

English: Unlocked Literal Bible for 1 Corinthians

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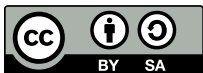
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1 Corinthians

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

² to the church of God at Corinth, those who have been sanctified in Christ Jesus and called to be holy people, together with all those in every place who call on the name of our Lord Jesus Christ, who is their Lord and ours:

³ May grace and peace be 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 that Christ Jesus gave to you. ⁵ He has made you rich in every way, in all speech and with all knowledge, ⁶ just as the testimony about Christ has been confirmed as true among you.

⁷ Therefore you lack no spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. ⁸ He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. ⁹ God is faithful, who called you 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 agree, and that there be no divisions among you. I urge that you be joined together with the same mind and by the same purpose. ¹¹ For I have been informed concerning you, my brothers, by Chloe's people that there are factions among you.

¹² I mean this: Each one of you says, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." ¹³ Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

¹⁴ I thank God that I baptized none of you, except Crispus and Gaius. ¹⁵ This was so that no one would say that you were baptized into my name. ¹⁶ (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 preach the gospel—not with clever speech, in order that the cross of Christ would not be emptied of its power.

¹⁸ For the message about the cross is foolishness to those who are perishing. But among those who are being saved, it is the power of God. ¹⁹ For it is written,

"I will destroy the wisdom of the wise.
I will set aside the understanding of the intelligent."

²⁰ Where is the wise person? Where is the scholar? Where is the debater of this world? Has not God turned the wisdom of the world into foolishness? ²¹ Since the world in its wisdom did not know God, God was pleased to save those who believe through the foolishness of preaching.

²² For Jews ask for miraculous signs and Greeks seek wisdom. ²³ But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles.

²⁴ But to those whom God has called, both Jews and Greeks, we preach Christ as the power and the wisdom of God.

²⁵ For the foolishness of God is wiser than people, and the weakness of God is stronger than people.

²⁶ Look at your calling, brothers. Not many of you were wise according to the flesh. Not many of you were powerful. Not many of you were of noble birth. ²⁷ But God chose the foolish things of the world to shame the wise. God chose what is weak in the world to shame what is strong.

²⁸ God chose what is low and despised in the world. He even chose things that are regarded as nothing, to bring to nothing things that are held as valuable. ²⁹ He did this so that no flesh would have a reason to boast before him.

³⁰ Because of what God did, now you are in Christ Jesus, who became for us wisdom from God. He became our righteousness, holiness, and redemption. ³¹ As a result, as it is written, "Let the one who boasts, boast in the Lord."

² ¹When I came to you, brothers, I did not come with eloquence of speech or wisdom as I proclaimed hidden truths about God. ¹For I decided to know nothing when I was among you except Jesus Christ, and him crucified.

³And I was with you in weakness and in fear and in much trembling. ⁴And my message and my proclamation were not with persuasive words of wisdom, but with the demonstration of the Spirit and of power, ⁵so that your faith might not be in the wisdom of humans, but in the power of God.

⁶Now we do speak wisdom among the mature, but not the wisdom of this world, or of the rulers of this age, who are passing away. ⁷Instead, we speak God's wisdom in hidden truth, the hidden wisdom that God predestined before the ages for our glory.

⁸None of the rulers of this age understood it, for if they had understood it, they would not have crucified the Lord of glory. ⁹But as it is written,

"No eye has seen,
no ear has heard,
no human heart has imagined
what God has prepared for those who love him"—

¹⁰For God has revealed these things to us through the Spirit. For the Spirit searches everything out, even the deep things of God. ¹¹For who knows a person's thoughts except the spirit of the person in him? So also, no one knows the deep things of God except the Spirit of God.

¹²But we did not receive the spirit of the world but the Spirit who is from God, so that we might know the things freely given to us by God. ¹³We speak about these things in words not taught by human wisdom but by the Spirit, interpreting spiritual things to spiritual people.

¹⁴The unspiritual person does not receive the things that belong to the Spirit of God, for they are foolishness to him. He cannot understand them because they are spiritually discerned. ¹⁵The one who is spiritual judges all things, but he is not judged by others.

¹⁶ "For who can know the mind of the Lord,
that he can instruct him?"

But we have the mind of Christ.

¹A few important and ancient Greek copies read, as I proclaimed the testimony about God .

²Some ancient Greek copies say But God . However, following our Greek source, it reads,For God .

3 ¹And I, brothers, could not speak to you as to spiritual people, but instead as to fleshly people, as to little children in Christ. ²I fed you milk, not solid food, for you were not ready for it; and even now you are not yet ready.

³For you are still fleshly. For where jealousy and strife exist among you, are you not living according to the flesh, and are you not walking by human standards? ⁴For when one says, "I follow Paul," and another says, "I follow Apollos," are you not merely human beings? ⁵Who then is Apollos? Who is Paul? Servants through whom you believed, just as the Lord gave tasks to each.

