

THE FIRST LETTER OF ST. PAUL TO THE CORINTHIANS

The First Letter of St. Paul to the Corinthians follows his Letter to the Romans in the New Testament of the Bible. Paul then wrote a Second Letter to the Corinthians, again in response to issues that arose with time.

St. Paul visited Athens and then established a Christian community in Corinth, a seaport in Greece, about the year 51 AD, on his second missionary journey from Antioch, as recorded in the Acts of the Apostles (15:36-18:22). While Paul was on his third journey (Acts 19:1-20), he learned that the community had become divided, as members began identifying themselves with different religious leaders. Thus this letter, written in about 56 AD, opens with a plea for Christian unity, and is written in response to various issues raised by the Corinthians.

The First Letter of St. Paul to the Corinthians is one of the most quoted of his Epistles and in fact of the Bible, particularly the passage on Love. The book is rich in content, as it refers to the message of the Cross and Christ Crucified (1:18-23); Communion, the Memorial of the Last Supper (Chapters 10 and 11); the charismatic gifts of the Holy Spirit (Chapter 12); on love (Chapter 13); and on the Resurrection of Christ and of the Body (Chapter 15).

Paul's First Letter to the Corinthians provides us with excellent insight into the life of the early Christian Church in the middle of the first century AD. Paul's reflection on the Church as the Christian community of believers begins in First Corinthians, as he calls for harmony within the community (1:10). The word Church - ἐκκλησία or ecclesia - actually appears 24 times in First Corinthians, more than any other book of the New Testament.

Paul emphasizes in the very beginning that God is faithful and has called us into communion or fellowship - κοινωνία or koinonia - with his Son Jesus Christ (1:9). Paul in 1:17 indicates that Christ did not send him to baptize but to preach the Gospel - εὐαγγελίζω or evangelize, to "preach Christ crucified" (1:23). His preaching or proclamation - κήρυγμα or kerygma - was a demonstration of the Spirit (2:4). He reminds us twice that we are temples of God and the Holy Spirit who dwell in our bodies (3:16 and 6:19). He points out that whoever is joined to the Lord becomes one spirit with him (6:17). St. Paul calls Christ the Rock in 10:4. Paul recalls the institution of the Eucharist - εὐχαριστία or eucharistia, the New Covenant - διαθήκη or diathéké - in Christ (11:23-26). He advises that there are varieties of ministries or service - διακονία or diakonia - and the same Lord (12:5). As in Romans 12:5, his analogy of one body with many parts refers to our union in the Body of Christ (12:27). Paul further develops this concept in Ephesians 1:22-23 and Colossians 1:18 when he calls Christ the Head of his Body the Church.

Paul points out in First Corinthians 5:7-8, that even though the Corinthian community has tolerated grave sin, they are "unleavened. For Christ our Passover

Lamb has been sacrificed." Thus Jesus, through his death and Resurrection, is the fulfillment of the Jewish Passover. Through his Sacrifice on the Cross, Christians are saved, and can become the "unleavened bread of sincerity and truth."

St. Paul asserts that each of us is given a spiritual gift or charism. In 12:7 he notes that "to each individual the manifestation of the Spirit is given for some benefit." He urges us in 14:1 to "pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy." See also Ephesians 4:7 and First Peter 4:10.

Chapter 15 on the Resurrection of Christ (15:3-9) is the earliest written evidence of the Resurrection of Jesus. Paul makes the point that just as Christ the first-fruits rose from the dead, so the followers of Our Lord, the body of Christ, will also rise again (15:23). "If there is a natural body, there is also a spiritual body" (15:44). First Corinthians 15:50-53 speaks on the Last Day.

In addition, First Corinthians 2:10-13 refers to the relation of God and the Holy Spirit, and 3:8 on labor and wages. 3:11-15 is considered a reference for the existence of Purgatory. Paul expresses an essential tenet of our Christian faith on the Father and the Son in 8:6. Clerical marriage, as with the Apostle Peter and the brothers of the Lord, is indicated in 9:5. One of the more comforting quotes is 10:13, which assures us that God will not let us be tested beyond our strength.

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THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS

CHAPTER 1

Greeting

1 Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother, 2 To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

4 I thank my God always concerning you for the grace of God which was given you in Christ Jesus, 5 that in everything you were enriched in Him, in all speech and all knowledge, 6 even as the testimony concerning Christ was confirmed in you, 7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, 8 who will also confirm you to the end, blameless in the day of our Lord Jesus Christ.

9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

An Appeal for Christian Unity

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.

