

## Who wrote the book?

## 1 Corinthians

Paul's authorship of this epistle is widely accepted in the scholarly community, though it was not the first letter Paul wrote to the Corinthian people (see 1 Corinthians 5:9). We know that the Corinthians misunderstood an earlier letter from Paul (1 Cor 5:10–11), though that letter has not survived. Therefore, it is Paul's second letter to the Corinthians that we know as 1 Corinthians—the first letter to the Corinthians that God inspired. Four years prior to writing the letter we know as 1 Corinthians, the apostle had spent eighteen months in Corinth, so he was intimately familiar with the church and many of its congregants. The recipients of the letter must have understood the letter's significance, not only to their own circumstances but for the church worldwide.

## Where are we?

Paul had been in Ephesus for more than two years on his third missionary journey when he received a disturbing report of quarrelling within the Corinthian church, a report he received from people associated with one of its members, Chloe (1 Corinthians 1:11). The church he had founded so recently ([Acts 18:1–17](#)) had already developed deep divisions, a situation that required immediate action. Paul penned his letter in AD 55, just as he was planning to leave Ephesus for Macedonia ([1 Corinthians 16:5–8](#)).

## Why is First Corinthians so important?

First Corinthians contains a frank discussion of the church and the issues that impacted real people in the first century. The Corinthian church was corroded with sin on a variety of fronts, so Paul provided an important model for how the church should handle the problem of sin in its midst. Rather than turn a blind eye toward relational division and all kinds of immorality, he addressed the problems head on. In his bold call to purity within the Corinthian church, Paul made it clear that he was willing to risk the good opinion of some in order to help cleanse the sin that tainted the church.

## A brief idea of this letter!

First Corinthians addresses reports that Paul received from Chloe's household, as well as a letter he received from the church itself ([1 Corinthians 7:1](#)). In this letter to the church at Corinth, Paul covered a number of different issues related to both life and doctrine: divisions and quarrels, sexual immorality, lawsuits among believers, marriage and singleness, freedom in Christ, order in worship, the significance of the Lord's Supper, and the right use of spiritual gifts; he also included a profound teaching on the resurrection. The line of thought that joins these topics together was Paul's emphasis on Christian conduct in the local church. The apostle expected that Christian people would live according to Christian ideals, or as he told them, "You have been bought with a price: therefore glorify God in your body" ([1 Cor 6:20](#)).

## How do I apply this?

Corinth was a large, international metropolis, filled with people from different backgrounds. Idol worship to gods such as Aphrodite was particularly prominent in the city, though Corinth contained numerous temptations far beyond her temples. In this sense, Corinth was very much like a modern urban area, containing unending opportunities to engage in sinful behaviour without any apparent consequences.

Such a community clearly had a negative influence on the Corinthian church. But notice that Paul's instruction to the believers was not to retreat from their city. This was not Paul's vision for the church then or now. Instead, he directed us to live out our commitment to Christ ever more faithfully in the midst of non-believers. Paul expected that we Christians would shine our light into the dark places of their world by worshipping in a unified community that was accountable to one another. He expected that we would settle our problems internally, that we would encourage one another in the pursuit of purity, and that we would strive together by holding tightly to the hope of our bodily resurrection to come. We should all be looking within our local church to make this kind of community action a greater reality?

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

Lord's Words Red Old Testament reference blue man's words pink

- 1:1** Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,  
**1:2** To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:  
**1:3** Grace and peace to you from God our Father and the Lord Jesus Christ.  
**1:4** I always thank my God for you because of his grace given you in Christ Jesus.  
**1:5** For in him you have been enriched in every way—with all kinds of speech and with all knowledge—  
**1:6** God thus confirming our testimony about Christ among you.  
**1:7** Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.  
**1:8** He will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ.  
**1:9** God is faithful, who has called you into fellowship with his Son, Jesus Christ our Lord.  
**1:10** I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.  
**1:11** My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you.  
**1:12** What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas "; still another, "I follow Christ."  
**1:13** Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?  
**1:14** I thank God that I did not baptize any of you except Crispus and Gaius,  
**1:15** so no one can say that you were baptized in my name.  
**1:16** (Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)  
**1:17** For Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power.  
**1:18** For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.  
**1:19** For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."  
**1:20** Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?  
**1:21** For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.  
**1:22** Jews demand signs and Greeks look for wisdom,  
**1:23** but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,  
**1:24** but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

