

This text is from the NASB 1995. It has been reformatted for the Spring 2022 class.

Text marked with an asterisk has been rearranged to more closely follow the order of the Greek text.

## 0. Salutation 1:1-4

<sup>1:1</sup> Paul, called *as* an apostle of Jesus Christ by the will of God, and Sosthenes our brother,  
<sup>2</sup> 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:  
<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.  
<sup>4</sup> I thank my God always concerning you for the grace of God which was given you in Christ Jesus,

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## 1. The Cross and Christian Unity 1:5-4:16

<sup>5</sup> that in everything you were enriched in Him, in all speech and all knowledge,<sup>6</sup> even as the testimony concerning Christ was confirmed in you,<sup>7</sup> so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,<sup>8</sup> who will also confirm you to the end, blameless in the day of our Lord Jesus Christ.<sup>9</sup> God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

### 1.1. Divisions, Baptism, and the Cross

<sup>10</sup> 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.  
<sup>11</sup> For I have been informed concerning you, my brethren, by Chloe's *people*, that there are quarrels among you.  
<sup>12</sup> 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."<sup>13</sup> Has Christ been divided?  
Paul was not crucified for you, was he? Or were you baptized in the name of Paul?

<sup>14</sup> I thank God that I baptized none of you except Crispus and Gaius,<sup>15</sup> so that no one would say you were baptized in my name.<sup>16</sup> Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.

## 1.2. The Wisdom and Power of God: The Cross

<sup>17</sup> 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.

<sup>18</sup> 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.<sup>19</sup> For it is written,  
“I WILL DESTROY THE WISDOM OF THE WISE,  
AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE.”

<sup>20</sup> 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?

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<sup>21</sup> 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.

<sup>22</sup> For indeed Jews ask for signs  
and Greeks search for wisdom;

<sup>23</sup> but we preach  
Christ crucified,

to Jews a stumbling block  
and to Gentiles foolishness,

<sup>24</sup> but to those who are the called, both Jews and Greeks,  
Christ the power of God and the wisdom of God.

<sup>25</sup> Because the foolishness of God is wiser than men,  
and the weakness of God is stronger than men.

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<sup>26</sup> For consider your calling, brethren,

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that there were not many wise according to the flesh,  
not many mighty,  
not many noble;

<sup>27</sup> 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,<sup>28</sup> 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,*

<sup>29</sup> so that no man may boast before God.

<sup>30</sup> But by His doing you are in Christ Jesus,  
who became to us wisdom from God, and righteousness and sanctification,  
and redemption,

<sup>31</sup> so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.”

<sup>2:1</sup> 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.

<sup>2</sup> For I determined to know nothing among you except Jesus Christ, and Him crucified.

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### 1.3. The Wisdom of God: Revealed Through the Spirit

<sup>3</sup> I was with you in weakness  
and in fear and in much trembling,  
<sup>4</sup> and my message and my preaching  
were not in persuasive words of wisdom,  
but in demonstration of the Spirit and of power,

<sup>5</sup> so that your faith would not rest  
on the wisdom of men,  
but on the power of God.

<sup>6</sup> 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;

<sup>7</sup> but we speak God's wisdom  
in a mystery,

the hidden *wisdom* which God predestined  
before the ages to our glory;

<sup>8</sup> *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;

<sup>9</sup> 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.”

<sup>10</sup> For to us God revealed *them*  
through the Spirit;

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for the Spirit searches all things,  
even the depths of God.

<sup>11</sup> 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.

<sup>12</sup> 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,

<sup>13</sup> 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*.

<sup>14</sup> 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.

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

<sup>16</sup> For WHO HAS KNOWN THE MIND OF THE LORD,  
THAT HE WILL INSTRUCT HIM?  
But we have the mind of Christ.

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## 1.4. Christian Unity: Paul, Apollos, and Cephas as One

<sup>3:1</sup> And I, brethren, could not speak to you as to spiritual men,  
but as to men of flesh, as to infants in Christ.