11 For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. 12 Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I 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 would say you were baptized in my name. 16 Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.

The Wisdom of the Cross

17 For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.

18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 "I will destroy the wisdom of the wise, and the cleverness of the clever I will set aside." 20 Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. 22 For indeed Jews ask for signs and Greeks search for wisdom; 23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish

things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God.

30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, "Let him who boasts, boast in the Lord."

CHAPTER 2

1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. 2 For I determined to know nothing among you except Jesus Christ, and Him crucified. 3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of men, but on the power of God.

God's Wisdom

6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; 7 but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; 8 the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; 9 but just as it is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love him."

10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.

11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him;

and he cannot understand them, because they are spiritually appraised.

15 But he who is spiritual appraises all things, yet he himself is appraised by no one.

16 For who has known the mind of the LORD, that he will instruct him? But we have the mind of Christ.

CHAPTER 3

1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men?

The Role of God's Ministers

5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth.

8 Now he who plants and he who waters are one; but each will receive his own reward 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 which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.

11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. 14 If any man's work which he has built on it remains, he will receive a reward. 15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

16 Do you not know that you are a temple of God and that the Spirit of God dwells in you?

17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are. 18 Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise. 19 For the wisdom of this world is foolishness before God. For it is written, "He is the one who catches the wise in their craftiness" 20 and again, "the LORD knows the reasoning of the wise, that they are useless." 21 So then let no one boast in men. For all things belong to you, 22 whether Paul or Apollos or

Cephas or the world or life or death or things present or things to come; all things belong to you, 23 and you belong to Christ; and Christ belongs to God.

CHAPTER 4

Servants of Christ

1 Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. 2 In this case, moreover, it is required of stewards that one be found trustworthy. 3 But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. 4 For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. 5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

Paul's Life as Model for his Disciples

6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other. 7 For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? 8 You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you. 9 For, I think, God has exhibited us apostles last of all, as men condemned to death; because 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 prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. 11 To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; 12 and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; 13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now. 14 I do not write these things to shame you, but to admonish you as my beloved children. 15 For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. 16 Therefore I exhort you, be imitators of me.

17 For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church. 18 Now some have become arrogant, as though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. 20 For the

kingdom of God does not consist in words but in power. 21 What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

CHAPTER 5

Shun the Sinner

1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. 2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. 3 For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. 4 In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, 5 I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus. 6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?

7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened.

For Christ our Passover also has been sacrificed.

8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote you in my letter not to associate with immoral people; 10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. 11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler - not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are within the church? 13 But those who are outside, God judges. Remove the wicked man from among yourselves.

CHAPTER 6

Lawsuits before Secular Authority

1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? 2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? 3 Do you not know that we will judge angels? How much more matters of this life? 4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the

church? 5 I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, 6 but brother goes to law with brother, and that before unbelievers?

7 Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? 8 On the contrary, you yourselves wrong and defraud. You do this even to your brethren.

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Sexual Immorality

12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. 13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. 14 Now God has not only raised the Lord, but will also raise us up through His power. 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! 16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "The two shall become one flesh." 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.

19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body.

CHAPTER 7

Marriage

1 Now concerning the things about which you wrote, it is good for a man not to touch a woman. 2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. 3 The husband must fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your

lack of self-control. 6 But this I say by way of concession, not of command. 7 Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.

8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9 But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.

10 But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband 11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. 12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

Lead the Life the Lord has Assigned

17 Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And so I direct in all the churches. 18 Was any man called when he was already circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God. 20 Each man must remain in that condition in which he was called. 21 Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that. 22 For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave. 23 You were bought with a price; do not become slaves of men. 24 Brethren, each one is to remain with God in that condition in which he was called.

Advice to Virgins and Widows

25 Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy. 26 I think then that this is good in view of the present 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 you marry, you have not sinned; and if a virgin marries, she has not

sinned. Yet such will have trouble in this life, and I am trying to spare you. 29 But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; 30 and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; 31 and those who use the world, as though they did not make full use of it; for the form of this world is passing away. 32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; 33 but one who is married is concerned about the things of the world, how he may please his wife, 34 and his interests are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. 35 This I say for your own benefit; not to put a restraint upon you, but to promote what is appropriate and to secure undistracted devotion to the Lord.

36 But if any man thinks that he is acting unbecomingly toward his virgin daughter, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry. 37 But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin daughter, he will do well. 38 So then both he who gives his own virgin daughter in marriage does well, and he who does not give her in marriage will do better. 39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. 40 But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.