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**1:25** For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

**1:26** Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

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

**1:28** God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are,

**1:29** so that no one may boast before him.

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

**1:31** Therefore, as it is written: “Let the one who boasts boast in the Lord.”

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## Chapter 2

**2:1** And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God.

**2:2** For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

**2:3** I came to you in weakness with great fear and trembling.

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

**2:5** so that your faith might not rest on human wisdom, but on God’s power

**2:6** We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing.

**2:7** No, we declare God’s wisdom, a mystery that has been hidden and that God destined for our glory before time began.

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

**2:9** However, as it is written: “What no eye has seen, what no ear has heard, and what no human mind has conceived” — the things God has prepared for those who love him—

**2:10** these are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God.

**2:11** For who knows a person’s thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God.

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

**2:13** This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.

**2:14** The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.

**2:15** The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments,

**2:16** for, “Who has known the mind of the Lord so as to instruct him?” But we have the mind of Christ.

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## Chapter 3

**3:1** Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere infants in Christ.

**3:2** I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready.

**3:3** You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere humans?

**3:4** For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not mere human beings?

**3:5** What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task.

**3:6** I planted the seed, Apollos watered it, but God has been making it grow.

**3:7** So neither the one who plants nor the one who waters is anything, but only God, who makes things grow.

**3:8** The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labour.

**3:9** For we are co-workers in God’s service; you are God’s field, God’s building.

**3:10** By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care.

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

**3:12** If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw,

**3:13** their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work.

**3:14** If what has been built survives, the builder will receive a reward.

**3:15** If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames.

**3:16** Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?

**3:17** If anyone destroys God’s temple, God will destroy that person; for God’s temple is sacred, and you together are that temple.

**3:18** Do not deceive yourselves. If any of you think you are wise by the standards of this age, you should become “fools” so that you may become wise.

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

**3:20** and again, “The Lord knows that the thoughts of the wise are futile.”

**3:21** So then, no more boasting about human leaders! All things are yours,

**3:22** whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours,

**3:23** and you are of Christ, and Christ is of God.

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## Chapter 4

**4:1** This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed.

**4:2** Now it is required that those who have been given a trust must prove faithful.

**4:3** I care very little if I am judged by you or by any human court; indeed, I do not even judge myself.

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**4:4** My conscience is clear, but that does not make me innocent. It is the Lord who judges me.

**4:5** Therefore judge nothing before the appointed time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart. At that time each will receive their praise from God.

**4:6** Now, brothers and sisters, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, “Do not go beyond what is written.” Then you will not be puffed up in being a follower of one of us over against the other.

**4:7** For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

**4:8** Already you have all you want! Already you have become rich! You have begun to reign—and that without us! How I wish that you really had begun to reign so that we also might reign with you!

**4:9** For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings.

**4:10** We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honoured, we are dishonoured!

**4:11** To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless.

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

**4:13** when we are slandered, we answer kindly. We have become the scum of the earth, the garbage of the world—right up to this moment.

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

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

**4:16** Therefore I urge you to imitate me.

**4:17** For this reason I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church.

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

**4:19** But I will come to you very soon, if the Lord is willing, and then I will find out not only how these arrogant people are talking, but what power they have.

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

**4:21** What do you prefer? Shall I come to you with a rod of discipline, or shall I come in love and with a gentle spirit?