⁶I planted and Apollos watered, but God gave the growth. ⁷So then, neither he who plants nor he who waters is anything. But it is God who gives the growth.

⁸Now he who plants and he who waters are one, and each will receive his own wages according to his own labor.

⁹For we are God's fellow workers. You are God's garden, God's building.

¹⁰According to the grace of God that was given to me as a skilled master builder, I laid a foundation and another is building on it. But let each man be careful how he builds on it. ¹¹For no one can lay a foundation other than the one that has been laid, that is, Jesus Christ.

¹²Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, ¹³his work will be revealed, for the day will reveal it. For it will be revealed in fire. The fire will test the quality of what each one has done.

¹⁴If anyone's work remains, he will receive a reward; ¹⁵but if anyone's work is burned up, he will suffer loss, but he himself will be saved, as though escaping through fire.

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

¹⁸Let 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. ¹⁹For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness."

²⁰And again,

"The Lord knows that the reasoning of the wise is futile."

²¹For this reason, let no one boast in men. All things are yours, ²²whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All things are yours, ²³and you are Christ's, and Christ is God's.

⁴ This is how a person should regard us, as servants of Christ and stewards of the hidden truths of God.² Now what is required of stewards is that they are found to be trustworthy.

³ But for me it is a very small thing that I should be judged by you or by any human court. For I do not even judge myself.⁴ I am not aware of any charge being made against me, but that does not justify me. The one who judges me is the Lord.

⁵ Therefore do not pronounce judgment about anything before the time, before the Lord comes. He will bring to light the hidden things of darkness and reveal the purposes of the heart. Then each one will receive his praise from God.

⁶ Now, brothers, I applied these principles to myself and Apollos for your sakes, so that from us you might learn the meaning of the saying,

"Do not go beyond what is written."

This is so that none of you may be puffed up in favor of one against the other.

⁷ For who sees any difference between you and others? What do you have that you did not receive? If you have received it, why do you boast as if you did not receive it?

⁸ Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! Indeed, I wish you did reign, so that we could reign with you.⁹ For I think God has put us apostles on display as the last in line, in a procession and like men sentenced to death. We have become a spectacle to the world—to angels, and to human beings.

¹⁰ We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we are held in dishonor.¹¹ Up to this present hour we are hungry and thirsty, we are poorly clothed, we are beaten, and we are homeless.

¹² We labor hard, working with our own hands. When we are slandered, we bless. When we are persecuted, we endure.¹³ When we are slandered, we speak with kindness. We have become as the refuse of the world and the filthiest of all things, even till now.

¹⁴ I do not write these things to shame you, but to warn you as my beloved children.¹⁵ For even if you have ten thousand guardians in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.¹⁶ So I urge you to be imitators of me.

¹⁷ That is why I sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach them everywhere and in every church.¹⁸ Now some of you have become puffed up, acting as though I were not coming to you.

¹⁹ But I will come to you soon, if the Lord wills. Then I will know not merely the words of these who are so puffed up, but I will see their power.²⁰ For the kingdom of God does not consist in words but in power.²¹ What do you want? Should I come to you with a rod or with love and in a spirit of gentleness?

5 ¹We heard a report that there is sexual immorality among you, a kind of immorality that is not even permitted among the pagans: A man has his father's wife.²You are puffed up! Should you not mourn instead, so that the one who did this deed might be removed from among you?

³For even though I am absent in body, I am present in spirit. I have already passed judgment on the one who did this, just as though I were there.⁴When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present,⁵deliver this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord.

⁶Your boasting is not good. Do you not know that a little yeast leavens the whole loaf?⁷Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened, just as you really are. For Christ, our Passover lamb, has been sacrificed.⁸So let us then celebrate the festival, not with the old yeast, the yeast of bad behavior and wickedness. Instead, let us celebrate with the unleavened bread of sincerity and truth.

⁹I wrote to you in my letter not to associate with sexually immoral people.¹⁰In no way did I mean the immoral people of this world, or the greedy, or swindlers, or idolaters, since to stay away from them you would need to go out of the world.

¹¹But now I am writing to you not to associate with anyone who is called a brother but who is living in sexual immorality, or who is greedy, or is an idolater, or is verbally abusive, or is a drunkard, or a swindler. Do not even eat a meal with such a person.¹²For how am I involved with judging those who are outside the church? Instead, are you not to judge those who are inside the church?¹³But God judges those who are on the outside.

"Remove the evil person from among you."

6 ¹When one of you has a dispute against another, does he dare to bring a lawsuit before the unrighteous rather than before God's holy people?² Do you not know that God's holy people will judge the world? If then you will judge the world, are you not able to settle matters of little importance?³ Do you not know that we will judge the angels? How much more, then, can we judge matters of this life?

⁴If then you have to make judgments that pertain to daily life, why do you lay such cases as these before those who have no standing in the church?⁵ I say this to your shame. Is there no one among you wise enough to settle a dispute between brothers?⁶ But one brother brings a lawsuit against another brother—and this before unbelievers!