CHAPTER 8

Food for idols

1 Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies. 2 If anyone supposes that he knows anything, he has not yet known as he ought to know; 3 but if anyone loves God, he is known by Him. 4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. 5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,

and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled. 8 But food will not commend us to God; we are neither the worse if

we do not eat, nor the better if we do eat. 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak. 10 For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? 11 For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. 12 And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ. 13 Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

CHAPTER 9

Rights of Paul and Pastors

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

2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. 3 My defense to those who examine me is this: 4 Do we not have a right to eat and drink?

5 Do we 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 to refrain from working? 7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things?

9 For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing." God is not concerned about oxen, is He? 10 Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. 11 If we sowed spiritual things in you, is it too much if we reap material things from you?

Paul did not use his Rights

12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. 13 Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar? 14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

15 But I have used none of these things. And I am not writing these things so that it

will be done so in my case; for it would be better for me to die than have any man make my boast an empty one. 16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. 18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.

19 For though I am free from all men, I have made myself a slave to all, so that I may win more. 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

The Need for Asceticism

24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

CHAPTER 10

The Lessons of Israel's History

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

6 Now these things happened as examples for us, so that we would not crave evil things as they also craved. 7 Do not be idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play." 8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. 9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. 10 Nor grumble, as some of them did, and were destroyed by the destroyer. 11

Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed that he does not fall.

13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

14 Therefore, my beloved, flee from idolatry. 15 I speak as to wise men; you judge what I say.

16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? 17 Since there is one bread, we who are many are one body; for we all partake of the one bread.

18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? 19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? 20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. 21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. 22 Or do we provoke the Lord to jealousy? We are not stronger than He, are we? 23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify.

Seek the Good of Others

24 Let no one seek his own good, but that of his neighbor. 25 Eat anything that is sold in the meat market without asking questions for conscience' sake; 26 For the earth is the LORD'S, and all it contains. 27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. 28 But if anyone says to you, "This is meat sacrificed to idols," do not eat it, for the sake of the one who informed you, and for conscience' sake; 29 I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience? 30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks? 31 Whether, then, 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 men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

CHAPTER 11

1 Be imitators of me, just as I also am of Christ.

2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.

3 But 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.

Proper Conduct at the Assembly

4 Every man who has something on his head while praying or prophesying disgraces his head. 5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. 6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head. 7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. 8 For man does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake. 10 Therefore the woman ought to have a symbol of authority on her head, because of the angels. 11 However, in the Lord, neither is woman independent of man, nor is man independent of woman. 12 For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God. 13 Judge for yourselves: is it proper for a woman to pray to God with her head uncovered? 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, 15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.

16 But if one is inclined to be contentious, we have no other practice, nor have the churches of God. 17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become evident among you. 20 Therefore when you meet together, it is not to eat the Lord's Supper, 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

The Eucharist

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;

24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."

25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood;

do this, as often as you drink it, in remembrance of Me."
26 For as often as you eat this bread and drink the cup,
you proclaim the Lord's death until He comes.

27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 30 For this reason many among you are weak and sick, and a number sleep. 31 But if we judged ourselves rightly, we would not be judged. 32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. 33 So then, my brethren, when you come together to eat, wait for one another. 34 If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

CHAPTER 12

1 Now concerning spiritual gifts, brethren, I do not want you to be unaware. 2 You know that when you were pagans, you were led astray to the mute idols, however 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 can 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, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons.

The Manifestations of the Spirit

7 But to each one is given the manifestation of the Spirit for the common good.
*8 For to one is given the word of **wisdom** through the Spirit, and to another the*
*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 the **effecting of miracles**, and to another **prophecy**, and to*
*another the **distinguishing of spirits**,*
*to another various kinds of **tongues**, and to another the **interpretation of***
***tongues**.*
11 But one and the same Spirit works all these things, distributing to each one
individually just as He wills.

The One Body of Christ

12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves

or free, and we were all made to drink of one Spirit.

14 For the body is not one member, but many. 15 If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. 16 And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. 17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? 18 But now God has placed the members, each one of them, in the body, just as He desired. 19 If they were all one member, where would the body be? 20 But now there are many members, but one body. 21 And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." 22 On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; 23 and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, 24 whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, 25 so that there may be no division in the body, but that the members may have the same care for one another. 26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

27 Now you are Christ's body, and individually members of it.

28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? 31 But earnestly desire the greater gifts. And I show you a still more excellent way.

CHAPTER 13

LOVE

1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. 3 And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.

