised up. 16 For if the dead are not to be raised up, neither has Christ been raised up. 17 Further, if Christ has not been raised up, your faith is useless; you remain in your sins. 18 Then also those who have fallen asleep in death in union with Christ have perished. 19 If in this life only we have hoped in Christ, we are to be pitied more than anyone.

20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep in death. 21 For since death came through a man, resurrection of the dead also comes through a man. 22 For just as in Adam all are dying, so also in the Christ all will be made alive. 23 But each one in his own proper order: Christ the firstfruits, afterward those who belong to the Christ during his presence. 24 Next, the end, when he hands over the Kingdom to his God and Father, when he has brought to nothing all government and all authority and power. 25 For he must rule as king until God has put all enemies under his feet. 26 And the last enemy, death, is to be brought to nothing. 27 For God “subjected all things under his feet.” But when he says that ‘all things have been subjected,’ it is evident that this does not include the One who subjected all things to him. 28 But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.

29 Otherwise, what will they do who are being baptized for the purpose of being dead ones? If the dead are not to be raised up at all, why are they also being baptized for the purpose of being such? 30 Why are we also in danger every hour? 31 Daily I face death. This is as sure as my exultation over you, brothers, which I have in Christ Jesus our Lord. 32 If like other men, I have fought with wild beasts at Ephʹesus, of what good is it to me? If the dead are not to be raised up, “let us eat and drink, for tomorrow we are to die.” 33 Do not be misled. Bad associations spoil useful habits. 34 Come to your senses in a righteous way and do not practice sin, for some have no knowledge of God. I am speaking to move you to shame.

35 Nevertheless, someone will say: “How are the dead to be raised up? Yes, with what sort of body are they coming?” 36 You unreasonable person! What you sow is not made alive unless first it dies. 37 And as for what you sow, you sow, not the body that will develop, but just a bare grain, whether of wheat or of some other kind of seed; 38 but God gives it a body just as it has pleased him, and gives to each of the seeds its own body. 39 Not all flesh is the same flesh, but there is one of mankind, there is another flesh of cattle, another flesh of birds, and another of fish. 40 And there are heavenly bodies and earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. 41 The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, one star differs from another star in glory.

42 So it is with the resurrection of the dead. It is sown in corruption; it is raised up in incorruption. 43 It is sown in dishonor; it is raised up in glory. It is sown in weakness; it is raised up in power. 44 It is sown a physical body; it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. 45 So it is written: “The first man Adam became a living person.” The last Adam became a life-giving spirit. 46 However, what is spiritual is not first. What is physical is first, and afterward what is spiritual. 47 The first man is from the earth and made of dust; the second man is from heaven. 48 Like the one made of dust, so too are those made of dust; and like the heavenly one, so too are those who are heavenly. 49 And just as we have borne the image of the one made of dust, we will bear also the image of the heavenly one.

50 But I tell you this, brothers, that flesh and blood cannot inherit God’s Kingdom, nor does corruption inherit incorruption. 51 Look! I tell you a sacred secret: We will not all fall asleep in death, but we will all be changed, 52 in a moment, in the blink of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we will be changed. 53 For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. 54 But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying that is written will take place: “Death is swallowed up forever.” 55 “Death, where is your victory? Death, where is your sting?” 56 The sting producing death is sin, and the power for sin is the Law. 57 But thanks to God, for he gives us the victory through our Lord Jesus Christ!

58 Therefore, my beloved brothers, be steadfast, immovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord.

**Chapter 16**

1 Now concerning the collection for the holy ones, you may follow the directions I gave to the congregations of Galaʹtia. 2 On the first day of every week, each of you should set something aside according to his own means, so that collections will not take place when I arrive. 3 But when I get there, I will send the men you approve of in your letters to take your kind gift to Jerusalem. 4 However, if it seems advisable for me to go there also, they will go there with me.

5 But I will come to you when I have gone through Macedoʹnia, for I will be going through Macedoʹnia; 6 and perhaps I will stay or even spend the winter with you, so that you may accompany me partway to where I may be going. 7 For I do not want to see you now just in passing, since I hope to spend some time with you, if Jehovah permits. 8 But I am remaining in Ephʹesus until the Festival of Pentecost, 9 because a large door that leads to activity has been opened to me, but there are many opposers.

10 Now if Timothy arrives, make sure that he has nothing to fear while among you, for he is performing the work of Jehovah, just as I am. 11 Therefore, let no one look down on him. Send him on his way in peace, so that he may come to me, for I am waiting for him together with the brothers.

12 Now concerning Apolʹlos our brother, I strongly urged him to come to you with the brothers. It was not his intention to come now, but he will come when he has the opportunity.

13 Stay awake, stand firm in the faith, carry on in a manly way, grow mighty. 14 Let everything you do be done with love.

15 Now I urge you, brothers: You know that the household of Stephʹanas is the firstfruits of Achaʹia and that they devoted themselves to ministering to the holy ones. 16 May you also keep submitting yourselves to people like that and to all those cooperating and working hard. 17 But I rejoice over the presence of Stephʹanas and Fortunaʹtus and Achaʹicus, because they have made up for your not being here. 18 For they have refreshed my spirit and yours. Therefore, give recognition to men of that sort.

19 The congregations of Asia send you their greetings. Aqʹuila and Prisʹca together with the congregation that is in their house greet you heartily in the Lord. 20 All the brothers greet you. Greet one another with a holy kiss.

21 Here is my greeting, Paul’s, in my own hand.

22 If anyone has no affection for the Lord, let him be accursed. O our Lord, come! 23 May the undeserved kindness of the Lord Jesus be with you. 24 May my love be with all of you in union with Christ Jesus.