⁷The fact that you have lawsuits with one another is already a defeat for you. Why not rather suffer the wrong? Why not rather allow yourselves to be cheated?⁸ But you yourselves do wrong and you cheat, and you do this to your own brothers!

⁹Do 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 men who submit to homosexual acts, nor men who perform homosexual acts, ¹⁰nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. ¹¹That is what some of you were like. But you have been cleansed, you have been sanctified, you have been 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 profitable. "Everything is lawful for me," but I will not be mastered by any of them. ¹³"Food is for the stomach, and the stomach is for food," but God will do away with both of them. The body is not intended for sexual immorality. Instead, the body is for the Lord, and the Lord will provide for the body.

¹⁴God both raised the Lord and will also raise us up by his power. ¹⁵Do you not know that your bodies are members of Christ? Should I then take the members of Christ and join them to a prostitute? May it not be!

¹⁶Do you not know that he who is joined to a prostitute becomes one body with her? As scripture says, "The two will become one flesh."¹⁷ But he who is joined to the Lord becomes one spirit with him.

¹⁸Run away from sexual immorality! Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body.

¹⁹Do you not know that your body is a temple of the Holy Spirit, who lives within you, whom you have from God? Do you not know that you are not your own?²⁰ For you were bought with a price. Therefore glorify God with your body and in your spirit, which belong to God.

⁷ Now concerning the issues you wrote about: "It is good for a man not to touch a woman."² But because of temptations for many immoral acts, each man should have his own wife, and each woman should have her own husband.

³ The husband should fulfill his duty to have sexual relations with his wife, and in the same way the wife to her husband.⁴ It is not the wife who has authority over her own body, it is the husband. In the same way, the husband does not have authority over his own body, but the wife does.

⁵ Do not deprive each other, except by mutual agreement and for a specific period of time. Do this so that you may devote yourselves to prayer. Then you should come together again, so that Satan may not tempt you because of your lack of self-control.

⁶ But I say these things to you as a concession and not as a command.⁷ I wish that everyone were as I am. But each one has his own gift from God. One has this kind of gift, and another that kind.

⁸ To the unmarried and to widows I say that it is good for them if they remain unmarried, as I am.⁹ But if they cannot exercise self-control, they should marry. For it is better for them to marry than to burn with passion.

¹⁰ Now to the married I give this command—not I, but the Lord—the wife should not separate from her husband¹¹ (but if she does separate from her husband, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

¹² But to the rest I say—I, not the Lord—that if any brother has a wife who is an unbeliever, and if she is content to live with him, he should not divorce her.¹³ If a woman has an unbelieving husband, and if he is content to live with her, she should not divorce him.¹⁴ For the unbelieving husband is set apart because of his wife, and the unbelieving wife is set apart because of the brother. Otherwise your children would be unclean, but actually they are set apart.

¹⁵ But if the unbeliever departs, let him go. In such cases, the brother or sister is not bound to their vows. God has called us to live in peace.¹⁶ For how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife?

¹⁷ However, as the Lord has given each one his portion, let each one walk as God has called him. This is my rule in all the churches.¹⁸ Was anyone circumcised when he was called to believe? He should not try to appear uncircumcised. Was anyone uncircumcised when he was called to faith? He should not be circumcised.¹⁹ For it is neither circumcision nor uncircumcision that matters. What matters is obeying the commandments of God.

²⁰ Each one should remain in the calling he was in when God called him to believe.²¹ Were you a slave when God called you? Do not be concerned about it. But if you can become free, take advantage of it.²² For someone who is called by the Lord as a slave is the Lord's freeman. In the same way, the one who was free when he was called to believe is Christ's slave.²³ You have been bought with a price, so do not become slaves of men.²⁴ Brothers, in whatever situation he was in when he was called, let each one remain with God in that.

²⁵ Now concerning virgins, I have no commandment from the Lord. But I give my opinion as one who, by the Lord's mercy, is trustworthy.²⁶ Therefore, I think that because of the disaster that is coming, it is good for a man to remain as he is.

²⁷ Are you bound to a wife? Do not seek a divorce. If you are free of a wife, do not seek a wife.²⁸ But if you do marry, you have not sinned, and if a virgin marries, she has not sinned. But those who do will have many kinds of fleshly trouble, and I want to spare you from this.

²⁹ But this I say, brothers: The time is short. From now on, let those who have wives live as though they had none.

³⁰ Those who weep should act as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything,³¹ and those who use the world should not act as though they are using it to the full. For the world in its present form is coming to an end.

³² I would like you to be free from worries. The unmarried man is concerned about the things of the Lord, how to please him.³³ But the married man is concerned about the things of the world, how to please his wife—he is divided. The unmarried woman or the virgin is concerned about the things of the Lord, how to be set apart in body and in spirit. But the married woman is concerned about the things of the world, how to please her husband.

