

unfoldingWord® Literal Text

v92

First Corinthians

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First Corinthians

1 Paul, called *to be* an apostle of Christ Jesus by the will
of God, and Sosthenes the brother, 2 to the church of God
that is in Corinth, having been sanctified in Christ Jesus, called
saints, with all the ones in every place calling on the name of
our Lord Jesus Christ, theirs and ours. 3 Grace and peace to
you from God our Father and the Lord Jesus Christ.

4 I always give thanks to my God for you because of the
grace of God, the one having been given to you in Christ Jesus.
5 For in everything you were made rich in him, in all word
and all knowledge, 6 just as the testimony of Christ has been
confirmed among you, 7 so that you do not lack in any gift,
eagerly waiting for the revelation of our Lord Jesus Christ,
8 who will also confirm you to the end, blameless on the day
of our Lord Jesus Christ. 9 God *is* faithful, by whom you were
called into the fellowship of his Son, Jesus Christ our Lord.

10 Now I urge you, brothers, through the name of our Lord
Jesus Christ, that you all speak the same thing and that there
might not be divisions among you, but that you might be
joined together in the same mind and in the same purpose.
11 For it was made clear to me concerning you, my brothers,
by those of Chloe, that there are factions among you. 12 Now
I say this, that each of you says, "I am of Paul," or "I am
of Apollos," or "I am of Cephas," or "I am of Christ." 13 Has
Christ been divided? Paul was not crucified for you, was he?
Or were you baptized in the name of Paul? 14 I thank *God* that
I baptized none of you except Crispus and Gaius, 15 so that no
one might say that you were baptized into my name. 16 (Now
I also baptized the household of Stephanas. Beyond that, I
do not know if I baptized any others.) 17 For Christ did not
send me to baptize, but to proclaim the gospel—not with wise
speech so that the cross of Christ would not be emptied.

18 For the word of the cross is foolishness to the ones
perishing, but to us, the ones being saved, it is the power of
God. 19 For it is written,

> "I will destroy the wisdom of the wise,
> and I will frustrate the understanding of the intelligent."

20 Where *is* the wise person? Where *is* the scholar? Where
is the debater of this age? Has not God turned the wisdom
of the world into foolishness? 21 For since in the wisdom of
God, the world did not know God through wisdom, God was
pleased to save the ones believing through the foolishness of
the preaching. 22 For indeed, Jews ask for signs and Greeks
seek wisdom. 23 But we preach Christ crucified, a stumbling
block to Jews and foolishness to Gentiles. 24 But to them, the
called, both Jews and Greeks, Christ *is* the power of God and
the wisdom of God. 25 For the foolishness of God is wiser than
men, and the weakness of God *is* stronger than men.

26 For consider your calling, brothers, that not many *were*
wise according to the flesh, not many *were* powerful, *and* not
many *were* of noble birth. 27 But God chose the foolish things
of the world in order that he might shame the wise, and God
chose the weak things of the world in order that he might
shame the strong, 28 and God chose the base things and the
despised things of the world, *and* the *things that* are not, in
order that he might bring to nothing the *things that* are, 29 so
that no flesh might boast before God. 30 But because of him,
you are in Christ Jesus, who was made for us wisdom from
God, righteousness, and also sanctification and redemption,
31 so that, just as it is written, "Let the one boasting, boast in
the Lord."

2 And I, brothers, having come to you, did not come with
superiority of speech or of wisdom, proclaiming to you the
mystery of God. [a]2 For I decided not to know anything among
you except Jesus Christ, and him crucified. 3 And I was with
you in weakness and in fear and in much trembling. 4 And my
word and my proclamation *were* not with persuasive words of
wisdom, but with a demonstration of the Spirit and of power,
5 so that your faith might not be in the wisdom of men but in
the power of God.

6 Now we speak wisdom among the mature, but not wisdom
of this age nor of the rulers of this age, the ones passing away.
7 Instead, we speak the wisdom of God that has been hidden in
a mystery that God predestined before the ages for our glory,
8 which none of the rulers of this age understood, for if they
had understood *it*, they would not have crucified the Lord of
glory. 9 But just as it is written,

> "What eye has not seen,
> and ear has not heard,
> and has not arisen in the heart of man,
> these things God has prepared for the one loving him."

10 For God revealed them to us through the Spirit. For the
Spirit searches everything, even the deep things of God. 11 For
who among men knows the things of a man except the spirit of
the man *that is* within him? So also, no one knows the things
of God except the Spirit of God. 12 But we did not receive
the spirit of the world, but the Spirit from God, so that we
might know the things freely given to us by God. 13 And we
speak these things not in words taught by human wisdom but
in those taught by the Spirit, combining spiritual things with
spiritual words. 14 But the natural person does not receive the
things of the Spirit of God, for they are foolishness to him, and
he is not able to understand them, because they are spiritually
discerned. 15 But the spiritual one discerns all things, but he
himself is discerned by no one.

> 16 "For who has known the mind of the Lord—who
> will instruct him?"

But we have the mind of Christ.