*4 Love is patient,
love is kind and is not jealous;
love does not brag and is not arrogant, 5 does not act unbecomingly; it does not
seek its own,*

*is not provoked, does not take into account a wrong suffered,
 6 does not rejoice in unrighteousness, but rejoices with the truth;
 7 bears all things, believes all things, hopes all things, endures all things.
 8 Love never fails.*

But if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. 9 For we know in part and we prophesy in part; 10 but when the perfect comes, the partial will be done away. 11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. 12 For now we see in a mirror dimly, 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 faith, hope, love, abide these three; but the greatest of these is love.

CHAPTER 14

Prophecy Greater than Tongues

1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.

2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries. 3 But one who prophesies speaks to men for edification and exhortation and consolation. 4 One who speaks in a tongue edifies himself; but one who prophesies edifies the church. 5 Now I wish that you all spoke in tongues, but even more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.

6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? 7 Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? 8 For if the bugle produces an indistinct sound, who will prepare himself for battle? 9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. 10 There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning. 11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. 12 So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.

13 Therefore let one who speaks in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful. 15 What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the

spirit and I will sing with the mind also. 16 Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying? 17 For you are giving thanks well enough, but the other person is not edified. 18 I thank God, I speak in tongues more than you all; 19 however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue. 20 Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature.

21 In the Law it is written, "By men of strange tongues and by the lips of strangers I will speak to this people, and even so they will not listen to me," says the Lord.

22 So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe. 23 Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? 24 But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; 25 the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

Rules for Liturgical Assembly

26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. 27 If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret; 28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

29 Let two or three prophets speak, and let the others pass judgment. 30 But if a revelation is made to another who is seated, the first one must keep silent. 31 For you can all prophesy one by one, so that all may learn and all may be exhorted; 32 and the spirits of prophets are subject to prophets; 33 for God is not a God of confusion but of peace, as in all the churches of the saints. 34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. 36 Was it from you that the word of God first went forth? Or has it come to you only? 37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. 38 But if anyone does not recognize this, he is not recognized. 39 Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. 40 But all things must be done properly and in an orderly manner.

1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

The Resurrection of Christ

3 For I delivered to you as of first importance 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 appeared to Cephas, then to the twelve. 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to James, then to all the apostles; 8 and last of all, as to one untimely born, He appeared to me also.

9 For I am the least of the apostles, and not fit 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 toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. 11 Whether then it was I or they, so we preach and so you believed.

The Resurrection of the Dead

12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

21 For since by a man came death, by a man also came the resurrection of the dead.

22 For as in Adam all die, so also in Christ all will be made alive.

23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

24 then comes 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 His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For he has put all things in subjection under his feet. But

when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. 29 Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

30 Why are we also in danger every hour? 31 I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 32 If from human motives I fought with wild beasts at Ephesus, what does it profit me? 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 Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame.

The Manner of the Resurrection of the Dead

35 But someone will say, "How are the dead raised? And with what kind of body do they come?" 36 You fool! That which you sow does not come to life unless it dies; 37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. 38 But God gives it a body just as He wished, and to each of the seeds a body of its own. 39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish.

40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory 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.

It is sown a perishable body, it is raised an imperishable body;

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 became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven. 48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

*51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed,
52 in a moment, in the twinkling of an eye, at the last trumpet;
for the trumpet will sound, and the dead will be raised imperishable, and we will be
changed.*

*53 For this perishable must put on the imperishable, and this mortal must put on
immortality.*

54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory. 55 "O Death, where is your victory? O Death where is your sting?"

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

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

CHAPTER 16

The Collection

1 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. 2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come. 3 When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; 4 and if it is fitting for me to go also, they will go with me.

Paul's Upcoming Plans

5 But I will come to you after I go through Macedonia, for I am going through Macedonia; 6 and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. 7 For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits. 8 But I will remain in Ephesus until Pentecost; 9 for a wide door for effective service has opened to me, and there are many adversaries.

10 Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am. 11 So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren. 12 But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.

Conclusion

13 Be on the alert, stand firm in the faith, act like men, be strong. 14 Let all that you do be done in love. 15 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), 16 that you also be in subjection to such men and to everyone who helps in the work and labors. 17 I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. 18 For they have refreshed my spirit and yours. Therefore acknowledge such men.

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

20 All the brethren greet you. Greet one another with a holy kiss. 21 The greeting is in my own hand - Paul.

22 If anyone does not love the Lord, he is to be accursed. Maranatha.

23 The grace of the Lord Jesus be with you. 24 My love be with you all in Christ Jesus. Amen.