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## Chapter 5

**5:1** It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father's wife.

**5:2** And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this?

**5:3** For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this.

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**5:4** So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present,

**5:5** hand this man over to satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord.

**5:6** Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough?

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

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

**5:9** I wrote to you in my letter not to associate with sexually immoral people—

**5:10** not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.

**5:11** But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.

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

**5:13** God will judge those outside. "Expel the wicked person from among you."

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## Chapter 6

**6:1** If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people?

**6:2** Or do you not know that the Lord's people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?

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

**6:4** Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church?

**6:5** I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers?

**6:6** But instead, one brother takes another to court—and this in front of unbelievers!

**6:7** The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated?

**6:8** Instead, you yourselves cheat and do wrong, and you do this to your brothers and sisters.

**6:9** Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men

**6:10** nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

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

**6:12** "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but I will not be mastered by anything.

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**6:13** You say, "Food for the stomach and the stomach for food, and God will destroy them both." The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body.

**6:14** By his power God raised the Lord from the dead, and he will raise us also.

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

**6:16** Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh."

**6:17** But whoever is united with the Lord is one with him in spirit.

**6:18** Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body.

**6:19** Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

**6:20** you were bought at a price. Therefore honour God with your bodies.

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## Chapter 7

**7:1** Now for the matters you wrote about: "It is good for a man not to have sexual relations with a woman."

**7:2** But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband.

**7:3** The husband should fulfil his marital duty to his wife, and likewise the wife to her husband.

**7:4** The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife.

**7:5** Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that satan will not tempt you because of your lack of self-control.

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

**7:7** I wish that all of you were as I am. But each of you has your own gift from God; one has this gift, another has that.

**7:8** Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I do.

**7:9** But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

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

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

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

**7:13** And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.

**7:14** For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

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**7:15** But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace.

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

**7:17** Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them. This is the rule I lay down in all the churches.

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

**7:19** Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts.

**7:20** Each person should remain in the situation they were in when God called them.

**7:21** Were you a slave when you were called? Don't let it trouble you—although if you can gain your freedom, do so.

**7:22** For the one who was a slave when called to faith in the Lord is the Lord's freed person; similarly, the one who was free when called is Christ's slave.

**7:23** You were bought at a price; do not become slaves of human beings.

**7:24** Brothers and sisters, each person, as responsible to God, should remain in the situation they were in when God called them.

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

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

**7:27** Are you pledged to a woman? Do not seek to be released. Are you free from such a commitment? Do not look for a wife.

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

**7:29** What I mean, brothers and sisters, is that the time is short. From now on those who have wives should live as if they do not;

**7:30** those who mourn, as if they did not; those who are happy, as if they were not; those who buy something, as if it were not theirs to keep;

**7:31** those who use the things of the world, as if not engrossed in them. For this world in its present form is passing away.

**7:32** I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs—how he can please the Lord.

**7:33** But a married man is concerned about the affairs of this world—how he can please his wife—

**7:34** and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world—how she can please her husband.

**7:35** I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord.



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**7:36** If anyone is worried that he might not be acting honourably toward the virgin he is engaged to, and if his passions are too strong and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married.

**7:37** But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin—this man also does the right thing.

**7:38** So then, he who marries the virgin does right, but he who does not marry her does better.

**7:39** A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord.

**7:40** In my judgment, she is happier if she stays as she is—and I think that I too have the Spirit of God.

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## Chapter 8

**8:1** Now about food sacrificed to idols: We know that “We all possess knowledge.” But knowledge puffs up while love builds up.

**8:2** Those who think they know something do not yet know as they ought to know.

**8:3** But whoever loves God is known by God.

**8:4** So then, about eating food sacrificed to idols: We know that “An idol is nothing at all in the world” and that “There is no God but one.”

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

**8:6** yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

**8:7** But not everyone possesses this knowledge. Some people are still so accustomed to idols that when they eat sacrificial food they think of it as having been sacrificed to a god, and since their conscience is weak, it is defiled.

**8:8** But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.

**8:9** Be careful, however, that the exercise of your rights does not become a stumbling block to the weak.

**8:10** For if someone with a weak conscience sees you, with all your knowledge, eating in an idol’s temple, won’t that person be emboldened to eat what is sacrificed to idols?