3 And I, brothers, was not able to speak to you as to spiritual,
but as to fleshly, as to infants in Christ. 2 I gave you milk to
drink, not solid food, for you were not yet able. Indeed, even

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[a] Many other versions read *proclaiming the testimony of God.*

now, you are not able. 3 For you are still fleshly. For where *there is* jealousy and strife among you, are you not fleshly and walking according to men? 4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not men? 5 Who then is Apollos? And who is Paul? Servants through whom you believed, even as the Lord gave to each one. 6 I planted, Apollos watered, but God caused *it* to grow. 7 So then, neither the one planting nor the one watering is anything, but God *is* the one causing the growth. 8 Now the one planting and the one watering are one, and each will receive his own wages according to his own labor. 9 For we are God's fellow workers; you are God's field, God's building.

10 According to the grace of God that was given to me as a wise master builder, I laid a foundation, and another is building *on it*, but let each one be careful how he builds *on it*, 11 for no one is able to lay a foundation other than the one being laid, that is, Jesus Christ. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, 13 the work of each one will become evident, for the day will display *it*; for it is revealed in fire, and the fire itself will test of what sort is the work of each one. 14 If anyone's work that he built will remain, he will receive a reward; 15 if anyone's work will be burned up, he will suffer loss, but he himself will be saved, but as though through fire.

16 Do you not know that you are a temple of God, and the Spirit of God lives in you? 17 If anyone destroys the temple of God, God will destroy that *person*. For the temple of God is holy, which you are.

18 Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," 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 craftiness."

20 And again,

> "The Lord knows the reasonings of the wise,
> that they are futile."

21 So then, let no one boast in men. For all things are yours, 22 whether Paul or Apollos or Cephas or the world or life or death or things present or things coming. All *things are* yours, 23 and you *are* Christ's, and Christ *is* God's.

4 In this manner let a man regard us: as servants of Christ and stewards of the mysteries of God. 2 In this case, it is required in the stewards that one may be found faithful. 3 But to me it is a very small thing that I would be examined by you or by a human court. For I do not examine myself. 4 For I am aware of nothing against myself, but I am not justified by this; but the one judging me is the Lord. 5 Therefore, do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the purposes of the hearts. And then the praise from God will come to each one.

6 Now, these things, brothers, I applied to myself and Apollos for your sakes, so that through us you might learn this:

> "Not beyond what is written,"

so that no one would be puffed up in favor of the one against the other. 7 For who makes you superior? And what do you have that you did not receive? And if indeed you received *it*, why do you boast as if you did not receive *it*? 8 Already you are satisfied! Already you have become rich! You began to reign apart from us, and I wish you really did reign, so that we also might reign with you. 9 For I think God has exhibited us apostles last of all, as sentenced to death. For we have become a spectacle to the world—both to angels and to men. 10 We *are* fools for Christ's sake, but you *are* wise in Christ. We *are* weak, but you *are* strong. You *are* honored, but we *are* dishonored. 11 Up to the present hour we are both hungry and thirsty and are poorly clothed and are brutally beaten and are homeless 12 and are working hard, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being slandered, we comfort. We have become as the scum of the world, the refuse of all things, even until now.

14 I do not write these things as shaming you, but as my beloved children, I correct *you*. 15 For if you would have myriads of guardians in Christ, yet *you would* not *have* many fathers; for I fathered you in Christ Jesus through the gospel. 16 Therefore, I urge you, become imitators of me. 17 Because of this I sent to you Timothy, who is my beloved and faithful child in the Lord, who will remind you of my ways *that are* in Christ Jesus, just as I teach everywhere in every church. 18 Now some have been puffed up, as though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I will find out not merely the word of the ones having been puffed up, but their power. 20 For the kingdom of God *is* not in word but in power. 21 What do you want? Shall I come to you with a rod or with love and a spirit of gentleness?

5 It is actually reported *that there is* sexual immorality among you, and such immorality which *is* not even among the Gentiles—that someone has his father's wife. 2 And you are puffed up, and you did not mourn instead, so that the one having done this deed might be removed from among you. 3 For even I, being absent in the body but being present in the spirit, have already passed judgment on the one having done such a thing, as if being present. 4 You and my spirit, having been assembled in the name of our Lord Jesus Christ, with the power of our Lord Jesus, 5 hand this man over to Satan for the destruction of the flesh so that his spirit may be saved in the day of the Lord. 6 Your boasting *is* not good. Do you not know that a little yeast leavens the whole loaf? 7 Clean out the old yeast so that you may be new dough, just as you are unleavened bread. For Christ, our Passover lamb, has also been sacrificed. 8 So then, we should celebrate the festival, not with old yeast, nor with yeast of evil and wickedness, but with unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral people— 10 by no means the immoral people of this world, or the greedy and swindlers, or idolaters, since then you would need to go out from the world. 11 But now I wrote to you not to associate with any so-called brother *who* is sexually immoral or greedy or an idolater or verbally abusive or a drunkard or a swindler. Do not even eat with such a person.

12 For what to me to judge the ones outside? Do you not judge
the ones inside? 13 But God judges[a] the ones outside.

"Remove the evil from among yourselves."

6 Do any of you dare, having a dispute with another, to go
to court before the unrighteous, and not before the saints?
2 Or do you not know that the saints will judge the world?
And if the world is judged by you, are you unworthy of the
smallest cases? 3 Do you not know that we will judge angels?
How much more, matters of this life? 4 So then, if you have
legal disputes about things of this life, why do you appoint as
judges these ones of no account in the church? 5 I speak to your
shame. *Is it* thus that there is not any wise *man* among you
who will be able to discern between his brothers? 6 But brother
goes to court against brother, and this before unbelievers?
7 This, therefore, is indeed already a complete defeat for you,
since you have lawsuits among yourselves. Why not rather be
wronged? Why not rather be cheated? 8 But you do wrong and
cheat, and this to your brothers! 9 Or do you not know that
the unrighteous will not inherit the kingdom of God? Do not
be deceived; neither the sexually immoral nor idolaters nor
adulterers nor male prostitutes nor practicing homosexuals
10 nor thieves nor the greedy nor drunkards nor slanderers
nor swindlers will inherit the kingdom of God. 11 And that *is*
what some of you were. But you were washed, but you were
sanctified, but you were justified in the name of the Lord Jesus
Christ and by the Spirit of our God.