<sup>2</sup> 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,  
<sup>3</sup> 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?

<sup>4</sup> For when one says, “I am of Paul,”  
and another, “I am of Apollos,”  
are you not *mere* men?

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<sup>5</sup> What then is Apollos?  
And what is Paul?  
Servants through whom you believed,  
even as the Lord gave *opportunity* to each one.

<sup>6</sup> I planted,  
Apollos watered,  
but God was causing the growth.

<sup>7</sup> So then neither the one who plants  
nor the one who waters is anything,  
but God who causes the growth.

<sup>8</sup> Now he who plants  
and he who waters are one;  
but each will receive his own reward according to his own labor.  
<sup>9</sup> For we are God's fellow workers;

you are God's field, God's building.

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<sup>10</sup> 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.  
<sup>11</sup> For no man can lay a foundation other  
than the one which is laid, which is Jesus Christ.

<sup>12</sup> Now if any man builds on the foundation  
with gold, silver, precious stones,  
wood, hay, straw,  
<sup>13</sup> 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.

<sup>14</sup> If any man's work which he has built on it remains,  
he will receive a reward.  
<sup>15</sup> If any man's work is burned up,  
he will suffer loss;  
but he himself will be saved,  
yet so as through fire.

<sup>16</sup> Do you not know that you are a temple of God  
and *that* the Spirit of God dwells in you?  
<sup>17</sup> 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.

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<sup>18</sup> 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.  
<sup>19</sup> 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”;  
<sup>20</sup> and again,  
“THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE  
USELESS.”  
<sup>21</sup> So then let no one boast in men.

For all things belong to you,  
<sup>22</sup> 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,  
<sup>23</sup> and you belong to Christ; and Christ belongs to God.

<sup>4:1</sup> Let a man regard us in this manner,  
as servants of Christ  
and stewards of the mysteries of God.  
<sup>2</sup> In this case, moreover, it is required of stewards  
that one be found trustworthy.

<sup>3</sup> 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.  
<sup>4</sup> For I am conscious of nothing against myself,  
yet I am not by this acquitted;  
but the one who examines me is the Lord.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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?



<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> 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.

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<sup>11</sup> To this present hour we are both hungry and thirsty,  
and are poorly clothed, and are roughly treated, and are homeless;  
<sup>12</sup> and we toil, working with our own hands;

when we are reviled, we bless;  
when we are persecuted, we endure;  
<sup>13</sup> 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.

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<sup>14</sup> I do not write these things to shame you,  
but to admonish you as my beloved children.

<sup>15</sup> 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.

<sup>16</sup> Therefore I exhort you, be imitators of me.

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## 2. 4:17-7:40 Men and Women in the Human Family

<sup>17</sup> 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.

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<sup>18</sup> Now some have become arrogant, as though I were not coming to you.

<sup>19</sup> 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.

<sup>20</sup> For the kingdom of God does not consist in words but in power.

<sup>21</sup> What do you desire?  
Shall I come to you with a rod,  
or with love and a spirit of gentleness?

<sup>5:1</sup> 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.

<sup>2</sup> You have become arrogant  
and have not mourned instead,

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so that the one who had done this deed  
would be removed from your midst.

<sup>3</sup> 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.

<sup>4</sup> In the name of our Lord Jesus,  
when you are assembled,  
and I with you in spirit,  
with the power of our Lord Jesus,

<sup>5</sup> *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.

<sup>6</sup> Your boasting is not good.

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Do you not know

that a little leaven leavens the whole lump *of dough*?

<sup>7</sup> 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.

<sup>8</sup> 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.

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<sup>9</sup> I wrote you in my letter

not to associate with immoral people;

<sup>10</sup> 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.

<sup>11</sup> 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.

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<sup>12</sup> For what have I to do with judging outsiders?  
Do you not judge those who are within *the church*?

<sup>13</sup> But those who are outside, God judges.

REMOVE THE WICKED MAN FROM AMONG YOURSELVES.