**8:11** So this weak brother or sister, for whom Christ died, is destroyed by your knowledge.

**8:12** When you sin against them in this way and wound their weak conscience, you sin against Christ.

**8:13** Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall.

**9:1** Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

**9:2** If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

**9:3** My defence to those who examine me is this:

**9:4** Do we have no right to eat and drink?

**9:5** Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?

**9:6** Or is it only Barnabas and I who have no right to refrain from working?

**9:7** Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

**9:8** Do I say these things as a mere man? Or does not the law say the same also?

**9:9** For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

**9:10** Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who ploughs should plough in hope, and he who threshes in hope should be partaker of his hope.

**9:11** If we have sown spiritual things for you, is it a great thing if we reap your material things?

**9:12** If others are partakers of this right over you, are we not even more?

Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

**9:13** Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?

**9:14** Even so the Lord has commanded that those who preach the gospel should live from the gospel.

**9:15** But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void.

**9:16** For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

**9:17** For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

**9:18** What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

**9:19** For though I am free from all men, I have made myself a servant to all, that I might win the more;

**9:20** and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;

**9:21** to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;

**9:22** to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

**9:23** Now this I do for the gospel's sake, that I may be partaker of it with you.

**9:24** Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.

## 1 Corinthians

**9:25** And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.

**9:26** Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.

**9:27** But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

## 1 Corinthians

## Chapter 10

**10:1** Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

**10:2** all were baptized into Moses in the cloud and in the sea,

**10:3** all ate the same spiritual food,

**10:4** and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

**10:5** But with most of them God was not well pleased, for their bodies were scattered in the wilderness.

**10:6** Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

**10:7** And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play."

**10:8** Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

**10:9** nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;

**10:10** nor complain, as some of them also complained, and were destroyed by the destroyer.

**10:11** Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

**10:12** Therefore let him who thinks he stands take heed lest he fall.

**10:13** No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

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

**10:15** I speak as to wise men; judge for yourselves what I say.

**10:16** 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?

**10:17** For we, though many, are one bread and one body; for we all partake of that one bread.

**10:18** Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

**10:19** What am I saying then? That an idol is anything, or what is offered to idols is anything?

**10:20** Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.

**10:21** You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

**10:22** Or do we provoke the Lord to jealousy? Are we stronger than He?

## 1 Corinthians

**10:23** All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

**10:24** Let no one seek his own, but each one the other's well-being.

**10:25** Eat whatever is sold in the meat market, asking no questions for conscience' sake;

**10:26** for "the earth is the Lord's, and all its fullness."

**10:27** If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

**10:28** But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for "the earth is the Lord's, and all its fullness."

**10:29** "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another man's conscience?

**10:30** But if I partake with thanks, why am I evil spoken of for the food over which I give thanks?

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

**10:32** Give no offence, either to the Jews or to the Greeks or to the church of God,

**10:33** just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

## 1 Corinthians

## Chapter 11

**11:1** Imitate me, just as I also imitate Christ.

**11:2** Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.

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

**11:4** Every man praying or prophesying, having his head covered, dishonours his head.

**11:5** But every woman who prays or prophesies with her head uncovered dishonours her head, for that is one and the same as if her head were shaved.

**11:6** For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

**11:7** For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.

**11:8** For man is not from woman, but woman from man.

**11:9** Nor was man created for the woman, but woman for the man.

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

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

**11:12** For as woman came from man, even so man also comes through woman; but all things are from God.

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

**11:14** Does not even nature itself teach you that if a man has long hair, it is a dishonour to him?

## 1 Corinthians

**11:15** But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.

**11:16** But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

**11:17** Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.

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

**11:19** For there must also be factions among you, that those who are approved may be recognized among you.

**11:20** Therefore when you come together in one place, it is not to eat the Lord's Supper.

**11:21** For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.

**11:22** What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

**11:23** For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

**11:24** and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."

**11:25** In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

**11:26** For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

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

**11:28** But let a man examine himself, and so let him eat of the bread and drink of the cup.

**11:29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

**11:30** For this reason many are weak and sick among you, and many sleep.

**11:31** For if we would judge ourselves, we would not be judged.

**11:32** But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

**11:33** Therefore, my brethren, when you come together to eat, wait for one another.

**11:34** But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

## 1 Corinthians

## Chapter 12

**12:1** Now concerning spiritual gifts, brethren, I do not want you to be ignorant:

**12:2** You know that you were Gentiles, carried away to these dumb idols, however you were led.

**12:3** Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

**12:4** There are diversities of gifts, but the same Spirit.

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are differences of ministries, but the same Lord.