12 "Everything is lawful for me," but not everything is
beneficial. "Everything is lawful for me," but I will not be
mastered by anything. 13 "Food *is* for the stomach, and the
stomach for food," but God will do away with both this and
those. Now the body *is* not for sexual immorality, but for the
Lord and the Lord for the body. 14 Now God indeed raised
the Lord and will also raise up us by his power. 15 Do you
not know that your bodies are members of Christ? Therefore,
having taken away the members of Christ, should I make *them*
members of a prostitute? May it never be! 16 Or do you not
know that the one being joined to the prostitute is one body?
For it says, "The two will become as one flesh." 17 But the
one being joined to the Lord is one spirit. 18 Flee from sexual
immorality! Every sin that a man might commit is outside the
body, but the one being sexually immoral sins against his own
body. 19 Or do you not know that your body is a temple of the
Holy Spirit in you, whom you have from God? And you are
not your own, 20 for you were bought with a price. Therefore,
glorify God in your body. [b]

7 Now concerning what you wrote: "*It is* good for a man
not to touch a woman." 2 But because of immorality, let
each man have his own wife, and let each woman have her
own husband. 3 Let the husband give to the wife the duty
and likewise the wife also to the husband. 4 The wife does
not have authority over her own body, but the husband *does*.
And likewise, the husband also does not have authority over
his own body, but the wife *does*. 5 Do not deprive each other,
except by mutual agreement for a season, so that you may
devote *yourselves* to prayer, and then be together again, so that
Satan might not tempt you because of your lack of self-control.
6 But I say this as a concession, not as a command. 7 But I
wish for all men to be even as myself. But each one has his
own gift from God, one indeed this way, and another that
way. 8 Now to the unmarried and to the widows I say that *it*
is good if they remain as I also am. 9 But if they do not have
self-control, they should marry. For it is better to marry than to
burn. 10 Now to the married I command—not I, but the Lord—a
wife is not to be separated from her husband 11 (but even if
she might be separated, let her remain unmarried, or let her
be reconciled to the husband), and a husband is not to divorce
a wife. 12 But to the rest I say—I, not the Lord—if any brother
has an unbelieving wife, and she agrees to live with him, let
him not divorce her. 13 And if any woman has an unbelieving
husband, and he agrees to live with her, let her not divorce the
husband. 14 For the unbelieving husband is sanctified through
the wife, and the unbelieving wife is sanctified through the
brother. Otherwise your children are unclean, but now they
are holy. 15 But if the unbeliever departs, let him go. In such
cases, the brother or the sister is not bound, but God has called
us to peace. 16 For how do you know, woman, whether you
will save the husband? Or how do you know, man, whether
you will save the wife? 17 However, as the Lord has assigned to
each one, as God has called each one, thus let him walk. And
in this way I direct in all the churches. 18 Was anyone called,
having been circumcised? Let him not be uncircumcised. Was
anyone called in uncircumcision? Let him not be circumcised.
19 Circumcision is nothing, and uncircumcision is nothing, but
observance of the commandments of God. 20 Each one, in the
calling in which he was called, let him remain in that. 21 Were
you called *as* a slave? Let it not be a concern to you. But if
indeed you are able to become free, then take advantage of
it. 22 For the one having been called in the Lord *as* a slave is
a freedman of the Lord. Likewise, the one having been called
as a freeman is a slave of Christ. 23 You were bought with a
price; do not become slaves of men. 24 Brothers, each one in
that which he was called, let him remain with God in this.

25 Now concerning the virgins, I do not have a command
of the Lord. However, I give an opinion as having received
mercy from the Lord to be trustworthy. 26 Therefore, I think
this is good, because of the coming distress, that *it is* good
for a man to remain as he is. 27 Are you bound to a wife? Do
not seek to be released. Are you released from a wife? Do not
seek a wife. 28 But if indeed you would marry, you have not
sinned; and if the virgin would marry, she has not sinned. But
the ones of such kind will have distress in the flesh, and I want
to spare you *from this*. 29 But this I say, brothers: The time is
shortened, so that from now on, even the ones having wives
should be as having none; 30 and the ones weeping, as not
weeping; and the ones rejoicing, as not rejoicing; and the ones
buying, as not possessing; 31 and the ones using the world,
as not using it; for the present form of this world is passing
away. 32 But I would like you to be free from concern. The
unmarried *man* is concerned about the things of the Lord, how
he might please the Lord. 33 But the married *man* is concerned
about the things of the world, how to please the wife, and

[a] Instead of *judges,* some ancient manuscripts read *will judge. belong to God.* But the best copies do not have this reading.