³⁵ I say this for your own benefit, and not to put any constraint on you. I say this for what is right, so that you may be devoted to the Lord without any distraction.

³⁶ But if anyone thinks that he is not treating his virgin with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry.³⁷ But if he is standing firm in his

heart, if he is not under pressure but can control his own will, and if he has decided in his own heart to do this, to keep his own a virgin, he will do well.³⁸ So the one who marries his virgin does well, and the one who chooses not to marry will do even better.

³⁹A woman is bound to her husband while he lives. But if her husband dies, she is free to marry anyone she wishes, but only in the Lord.⁴⁰ Yet in my judgment she would be happier if she lives as she is. And I think that I also have the Spirit of God.

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

⁴Therefore, concerning the eating of food sacrificed to idols: We know that an idol in this world is nothing and that there is no God but one.⁵ For even if there were so-called gods, either in heaven or on earth (just as there are many "gods" and many "lords"),⁶ yet for us there is only one God, the Father, from whom are all things and for whom we live, and one Lord Jesus Christ, through whom all things exist, and through whom we exist.

⁷However, this knowledge is not in everyone. Instead, some previously practiced idol worship, and they eat this food as if it were something sacrificed to an idol. Their conscience is thereby defiled because it is weak.

⁸But food will not present us to God. We are not worse if we do not eat, nor better if we do eat it.⁹ But take care that your freedom does not become a reason for someone who is weak in faith to stumble.¹⁰ For suppose that someone sees you, who have knowledge, eating a meal in an idol's temple. Is not his weak conscience emboldened to eat what is offered to idols?

¹¹So because of your understanding about the true nature of idols, the weaker one, the brother for whom Christ died, is destroyed.¹² Thus, when you sin against your brothers and wound their weak consciences, you sin against Christ.¹³ Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to fall.

9 ¹Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?²If I am not an apostle to others, at least I am to you. For you are the seal of my apostleship in the Lord.

³This is my defense to those who examine me:⁴Do we not have the right to eat and drink?⁵Do we not have the right to take along a wife who is a believer, as do the rest of the apostles, and the brothers of the Lord, and Cephas?⁶Or do only I and Barnabas not have the right to not work at a trade?

⁷Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink milk from it?⁸Do I say these things based on human authority? Does not the law also say this?

⁹For it is written in the law of Moses, "Do not put a muzzle on an ox when it is threshing the grain." Is it really the oxen that God cares about?¹⁰Is he not speaking about us? It was written for us, because the one who plows should plow in hope, and the one who threshes should thresh in the hope of sharing in the harvest.¹¹If we sowed spiritual things among you, is it too much for us to reap physical things from you?

¹²If others exercised this right from you, do we not have even more? But we did not claim this right. Instead we endured everything rather than be a hindrance to the gospel of Christ.¹³Do you not know that those who perform sacred duties get their food from the temple? Do you not know that those who serve at the altar share in what is offered on the altar?¹⁴In the same way, the Lord commanded that those who proclaim the gospel should get their living from the gospel.

¹⁵But I have not claimed any of these rights. And I do not write this so something might be done for me. It would be better for me to die than—No one will make my boast empty!¹⁶For if I preach the gospel, I have no reason for boasting, because I must do this. And woe be to me if I do not preach the gospel!

¹⁷For if I do this willingly, I have a reward. But if not willingly, I still have a stewardship that was entrusted to me.

¹⁸What then is my reward? That when I preach, I may offer the gospel without charge and so not take full use of my right in the gospel.

¹⁹For though I am free from all, I became a servant to all, in order that I might win more.²⁰To the Jews I became like a Jew, in order to win Jews. To those under the law, I became like one under the law in order to win those under the law. I did this even though I myself was not under the law. ¹

²¹To those outside the law, I became like one outside the law, although I was not outside the law of God myself, but under the law of Christ. I did this so that I may win those outside the law.²²To the weak I became weak, so that I may win the weak. I have become all things to all people, so that I may by all means save some.²³I do all things for the gospel's sake, so that I may participate in its blessings.

²⁴Do you not know that in a race all the runners run the race, but that only one receives the prize? So run to win the prize.²⁵Every athlete exercises self-control in all things. They do it to receive a wreath that is perishable, but we do it to receive one that is imperishable.²⁶Therefore this is how I run, as not without purpose; this is how I box, not as one beating the air.²⁷But I subdue my body and make it a slave, so that after I have preached to others, I myself may not be disqualified.

¹The ULB has: I did this even though I myself was not under the law . A few important and ancient Greek copies, with other ancient translations, leave this sentence out.

10 ¹I do not want you to be uninformed, brothers, that our fathers were all under the cloud and all passed through the sea.²All were baptized into Moses in the cloud and in the sea,³and all ate the same spiritual food.⁴All drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ.