**12:6** And there are diversities of activities, but it is the same God who works all in all.

**12:7** But the manifestation of the Spirit is given to each one for the profit of all:

**12:8** for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

**12:9** to another faith by the same Spirit, to another gifts of healings by the same Spirit,

**12:10** to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

**12:11** But one and the same Spirit works all these things, distributing to each one individually as He wills.

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

**12:13** For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.

**12:14** For in fact the body is not one member but many.

**12:15** If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?

**12:16** And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?

**12:17** If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

**12:18** But now God has set the members, each one of them, in the body just as He pleased.

**12:19** And if they were all one member, where would the body be?

**12:20** But now indeed there are many members, yet one body.

**12:21** And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

**12:22** No, much rather, the members of the body which seem weaker are necessary.

**12:23** And those members of the body which we think to be less honourable, on these we bestow greater honour; and our unpresentable parts have greater modesty,

**12:24** but our presentable parts have no need. But God composed the body, having given greater honour to that part which lacks it,

**12:25** that there should be no division in the body, but that the members should have the same care for one another.

**12:26** And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it.

**12:27** Now you are the body of Christ, and members individually.

**12:28** And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

**29** Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

**30** Do all have gifts of healings? Do all speak with tongues? Do all interpret?

**31** But earnestly desire the best gifts. And yet I show you a more excellent way.

## 1 Corinthians

## Chapter 13

**13:1** Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

**13:2** 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, but have not love, I am nothing.

**13:3** And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

**13:4** Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;

**13:5** does not behave rudely, does not seek its own, is not provoked, thinks no evil;

**13:6** does not rejoice in iniquity, but rejoices in the truth;

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

**13:8** Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

**13:9** For we know in part and we prophesy in part.

**13:10** But when that which is perfect has come, then that which is in part will be done away.

**13:11** When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

**13:12** For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

**13:13** And now abide faith, hope, love, these three; but the greatest of these is love.

## 1 Corinthians

## Chapter 14

**14:1** Pursue love, and desire spiritual gifts, but especially that you may prophesy.

**14:2** For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

**14:3** But he who prophesies speaks edification and exhortation and comfort to men.

**14:4** He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

**14:5** I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

**14:6** But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

**14:7** Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

**14:8** For if the trumpet makes an uncertain sound, who will prepare himself for battle?

**14:9** So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

**14:10** There are, it may be, so many kinds of languages in the world, and none of them is without significance.

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**14:11** Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

**14:12** Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.

**14:13** Therefore let him who speaks in a tongue pray that he may interpret.

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

**14:15** What is the conclusion then? I will pray with the spirit, and I will also pray with knowing. I will sing with the spirit, and I will also sing with the understanding.

**14:16** Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?

**14:17** For you indeed give thanks well, but the other is not edified.

**14:18** I thank my God I speak with tongues more than you all;

**14:19** yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

**14:20** Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

**14:21** In the law it is written: "With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me," says the Lord.

**14:22** Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

**14:23** Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?

**14:24** But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

**14:25** And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

**14:26** How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

**14:27** If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.

**14:28** But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

**14:29** Let two or three prophets speak, and let the others judge.

**14:30** But if anything is revealed to another who sits by, let the first keep silent.

**14:31** For you can all prophesy one by one, that all may learn and all may be encouraged.

**14:32** And the spirits of the prophets are subject to the prophets.

**14:33** God is not the author of confusion but peace, in the churches of the saints.

**14:34** Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.

**14:35** And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

**14:36** Or did the word of God come originally from you? Or was it you only that it reached?



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**14:37** If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