[b] Some older copies read *Therefore glorify God in your body and in your spirit, which*

he is divided. And the unmarried woman or the virgin [34] is concerned about the things of the Lord, so that she might be holy both in the body and in the spirit. But the one having been married is concerned about the things of the world, how she might please the husband. [35] Now I say this for your own benefit, not in order to put any constraint on you, but toward what *is* appropriate and devoted to the Lord without any distraction. [36] But if anyone thinks he is acting improperly toward his virgin—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning; let them marry. [37] But he who stands firm in his heart, not under compulsion, but having authority over his own will, and he has decided this in his own heart—to keep his own virgin—he will do well. [38] So then, the one marrying his own virgin does well, and the one not marrying will do even better. [39] A wife is bound for as long as her husband lives. But if the husband dies, she is free to marry whomever she wishes, but only in the Lord. [40] Yet according to my judgment she would be happier if she would remain as she is. And I think that I also have the Spirit of God.

8 Now about the things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. [2] If anyone thinks he knows something, he does not yet know as he ought to know. [3] But if anyone loves God, that one is known by him. [4] So then, about the eating of the things sacrificed to idols: We know that an idol in the world *is* nothing and that *there is* no God except one. [5] For even if there are so-called gods, whether in heaven or on earth, just as there are many "gods" and many "lords," [6] yet for us *there is* one God the Father, from whom *are* all things and for whom we *are*, and one Lord Jesus Christ, through whom all *things are*, and through whom we *are*.

[7] However, this knowledge *is* not in everyone. Instead, some, *being* in the custom of the idols until now, eat things as sacrificed to idols, and their conscience, being weak, is defiled. [8] But food will not bring us near to God; neither are we made to lack if we do not eat, nor do we abound if we eat. [9] But take care lest this authority of yours might become a stumbling block for the weak. [10] For if someone might see the one having knowledge reclining to eat in an idol's temple, will his conscience, being weak, not be built up so as to eat the things sacrificed to idols? [11] So the one being weak, the brother for whom Christ died, is destroyed through your knowledge. [12] And thus sinning against your brothers and wounding their weak consciences, you sin against Christ. [13] Therefore, if food causes my brother to stumble, I will certainly not ever eat meat, so that I might not cause my brother to stumble.

9 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] If I am not an apostle to others, at least I am to you. For you are the proof of my apostleship in the Lord. [3] My defense to the ones examining me is this: [4] Do we certainly not have a right to eat and to drink? [5] Do we certainly not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? [6] Or do only Barnabas and I not have a right not to work? [7] Who serves as a soldier at any time at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink from the milk of the flock? [8] Am I not saying these things according to men, or does not the law also say these things? [9] For it is written in the law of Moses, "Do not muzzle an ox treading out grain." God does not care about the oxen, does he? [10] Or is he speaking entirely for our sake? For it was written for our sake that the one plowing ought to plow in hope, and the one threshing, in hope of sharing the harvest. [11] If we sowed spiritual things among you, *is it* too much if we will reap material things from you? [12] If others shared the right over you, *do* we not even more? But we did not take advantage of this right. Instead we endured everything in order that we might not give any hindrance to the gospel of Christ. [13] Do you not know that the ones working in the temple eat from the things of the temple; the ones serving at the altar partake from the altar? [14] In the same way also, the Lord commanded the ones proclaiming the gospel to live from the gospel. [15] But I have not taken advantage of *any* of these things. Now I do not write these things so that thus it might be done for me, for *it would be* better for me to die rather than *anyone* will make my boast empty. [16] For if I proclaim the gospel, there is nothing for me to boast, because compulsion is placed upon me. For woe be to me if I would not preach the gospel! [17] For if I do this willingly, I have a reward. But if unwillingly, I have been entrusted with a stewardship. [18] What then is my reward? That proclaiming the gospel without charge, I might offer the gospel so as not to take advantage of my right in the gospel. [19] For being free from all, I enslaved myself to all in order that I might gain the more *people*. [20] And to the Jews I became as a Jew, in order to gain Jews. To the ones under law, as under law, not being under law myself[a] in order to gain the ones under law. [21] To the ones without law, *I became* as without law (not being without the law of God, but under the law of Christ) so that I might gain the ones without law. [22] To the weak I became weak so that I might gain the weak. I have become all things to everyone so that I might by all means save some. [23] But I do all things for the sake of the gospel so that I might become a partaker of it. [24] Do you not know that the ones running in a stadium all run, but *only* one receives the prize? Run in such a way that you might obtain *it*. [25] But everyone competing in the games exercises self-control in all things. They therefore *do it* in order that they might receive a perishable wreath, but we, an imperishable one. [26] Therefore, I run thus, not as without purpose; I fight thus, not as boxing the air. [27] But I subdue my body and enslave it, lest having preached to others, I myself might be disqualified.

10 For I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all passed through the sea, [2] and they all were baptized into Moses in the cloud and in the sea, [3] and they all ate the same spiritual food, [4] and they all drank the same spiritual drink, for they drank from a spiritual rock following *them*, and the rock was Christ. [5] But God was not well pleased with most of them, for they were scattered about in the wilderness. [6] Now these things became examples for us so that we would not be ones desiring evil things, just as they also desired. [7] Do not become idolaters, just as some of them *were*; even as it is written, "The

[a] The ULT and UST read *not being under law myself.* Some older versions leave out these words.

people sat down to eat and to drink and rose up to play.” 8 Nor should we commit sexual immorality, just as many of them committed sexual immorality, and 23,000 people fell in one day. 9 Nor should we put the Lord[a] to the test, just as many of them put *him* to the test and were destroyed by the snakes. 10 Do not grumble, even as many of them grumbled and were destroyed by the destroyer. 11 Now these things happened to them *as* examples, but they were written for our admonition, on whom the end of the ages has come. 12 Therefore, the one thinking he stands, let him be careful that he might not fall. 13 No temptation has seized you except *what is* common to humanity; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation, he will also provide the way of escape, *so that* you will be able to endure it.