⁵But God was not well pleased with most of them, and their corpses were scattered about in the wilderness.⁶Now these things were examples for us, so we would not be those who lust for evil things as they lusted.

⁷Do not be idolaters, as some of them were. This is as it is written: "The people sat down to eat and drink, and rose up to play."⁸Let us not commit sexual immorality, as many of them did. In one day, twenty-three thousand people died because of it.

⁹Neither let us put Christ to the test, as many of them tested him and were destroyed by snakes.¹⁰Also do not grumble, as many of them did and were destroyed by an angel of death.

¹¹Now these things happened to them as examples for us. They were written for our instruction—for us on whom the end of the ages has come.¹²Therefore let anyone who thinks he stands be careful that he does not fall.¹³No temptation has overtaken you that is not common to all humanity. Instead, God is faithful. He will not let you be tempted beyond your ability. With the temptation he will also provide the way of escape, so that you may be able to endure it.

¹⁴Therefore, my beloved ones, run away from idolatry.¹⁵I speak to you as people who have understanding, so you may judge what I say.¹⁶The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?¹⁷Because there is one loaf of bread, we who are many are one body. We all take of one loaf of bread together.

¹⁸Look at the Israel that is according to the flesh. Are not those who eat the sacrifices participants in the altar?

¹⁹What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything?

²⁰But I say about the things they sacrifice, that they offer these things to demons and not to God. I do not want you to be participants with demons!²¹You cannot drink the cup of the Lord and the cup of demons. You cannot participate at the table of the Lord and the table of demons.²²Or do we provoke the Lord to jealousy? Are we stronger than he is?

²³"Everything is lawful," but not everything is profitable. "Everything is lawful," but not everything builds people up.²⁴No one should seek his own good. Instead, each one should seek the good of his neighbor.

²⁵Eat everything sold in the market without asking questions of conscience.²⁶For "the earth is the Lord's, and the fullness of it."²⁷If an unbeliever invites you to eat a meal, and you wish to go, eat whatever is set before you without asking questions of conscience.

²⁸But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who informed you, and for the sake of conscience—²⁹the conscience of the other man, I mean, and not yours. For why should my freedom be judged by another's conscience?³⁰If I partake of the meal with gratitude, why am I being insulted for that for which I gave thanks?

³¹Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.³²Be blameless both to Jews and to Greeks, and to the church of God.³³In the same way I try to please all people in all things. I do not seek my benefit, but that of the many. I do this so that they may be saved.

¹Some ancient copies of the Greek text add, For the earth and everything in it belong to the Lord . But the best ancient copies of the Greek text do not have this. Many scholars see this addition as a duplication of verse 26.

11 ¹Be imitators of me, just as I am an imitator of Christ.

²Now I praise you because you remember me in everything. I praise you because you hold firmly to the traditions just as I delivered them to you.³Now I want you to understand that Christ is the head of every man, that a man is the head of a woman, and that God is the head of Christ.⁴Any man who prays or prophesies with his head covered dishonors his head.

⁵But any woman who prays or prophesies with her head uncovered dishonors her head. For it is the same thing as if her head were shaved.⁶For if a woman will not cover her head, she should cut her hair short. If it is disgraceful for a woman to have her hair cut off or for her to shave her head, let her cover her head.

⁷For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man.⁸For man was not made from woman. Instead, woman was made from man.

⁹For neither was man created for woman. Instead, woman was created for man.¹⁰This is why the woman ought to have a symbol of authority on her head, because of the angels.

¹¹Nevertheless, in the Lord, the woman is not independent from the man, nor is the man independent from the woman.¹²For as the woman comes from the man, so does the man come from the woman. And all things come from God.

¹³Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?¹⁴Does not even nature itself teach you that if a man has long hair, it is a dishonor for him?¹⁵Does not nature teach you that if a woman has long hair, it is her glory? For her hair has been given to her as a covering.¹⁶But if anyone wants to argue about this, we do not have any other practice, nor do the churches of God.

¹⁷But in the following instructions, I do not praise you. For when you come together, it is not for the better but for the worse.¹⁸For in the first place, I hear that when you come together in the church, there are divisions among you, and in part I believe it.¹⁹For there must also be factions among you, so that those who are approved may become evident among you.

²⁰For when you come together, it is not the Lord's Supper that you eat.²¹When you eat, each one eats his own food before the others have their meal. One is hungry, and another becomes drunk.²²Do you not have houses to eat and to drink in? Do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I will not praise you for this!

²³For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night when he was betrayed, took bread.²⁴After he had given thanks, he broke it and said, "This is my body, which is for you. Do this to remember me."

²⁵In the same way he took the cup after supper, and he said, "This cup is the new covenant in my blood. Do this as often as you drink it, to remember me."²⁶For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

²⁷Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord.²⁸Let a person examine himself first, and in this way let him eat of the bread and drink of the cup.²⁹For he who eats and drinks without discerning the body eats and drinks judgment to himself.