**14:38** But if anyone is ignorant, let him be ignorant.

**14:39** Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

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## Chapter 15

**15:1** Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

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

**15:3** For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

**15:4** and that He was buried, and that He rose again the third day according to the Scriptures,

**15:5** and that He was seen by Cephas, then by the twelve.

**15:6** After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

**15:7** After that He was seen by James, then by all the apostles.

**15:8** Then last of all He was seen by me also, as by one born out of due time.

**15:9** For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

**15:10** But by the grace of God I am what I am, and His grace toward 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.

**15:11** Therefore, whether it was I or they, so we preach and so you believed.

**15:12** Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

**15:13** But if there is no resurrection of the dead, then Christ is not risen.

**15:14** And if Christ is not risen, then our preaching is empty and your faith is also empty.

**15:15** Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up--if in fact the dead do not rise.

**15:16** For if the dead do not rise, then Christ is not risen.

**15:17** And if Christ is not risen, your faith is futile; you are still in your sins!

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

**15:19** If in this life only we have hope in Christ, we are of all men the most pitiable.

**15:20** But now Christ is risen from the dead, and has become the first fruits of those who have fallen asleep.

**15:21** For since by man came death, by Man also came the resurrection of the dead.

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

**15:23** But each one in his own order: Christ the first fruits, afterward those who are Christ's at His coming.

**15:24** Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

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**15:25** For He must reign till He has put all enemies under His feet.

**15:26** The last enemy that will be destroyed is death.

**15:27** For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted.

**15:28** Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

**15:29** Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?

**15:30** And why do we stand in jeopardy every hour?

**15:31** I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

**15:32** If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!"

**15:33** Do not be deceived: "Evil company corrupts good habits."

**15:34** Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.

**15:35** But someone will say, "How are the dead raised up? And with what body do they come?"

**15:36** Foolish one, what you sow is not made alive unless it dies.

**15:37** And what you sow, you do not sow that body that shall be, but mere grain--perhaps wheat or some other grain.

**15:38** But God gives it a body as He pleases, and to each seed its own body.

**15:39** All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds.

**15:40** There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.

**15:41** There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

**15:42** So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption.

**15:43** It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power.

**15:44** It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

**15:45** And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.

**15:46** However, the spiritual is not first, but the natural, and afterward the spiritual.

**15:47** The first man was of the earth, made of dust; the second Man is the Lord from heaven.

**15:48** As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.

**15:49** And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

**15:50** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

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**15:51** Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--

**15:52** in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

**15:53** For this corruptible must put on incorruption, and this mortal must put on immortality.

**15:54** So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

**15:55** "O Death, where is your sting? O Hades, where is your victory?"

**15:56** The sting of death is sin, and the strength of sin is the law.

**15:57** But thanks be to God, who gives us the victory through our Lord Jesus Christ.

**15:58** Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

## 1 Corinthians

## Chapter 16

**16:1** Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

**16:2** On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

**16:3** And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.

**16:4** But if it is fitting that I go also, they will go with me.

**16:5** Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

**16:6** And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

**16:7** For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.

**16:8** But I will tarry in Ephesus until Pentecost.

**16:9** For a great and effective door has opened to me, and there are many adversaries.

**16:10** Now if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do.

**16:11** Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

**16:12** Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

**16:13** Watch, stand fast in the faith, be brave, be strong.

**16:14** Let all that you do be done with love.

**16:15** I urge you, brethren--you know the household of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to the ministry of the saints--

**16:16** that you also submit to such, and to everyone who works and labours with us.

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**16:17** I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

**16:18** For they refreshed my spirit and yours. Therefore acknowledge such men.

**16:19** The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.

**16:20** All the brethren greet you. Greet one another with a holy kiss.

**16:21** The salutation with my own hand--Paul's.

**16:22** If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

**16:23** The grace of our Lord Jesus Christ be with you.

**16:24** My love be with you all in Christ Jesus. Amen.