14 Therefore, my beloved ones, flee from idolatry. 15 I speak as to sensible *people*. Judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a sharing of the blood of Christ? The bread that we break, is it not a sharing of the body of Christ? 17 Because *there is* one bread, we the many *are* one body; for we all partake from the one bread. 18 Look at Israel according to the flesh; are not the ones eating the sacrifices partakers of the altar? 19 What am I saying then: that *food* sacrificed to idols is anything, or that an idol is anything? 20 Rather, that what the Gentiles sacrifice, they sacrifice to demons and not to God. But I do not want you to be partakers with the demons! 21 You are not able to drink the cup of the Lord and the cup of demons. You are not able to partake of the table of the Lord and of the table of demons. 22 Or do we provoke the Lord to jealousy? We are not stronger than him, are we?

23 “All *things are* lawful,” but not all *things are* beneficial. “All *things are* lawful,” but not all things build up. 24 Let no one seek his own good, but that of the other *person*. 25 Eat everything that is being sold in the market, without asking for the sake of the conscience. 26 For “the earth *is* the Lord’s, and the fullness of it.” 27 If any of the unbelievers invite you, and you want to go, eat everything being set before you, without asking questions for the sake of the conscience. 28 But if someone says to you, “This is offered in sacrifice,” do not eat *it*, for the sake of that one having informed you, and conscience[b]— 29 now I say the conscience, not your own, but that of the other *person*. For why *is* my freedom judged by another’s conscience? 30 If I partake with gratitude, why am I insulted for that which I give thanks? 31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God, 33 just as I also please all *people* in all things, not seeking my own benefit but that of the many, so that they might be saved.

11 Be imitators of me, just as I also *am* of Christ.
2 Now I praise you, because you remember me in all things and you hold firmly to the traditions, just as I delivered them to you. 3 Now I want you to understand that Christ is the head of every man, and the man *is* the head of a woman, and God *is* the head of Christ. 4 Every man praying or prophesying, having something on his head, dishonors his head. 5 But every woman praying or prophesying with her head uncovered dishonors her head. For it is one and the same thing as having been shaved. 6 For if a woman does not cover her head, let her hair also be cut off. But if *it is* disgraceful for a woman to have her hair cut off or to be shaved, let her cover her head. 7 For a man ought not to cover his head, being the image and glory of God. But the woman is the glory of man. 8 For man is not from woman, but woman *is* from man. 9 For indeed man was not created for the woman, but woman for the man. 10 Because of this the woman ought to have authority on the head, because of the angels. 11 Nevertheless, in the Lord, woman *is* not independent from man, nor *is* man independent from woman. 12 For even as the woman *is* from the man, so also the man *is* through the woman, but all *things are* from God. 13 Judge for your own selves: Is it proper for a woman to pray to God uncovered? 14 Does not even nature itself teach you that if a man might have long hair, it is a disgrace for him, 15 but if a woman might have long hair, it is glory for her? For the long hair has been given to her as a covering. 16 But if anyone thinks to be contentious *about this*, we do not have any such practice, nor the churches of God.

17 But in commanding this, I do not praise you, for you come together not for the better but for the worse. 18 For first, I hear *that in* your coming together in the church, there are divisions among you, and in part I believe it. 19 For it is necessary indeed for there to be factions among you, so that also the ones approved may become evident among you. 20 So then, your coming together in one place, it is not to eat the Lord’s Supper. 21 For when eating, each one takes his own supper first; and one is indeed hungry, but one is drunk. 22 For do you certainly not have houses in *which* to eat and to drink? Or do you despise the church of God and humiliate the ones having nothing? What should I say to you? Should I praise you for this? I do not praise you! 23 For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night in which he was betrayed, took bread, 24 and having given thanks, he broke *it* and said, “This is my body, *which is* for you. Do this in the remembrance of me.” 25 In the same way also the cup after the supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink *it*, in the remembrance of me.” 26 For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he would come. 27 Whoever, therefore, might eat the bread or might drink the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord. 28 But let a man examine himself, and in this way let him eat from the bread, and let him drink from the cup. 29 For the one eating and drinking without discerning the body eats and drinks judgment to himself. 30 Because of this many among you *are* weak and sick, and many are fallen asleep. 31 But if we were examining ourselves, we would not be judged. 32 But being judged by the Lord, we are disciplined so that we might not be condemned along with the world. 33 Therefore, my brothers, coming together to eat, wait for one another. 34 If anyone is hungry, let him eat at home, so that you might not come together for judgment. Now *about* the remaining things, I will give directions when I come.

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[a] Instead of *Lord,* many ancient manuscripts read *Christ.*

[b] Some older manuscripts add *For the earth and everything in it belong to the Lord.* But the best manuscripts do not have this.