³⁰That is why many among you are weak and ill, and some of you have fallen asleep.

³¹But if we examine ourselves, we will not be judged.³²But when we are judged by the Lord, we are disciplined, so that we may not be condemned along with the world.

³³Therefore, my brothers, when you come together to eat, wait for one another.³⁴If anyone is hungry, let him eat at home, so that when you come together it will not be for judgment. And about the other things you wrote, I will give instructions when I come.

12 ¹About spiritual gifts, brothers, I do not want you to be uninformed. ²You know that when you were pagans, you were led astray to idols who could not speak, in whatever ways you were led by them. ³Therefore I want you to know that no one who speaks by the Spirit of God can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit.

⁴Now there are different gifts, but the same Spirit. ⁵There are different ministries, but the same Lord; ⁶and there are different kinds of work, but it is the same God who works all in all.

⁷Now to each one is given the outward display of the Spirit for the benefit of all. ⁸For to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit.

⁹To another is given faith by the same Spirit, and to another gifts of healing by the one Spirit. ¹⁰To another is given miraculous works, and to another prophecy. To another is given the ability to distinguish between spirits, to another various kinds of tongues, and to another the interpretation of tongues. ¹¹All these are the work of one and the same Spirit, giving the gifts to each one individually, as he chooses.

¹²For as the body is one and has many members and all are members of the same body, so it is with Christ. ¹³For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and all were made to drink of one Spirit.

¹⁴For the body is not a single member, but many. ¹⁵If the foot says, "Since I am not the hand, I am not part of the body," it is not any less a part of the body. ¹⁶And if the ear says, "Because I am not an eye, I am not part of the body," it is not any less a part of the body. ¹⁷If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?

¹⁸But God has appointed each member, each one of them, into the body as he has desired. ¹⁹If they were all the same member, where would the body be? ²⁰So now they are many members, but only one body.

²¹The eye cannot say to the hand, "I have no need of you." Nor does the head say to the feet, "I have no need of you." ²²But the members of the body that appear to be weaker are essential, ²³and the parts of the body that we think are less honorable, we give them greater honor, and our unrepresentable members have more dignity. ²⁴Now our representable members have no such need. Rather, God has composed the body, giving greater honor to those members that lack it.

²⁵He did this so there may be no division within the body, but that the members should care for one another with the same affection. ²⁶So when one member suffers, all the members suffer together; or when one member is honored, all the members rejoice together. ²⁷Now you are the body of Christ and individually members of it.

²⁸And God has appointed in the church first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, those who provide helps, those who do the work of administration, and those who have various kinds of tongues. ²⁹Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles?

³⁰Do all of them have gifts of healing? Do all of them speak with tongues? Do all of them interpret tongues?

³¹Zealously seek the greater gifts. And now I will show you a more excellent way.

13 ¹Suppose that I speak with the tongues of men and of angels. But if I do not have love, I have become a noisy gong or a clanging cymbal. ²Suppose that I have the gift of prophecy and understand all hidden truths and knowledge, and that I have all faith so as to remove mountains. But if I do not have love, I am nothing. ³Suppose that I give all my possessions to feed the poor, and that I give my body to be burned. But if I do not have love, I gain nothing. ¹

⁴Love is patient and kind. Love is not jealous and does not boast. It is not puffed up⁵ or rude. It does not seek its own. It is not provoked, nor does it keep a count of wrongs. ⁶It does not rejoice in unrighteousness. Instead, it rejoices in the truth. ⁷Love bears all things, believes all things, hopes all things, and endures all things.

⁸Love never ends. If there are prophecies, they will pass away. If there are tongues, they will cease. If there is knowledge, it will pass away. ⁹For we know in part and we prophesy in part. ¹⁰But when the perfect comes, that which is incomplete will pass away.

¹¹When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put away childish things. ¹²For now we see indirectly in a mirror, but then face to face. Now I know in part, but then I will know fully just as I have been fully known. ¹³But now these three remain: faith, hope, and love. But the greatest of these is love.

¹Most important and ancient Greek copies, as well as ancient translations read, I give my body to be burned . There are a few important and ancient Greek copies, as well as ancient translations, that read, I give my body so that I might boast .

¹14 Pursue love and be zealous for spiritual gifts, especially that you may prophesy.²For the one who speaks in a tongue does not speak to people but to God. For no one understands him because he speaks mysteries in the Spirit.³But the one who prophesies speaks to people to build them up, to exhort them, and to comfort them.⁴The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

⁵Now I wish that you all spoke in tongues. But even more than that, I wish that you would prophesy. The one who prophesies is greater than the one who speaks in tongues (unless someone interprets so that the church may receive edification).⁶But now, brothers, if I come to you speaking in tongues, how will I benefit you? I cannot, unless I speak to you with revelation, or knowledge, or prophecy, or teaching.