12 Now about the spiritual gifts, brothers, I do not want
you to be ignorant. 2 You know that when you were
pagans, you were led astray to the mute idols, in whatever
ways you were led. 3 Therefore, I make known to you that no
one speaking by the Spirit of God says, “Jesus *is* accursed,”
and no one is able to say, “Jesus *is* Lord,” except by the Holy
Spirit.
4 Now there are varieties of gifts, but the same Spirit. 5 And
there are varieties of ministries, but the same Lord. 6 And there
are varieties of workings, but the same God working all things
in everyone. 7 Now to each one is given the outward display
of the Spirit for the collective benefit. 8 For to one is given
by the Spirit a word of wisdom, and to another, a word of
knowledge according to the same Spirit; 9 to another, faith
by the same Spirit; and to another, gifts of healing by the
one Spirit; 10 and to another, workings of power; to another,
prophecy; to another, discernments of spirits; to another, kinds
of tongues; and to another, interpretation of tongues. 11 But
the one and the same Spirit works all these things, distributing
them to each one individually just as he desires.
12 For even as the body is one and has many members, but
all the members of the body, being many, are one body; so
also *is* Christ. 13 For indeed by one Spirit we were all baptized
into one body, whether Jews or Greeks, whether bound or
free, and all were made to drink one Spirit. 14 For indeed the
body is not one member, but many. 15 If the foot would say,
“Since I am not a hand, I am not of the body,” not for this
it is not of the body. 16 And if the ear would say, “Because I
am not an eye, I am not of the body,” not for this it is not of
the body. 17 If the whole body *were* an eye, where *would* the
hearing *be*? If the whole *were* an ear, where *would* the sense of
smell *be*? 18 But now God appointed the members, each one
of them, in the body just as he desired. 19 But if they were
all one member, where *would* the body *be*? 20 But now *there
are* many members, but one body. 21 Now the eye is not able
to say to the hand, “I do not have need of you,” or again,
the head to the feet, “I do not have need of you.” 22 On the
contrary, the members of the body appearing to be weaker
are much more essential; 23 and those of the body which we
think to be less honorable, we bestow them greater honor;
and our unpresentable members have more dignity; 24 but our
presentable members do not have need. But God has combined
the body together, giving more honor to the one lacking *it* 25 so
that there may be no division within the body, but that the
members should care for one another the same. 26 And if one
member suffers, all the members suffer together; if a member
is honored, all the members rejoice with *it*. 27 Now you are the
body of Christ and individually members of *it*. 28 And God has
indeed appointed some in the church, first apostles, second
prophets, third teachers, then miracles, then gifts of healing,
helps, administration, *and* various kinds of tongues. 29 Not all
are apostles, are they? Not all *are* prophets, are they? Not all
are teachers, are they? Not all *do* miracles, do they? 30 Not all
have gifts of healing, do they? Not all speak in tongues, do
they? Not all interpret, do they? 31 But earnestly desire the
greater gifts. And now, I show you a more excellent way.

13 If I speak with the tongues of men and of angels, but
I do not have love, I have become a noisy gong or a
clanging cymbal. 2 And if I have prophecy and understand all
mysteries and all knowledge, and if I have all faith so as to
remove mountains, but I do not have love, I am nothing. 3 And
if I give away all my possessions, and if I hand over my body,
so that I might boast, but I do not have love, I gain nothing.
[a]4 Love is patient *and* is kind; love does not envy; love does
not boast; it is not puffed up. 5 It is not rude; it does not seek
its own; it is not easily angered; it does not keep a count of the
wrongs. 6 It does not rejoice in unrighteousness, but rejoices
in the truth. 7 It bears all things, believes all things, hopes all
things, endures all things. 8 Love never fails. But if *there are*
prophecies, they will pass away; if tongues, they will cease; if
knowledge, it will pass away. 9 For we know in part, and we
prophesy in part. 10 But when the perfect comes, *that which is*
partial will pass away. 11 When I was a child, I spoke like a
child, I thought like a child, I reasoned like a child. When I
became a man, I put away the things of the child. 12 For now
we see unclearly in a mirror, but then, face to face. Now I
know in part, but then I will know fully, just as I also have
been fully known. 13 But now these three remain: faith, hope,
and love. But the greatest of these *is* love.

14 Pursue love, but be zealous for the spiritual gifts,
but especially that you might prophesy. 2 For the one
speaking in a tongue does not speak to men, but to God;
for no one understands, but he speaks mysteries in spirit.
3 But the one prophesying speaks to men for building up
and encouragement and consolation. 4 The one speaking in a
tongue builds up himself, but the one prophesying builds up
the church. 5 Now I desire you all to speak in tongues, but even
more, that you might prophesy. Now the one prophesying is
greater than the one speaking in tongues (unless he would
interpret, so that the church might receive building up). 6 But
now, brothers, if I come to you speaking in tongues, what will
I benefit you unless I speak to you either in revelation or in
knowledge or in prophecy or teaching? 7 Even lifeless things
giving sounds—whether flute or harp—if they would not give
different sounds, how will the thing being played on the flute
or the thing being played on the harp be known? 8 For indeed,
if a trumpet gives an uncertain sound, who will prepare for
battle? 9 In the same way also you, unless you give intelligible
speech with your tongue, how will the thing being spoken be
understood? For you will be speaking into the air. 10 There are
doubtless so many kinds of languages in the world, and none
is without meaning. 11 If then I would not know the meaning
of the language, I will be a foreigner to the one speaking,
and the one speaking *will be* a foreigner to me. 12 So also you,
since you are zealous for spiritual gifts for the building up of
the church, seek that you would abound in them. 13 So let the
one speaking in a tongue pray that he might interpret. 14 If
I would pray in a tongue, my spirit prays, but my mind is
unfruitful. 15 What then is it? I will pray with my spirit, but I
will also pray with my mind. I will sing with my spirit, and I
will also sing with my mind. 16 Otherwise, if you bless with
the spirit, how will the one filling the place of the ungifted
say the “Amen” at your thanksgiving, since he does not know
what you are saying? 17 For you certainly give thanks well,

[a] The best ancient copies read *I hand over my body, so that I might boast.* Some other versions read *I hand over my body to be burned.*

but the other *person* is not built up. 18 I thank God that I speak
in tongues more than all of you; 19 but in the church I prefer
to speak five words with my mind so that I might also instruct
others, than myriads of words in a tongue.
20 Brothers, do not become children in your thoughts. Rather,
be childlike in evil, but become mature in the thoughts. 21 In
the Law it is written,

> "By *people* of other tongues and by the lips of strangers
> I will speak to this people,
> but not even in this way will they hear me,"

says the Lord. 22 So then, the tongues are for a sign, not to the
ones believing, but to the unbelievers; but prophecy *is* not to
the unbelievers, but to the ones believing. 23 If, therefore, the
whole church might come together to the same place and they
would all speak in tongues, but ungifted or unbelievers would
come in, will they not say that you are insane? 24 But if they
all would prophesy, but some unbeliever or ungifted person
might come in, he is convicted by all, he is examined by all,
25 the secrets of his heart become visible, and so, having fallen
on his face, he will worship God, declaring, "God is really
among you."
26 What then is to be, brothers? When you come together,
each one has a psalm, has a teaching, has a revelation, has
a tongue, *or* has an interpretation. Let all things happen for
building up. 27 If anyone speaks in a tongue, *it should be* by
two or at most three, and in turn, and one must interpret.
28 But if there is not an interpreter, let him be silent in the
church. Instead, let him speak to himself and to God. 29 But
let two or three prophets speak, and let the others evaluate.
30 But if *something* is revealed to another sitting there, let the
first be silent. 31 For all are able to prophesy one by one so
that all may learn, and all may be encouraged. 32 Indeed, the
spirits of prophets are subject to prophets. 33 For God is not of
confusion, but of peace.
As in all the churches of the saints, 34 let the women be
silent in the churches. For it is not permitted for them to speak,
but to be in submission, just as also the law says. 35 But if they
desire to learn anything, let them ask their own husbands at
home, for it is disgraceful for a woman to speak in church.
36 Or did the word of God go out from you? Or did it come
only to you?
37 If anyone thinks himself to be a prophet or spiritual, let
him acknowledge that what I write to you is a command of
the Lord. 38 But if anyone is ignorant, let him be ignorant.[a]
39 So then, brothers, earnestly desire to prophesy, and do
not forbid to speak in tongues. 40 But let all things be done
properly and in order.

15 Now I make known to you, brothers, the gospel that I
proclaimed to you, which also you received, on which
also you stand, 2 by which also you are being saved, if you
hold firmly to what word I proclaimed to you, unless you
believed in vain. 3 For I delivered to you among the first what
I also received—that Christ died for our sins, according to the
Scriptures, 4 and that he was buried, and that he was raised
on the third day according to the Scriptures, 5 and that he
was seen by Cephas, then by the Twelve. 6 Then he was seen
by more than 500 brothers at once, most of whom remain
until now, but some have fallen asleep. 7 Then he was seen by
James, then by all the apostles. 8 Now last of all, he was seen
by me also, as if to a child born at the wrong time. 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. 10 But by the
grace of God I am what I am, and his grace that *was* in me
was not in vain. Instead, I labored harder than all of them, yet
not I, but the grace of God with me. 11 Therefore, whether I
or they, in this way we preach, and in this way you believed.
12 Now if Christ is proclaimed, that he was raised from the
dead, how do some among you say that there is no resurrection
of the dead? 13 But if there is no resurrection of the dead,
not even Christ has been raised; 14 but if Christ has not been
raised, then our preaching *is* in vain, and your faith *is* in vain.
15 But also, we are found to be false witnesses of God, because
we testified concerning God that he raised Christ, whom he
has not raised, if then the dead are not raised. 16 For if the
dead are not raised, not even Christ has been raised; 17 but if
Christ has not been raised, your faith *is* in vain; you are still in
your sins. 18 Then also the ones having fallen asleep in Christ
perished. 19 If only in this life we have hope in Christ, of all
people we are most pitiful.
20 But now Christ has been raised from the dead, the
firstfruits of the ones having fallen asleep. 21 For since death *is*
by a man, by a man also resurrection of the dead. 22 For even
as in Adam all die, so also in Christ all will be made alive.
23 But each in his own order: Christ the firstfruits; then at his
coming, the ones of Christ. 24 Then *will be* the end, when he
hands over the kingdom to the God and Father, when he has
abolished all rule and all authority and power. 25 For he must
reign until he has put all the enemies under his feet. 26 The last
enemy to be abolished: death. 27 For "he has put everything
under his feet." But when it says, "he has put everything," *it is*
clear that the one having put everything in subjection to him
is excepted. 28 Now when all the things have been subjected
to him, then the Son himself will also be subjected to the one
having subjected all the things to him, so that God might be
all in all.
29 Otherwise, what will the ones being baptized for the dead
do? If the dead are not raised at all, why then are they baptized
for them? 30 Why also are we in danger every hour? 31 I die
every day, by the boasting in you, brothers, which I have in
Christ Jesus our Lord. 32 What *is* the profit to me, according
to men, if I fought wild beasts at Ephesus? If the dead are
not raised, "Let us eat and drink, for tomorrow we die." 33 Do
not be deceived: "Bad company corrupts good morals." 34 Be
sober, as is right! And do not keep sinning. For some have no
knowledge of God—I say this to your shame.
35 But someone will say, "How are the dead raised, and
with what kind of body do they come?" 36 You foolish one!
What you sow is not caused to live unless it dies. 37 And what
you sow, you do not sow the body that will be, but a bare
seed—perhaps wheat or something else. 38 But God gives it
a body just as he desires, and to each of the seeds, its own
body. 39 Not all flesh *is* the same flesh. Instead, *there is* one
flesh of men, and another flesh of animals, and another flesh