⁷In the same way, when lifeless instruments are producing sounds—like the flute or the harp—if they do not produce different tones, how will anyone know what tune the flute or harp is playing?⁸For if the trumpet is played with an uncertain sound, how will anyone know when it is time to prepare for battle?⁹It is the same way for you with the tongue. If you utter speech that is not clear, how will what is said be understood? You will be speaking into the air.

¹⁰There are doubtless many kinds of languages in the world, and none is without meaning.¹¹But if I do not know the meaning of a language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me.

¹²So it is with you. Since you are eager for the manifestations of the Spirit, seek for the edification of the church so that you might abound.¹³So the one who speaks in a tongue should pray that he may interpret.¹⁴For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

¹⁵What am I to do? 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.¹⁶Otherwise, if you bless God with the spirit, how will the outsider say "Amen" when you are giving thanks if he does not know what you are saying?

¹⁷For you certainly give thanks well enough, but the other person is not built up.¹⁸I thank God that I speak in tongues more than all of you.¹⁹But in the church I would rather speak five words with my understanding so that I might instruct others, than ten thousand words in a tongue.

²⁰Brothers, do not be children in your thinking. Rather, in regard to evil, be like infants. But in your thinking be mature.²¹In the law it is written,

"By men of strange tongues
and by the lips of strangers
I will speak to this people.
Even then they will not hear me,"
says the Lord.

²²So then, tongues are a sign, not to believers, but to unbelievers. But prophecy is for a sign, not for unbelievers, but for believers.²³If, therefore, the whole church comes together and all speak in tongues, and outsiders and unbelievers come in, would they not say that you are insane?

²⁴But if you all were prophesying and an unbeliever or an outsider came in, he would be convicted by all he hears. He would be judged by all that is said.²⁵The secrets of his heart would be revealed. As a result, he would fall on his face and worship God. He would declare that God is really among you.

²⁶What is next then, brothers? When you come together, each one has a psalm, a teaching, a revelation, a tongue, or an interpretation. Do everything so that you build up the church.²⁷If anyone speaks in a tongue, let there be two or at most three, and each one in turn, and then someone should interpret what is said.²⁸But if there is no one to interpret, let each of them keep silent in the church. Let each one speak to himself alone and to God.

²⁹Let two or three prophets speak, and let the others listen with discernment to what is said.³⁰But if there is a revelation to one who is sitting, let the first be silent.

³¹For each of you can prophesy one by one so that each one may learn and all may be exhorted.³²For the spirits of the prophets are subject to the prophets.³³For God is not a God of confusion, but of peace.

This is the rule in all the churches of God's holy people.

³⁴The women should keep silent in the churches. For they are not permitted to speak. Instead, they should be in submission, as also the law says.³⁵If there is anything they desire to learn, let them ask their husbands at home.

For it is disgraceful for a woman to speak in the church.³⁶ Did the word of God come from you? Are you the only ones it has reached?

³⁷If anyone thinks himself to be a prophet or spiritual, he should acknowledge that the things I write to you are a command of the Lord. ³⁸But if anyone does not recognize this, let him not be recognized.

³⁹So then, brothers, earnestly desire to prophesy, and do not forbid anyone from speaking in tongues. ⁴⁰But let all things be done properly and in order.

15 ¹Now I want to make known to you, brothers, the gospel I proclaimed to you, which you received and on which you stand,²and by which you are being saved, if you hold firmly to the word I preached to you, unless you believed in vain.

³For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures,⁴that he was buried, and that he was raised on the third day according to the scriptures.

⁵Christ appeared to Cephas, and then to the twelve;⁶then he appeared to more than five hundred brothers at once. Most of them are still alive, but some have fallen asleep.⁷Then he appeared to James, then to all the apostles.

⁸Last of all, he appeared to me, as if to one born prematurely.⁹For I am the least of the apostles. I am unworthy to be called an apostle because I persecuted the church of God.

¹⁰But by the grace of God I am what I am, and his grace in me was not in vain. Instead, I labored harder than all of them. Yet it was not I, but the grace of God that is with me.¹¹Therefore whether it is I or they, so we preach and so you believed.

¹²Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead?¹³But if there is no resurrection of the dead, then not even Christ has been raised;¹⁴and if Christ has not been raised, then our preaching is in vain, and your faith also is in vain.

¹⁵Also, we are found to be false witnesses about God, because we testified that God raised Christ from the dead. But he did not raise him, if indeed the dead are not raised.¹⁶For if the dead are not raised, not even Christ has been raised;¹⁷and if Christ has not been raised, your faith is in vain and you are still in your sins.

¹⁸Then those who have fallen asleep in Christ have also perished.¹⁹If in this life we hope in Christ, of all people we are most to be pitied.

²⁰But now Christ has been raised from the dead as the firstfruits of those who sleep.²¹For since death came by a man, by a man also came the resurrection of the dead.

²²For as in Adam all die, so also in Christ all will be made alive.²³But each in his own order: Christ, who is the firstfruits, and then those who belong to Christ will be made alive at his coming.