[a] Many of the best ancient manuscripts have *let him be ignorant.* Some ancient manuscripts have *he is considered ignorant.*

of birds, and another of fish. 40 *There are* also heavenly bodies
and earthly bodies. But the glory of the heavenly *is* one, and
that of the earthly *is* another. 41 *There is* one glory of the sun,
and another glory of the moon, and another glory of the stars.
For star differs from star in glory. 42 So also *is* the resurrection
of the dead. *What* is sown in decay is raised in immortality.
43 It is sown in dishonor; it is raised in glory. It is sown in
weakness; it is raised in power. 44 It is sown a natural body;
it is raised a spiritual body. If there is a natural body, there
is also a spiritual *body*. 45 So also it is written, "The first man
Adam became a living soul." The last Adam *is* a life-giving
spirit. 46 But the spiritual *is* not first, but the natural, then the
spiritual. 47 The first man *is* of the earth, made of dust. The
second man *is* from heaven. 48 As the earthly, so also *are* the
ones of earth; and as the heavenly, so also *are* the ones of
heaven. 49 And just as we have borne the image of the earthly,
let us also bear[a] the image of the heavenly.

50 Now this I say, brothers, that flesh and blood are not able
to inherit the kingdom of God. Neither does the perishable
inherit the imperishable. 51 Behold! I tell you a mystery: We will
not all fall asleep, but we will all be changed— 52 in an instant,
in the twinkling of an eye, at the last trumpet. For a trumpet
will sound, and the dead will be raised imperishable, and we
will be changed. 53 For it is necessary for this perishable to
put on incorruptibility, and this mortal to put on immortality.
54 But when this perishable has put on incorruptibility, and
this mortal has put on immortality, then will come about the
word that is written,

"Death is swallowed up in victory."
55 "Death, where *is* your victory?
Death, where *is* your sting?"

56 But the sting of death *is* sin, and the power of sin *is* the law.
57 But thanks *be* to God, the one giving us the victory through
our Lord Jesus Christ! 58 Therefore, my beloved brothers,
become steadfast, immovable, always abounding in the work
of the Lord, knowing that your labor is not in vain in the Lord.

16 Now concerning the collection *that is* for the saints,
even as I directed the churches of Galatia, so also you
must do. 2 Every first of the week, let each of you put *something*
aside, storing up from whatever he might have prospered, so
that when I come, there will not be collections then. 3 Now
when I arrive, whomever you might approve, I will send
them with letters to carry your gift to Jerusalem. 4 But if it is
appropriate for me to go also, they will go with me. 5 But I
will come to you after I have passed through Macedonia, for
I am going through Macedonia. 6 But perhaps I will stay with
you, or even spend the winter, so that you may help me on
my way wherever I might go. 7 For I do not desire to see you
now only in passing; for I hope to remain with you for some
time, if the Lord would permit. 8 But I will stay in Ephesus
until Pentecost, 9 for a wide and effective door has opened for
me, and many are opposing *me*.

10 Now if Timothy comes, see that he would be unafraid
with you, for he is doing the work of the Lord, as I *am.*
11 Therefore, let no one despise him. But help him on his way
in peace, so that he may come to me, for I am expecting him
with the brothers. 12 Now concerning the brother Apollos, I
strongly encouraged him that he would come to you with the
brothers, but it was not at all his will that he would come now.
However, he will come when he might have the opportunity.

13 Stay alert; stand firm in the faith; act like men; be strong.
14 Let all your things happen in love.

15 Now I urge you, brothers (you know the household of
Stephanas, that they are the firstfruits of Achaia, and they have
devoted themselves to service of the saints), 16 that you also
would be subject to the ones such as these and to everyone who
is joining together in the work and laboring. 17 Now I rejoice
at the coming of Stephanas and Fortunatus and Achaicus,
because they have supplied *what* was lacking from you; 18 for
they refreshed my spirit and yours. So then, recognize the ones
like these.

19 The churches of Asia send greetings to you. Aquila and
Priscilla enthusiastically greet you in the Lord, with the church
in their home. 20 All the brothers greet you. Greet one another
with a holy kiss.

21 This greeting *is* in my own hand—Paul. 22 If anyone does
not love the Lord, let him be accursed. Maranatha! 23 The grace
of the Lord Jesus *be* with you. 24 My love *be* with you all in
Christ Jesus. Amen. [b]

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[a] Instead of *let us also bear,* some ancient manuscripts read *we will also bear.*

[b] Some versions leave out *Amen.*