²⁴Then will be the end, when he will hand over the kingdom to God the Father, when he will abolish all rule and all authority and power.²⁵For he must reign until he has put all his enemies under his feet.²⁶The last enemy to be destroyed is death.

²⁷For "he has put everything under his feet." But when it says, "he has put everything," it is clear that this does not include the one who put everything in subjection under him.²⁸When all things are subjected under him, then the Son himself will be subjected under the one who put all things into subjection under him, that God may be all in all.

²⁹Or else what will those do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them?³⁰Why then are we in danger every hour?

³¹I die every day! This is as sure as my boasting in you, which I have in Christ Jesus our Lord.³²What do I gain, from a human point of view, if I fought with beasts at Ephesus, if the dead are not raised?

"Let us eat and drink,
for tomorrow we die."

³³Be not deceived: "Bad company corrupts good morals."³⁴Sober up! Live righteously! Do not keep sinning. For some of you have no knowledge of God. I say this to your shame.

³⁵But someone will say, "How are the dead raised, and with what kind of body will they come?"³⁶You fool! What you sow will not come to life unless it dies.

³⁷What you sow is not the body that will be, but a bare grain. It may become wheat or something else.³⁸But God will give it a body as he chooses, and to each seed its own body.³⁹Not all flesh is the same. Instead, there is one flesh for human beings, and another flesh for animals, and another flesh for birds, and another for fish.

⁴⁰There are also heavenly bodies and earthly bodies. But the glory of the heavenly body is one kind and the glory of the earthly is another.⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differs from another star in glory.

⁴²So also is the resurrection of the dead. What is sown is perishable, and what is raised is imperishable.⁴³It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.⁴⁴It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

⁴⁵So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit.⁴⁶But the spiritual did not come first but the natural, and then the spiritual.

⁴⁷The first man is of the earth, made of dust. The second man is from heaven.⁴⁸Just as the one made from dust is, so also are those who are made of the dust, and as the man of heaven is, so also are those who are of heaven.⁴⁹Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

⁵⁰Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable.⁵¹Look! I tell you a mystery: We will not all sleep, but we will all be changed.

⁵²We will be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.⁵³For this perishable body must put on what is imperishable, and this mortal body must put on immortality.

⁵⁴But when this perishable body has put on what is imperishable, and when this mortal body has put on immortality, then will come about the saying that is written, "Death is swallowed up in victory."

⁵⁵ "Death, where is your victory?
Death, where is your sting?"

⁵⁶The sting of death is sin, and the power of sin is the law.⁵⁷But thanks be to God, who gives us the victory through our Lord Jesus Christ!

⁵⁸Therefore, my dear brothers, be steadfast and immovable. Always abound in the work of the Lord, because you know that your labor in the Lord is not in vain.

16 ¹Now concerning the collection for God's holy people: as I instructed the churches of Galatia, so you are to do. ²On the first day of the week, each of you is to put something aside and store it up as he may prosper. Do this so that there will be no collections when I come.

³When I arrive, to whomever you approve, I will give letters of introduction to them and will send them with your gift to Jerusalem. ⁴If it is appropriate for me to go also, they will go with me.

⁵But I will come to you when I pass through Macedonia. For I will pass through Macedonia. ⁶Perhaps I may stay with you or even spend the winter, so that you may help me on my way, wherever I go.

⁷For I do not wish to see you now for only a passing visit. For I hope to spend more time with you, if the Lord permits. ⁸But I will stay in Ephesus until Pentecost, ⁹for a wide door has opened for me, and there are many adversaries.

¹⁰Now when Timothy comes, see that he is with you unafraid, for he is laboring at the work of the Lord, as I am doing. ¹¹Let no one despise him. Help him on his way in peace, so that he may come to me. For I am expecting him to come along with the brothers. ¹²Now concerning our brother Apollos, I strongly encouraged him to visit you with the brothers. But it was not at all his will that he come now. However, he will come when the time is right.

¹³Be watchful, stand fast in the faith, act like men, be strong. ¹⁴Let all that you do be done in love.

¹⁵You know the household of Stephanas, that they were the firstfruits of Achaia, and that they have devoted themselves to the service of God's holy people. Now I urge you, brothers, ¹⁶to be in submission to such people and to everyone who helps in the work and labors with us.

¹⁷I rejoice at the coming of Stephanas, Fortunatus, and Achaicus. They have made up for your absence. ¹⁸For they have refreshed my spirit and yours. So then, acknowledge people like them.

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

²¹I, Paul, write this with my own hand. ²²If anyone does not love the Lord, may he be accursed. Our Lord, come!

²³The grace of the Lord Jesus be with you. ²⁴My love be with you all in Christ Jesus. [1](#)

[1](#)A few important and ancient Greek copies and some ancient translations have Amen at the end of verse 24. But many important ancient Greek copies, as well as many ancient translations, do not have Amen at the end.