<sup>6:1</sup> 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?

<sup>2</sup> 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?

<sup>3</sup> Do you not know that we will judge angels?  
How much more matters of this life?

<sup>4</sup> 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?

<sup>5</sup> 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,

<sup>6</sup> but brother goes to law with brother, and that before unbelievers?

<sup>7</sup> 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?

<sup>8</sup> On the contrary, you yourselves wrong and defraud.

*You do this even to your brethren.*

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<sup>9</sup> 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,

<sup>10</sup> nor thieves,  
nor the covetous,  
nor drunkards,  
nor revilers,  
nor swindlers,

will inherit the kingdom of God.

<sup>11</sup> Such were some of you;

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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.

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<sup>12</sup> 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.

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<sup>13</sup> 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.

<sup>14</sup> Now God has not only raised the Lord,  
but will also raise us up through His power.

<sup>15</sup> 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!

<sup>16</sup> 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.”

<sup>17</sup> But the one who joins himself to the Lord  
is one spirit *with Him*.

<sup>18</sup> Flee immorality.  
Every *other* sin that a man commits is outside the body,  
but the immoral man sins against his own body.

<sup>19</sup> 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?

<sup>20</sup> For you have been bought with a price:  
therefore glorify God in your body.

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<sup>7:1</sup> Now concerning the things about which you wrote,  
it is good for a man not to touch a woman.

<sup>2</sup> But because of immoralities,  
each man is to have his own wife,  
and each woman is to have her own husband.

<sup>3</sup> The husband must fulfill his duty to his wife,  
and likewise also the wife to her husband.

<sup>4</sup> 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*.

<sup>5</sup> 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.

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<sup>6</sup> But this I say by way of concession, not of command.

<sup>7</sup> 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.

<sup>8</sup> But I say to the unmarried and to widows  
that it is good for them if they remain even as I.

<sup>9</sup> But if they do not have self-control, let them marry;  
for it is better to marry than to burn *with passion*.

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<sup>10</sup> But to the married I give instructions, not I, but the Lord,  
that the wife should not leave her husband

<sup>11</sup> (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.

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<sup>12</sup> 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.

<sup>13</sup> And a woman who has an unbelieving husband,  
and he consents to live with her,  
she must not send her husband away.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> 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?

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<sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> Circumcision is nothing,  
and uncircumcision is nothing,  
but *what matters is* the keeping of the commandments of God.

<sup>20</sup> Each man must remain  
in that condition in which he was called.

<sup>21</sup> Were you called while a slave?  
Do not worry about it;  
but if you are able also to become free,  
rather do that.

<sup>22</sup> 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.

<sup>23</sup> You were bought with a price;  
do not become slaves of men.

<sup>24</sup> Brethren, each one is to remain with God  
in that *condition* in which he was called.

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<sup>25</sup> 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.

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<sup>26</sup> 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.

<sup>27</sup> Are you bound to a wife?  
Do not seek to be released.  
Are you released from a wife?  
Do not seek a wife.

<sup>28</sup> 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.

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<sup>29</sup> 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;  
<sup>30</sup> 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;  
<sup>31</sup> 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.

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<sup>32</sup> 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;

<sup>33</sup> but one who is married  
is concerned about the things of the world,  
how he may please his wife,<sup>34</sup> 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.

<sup>35</sup> 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.

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<sup>36</sup> 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.

<sup>37</sup> 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.

<sup>38</sup> 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.

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<sup>39</sup> 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.

<sup>40</sup> But in my opinion she is happier  
if she remains as she is;

and I think that I also have the Spirit of God.

### 3. Essay: Food Offered as Sacrifice 8:1-11:1

#### 3.1. Freedom and Responsibility

<sup>8:1</sup> Now concerning things sacrificed to idols,  
we know that we all have knowledge.  
Knowledge makes arrogant, but love edifies.

<sup>2</sup> If anyone supposes that he knows anything,  
he has not yet known as he ought to know;  
<sup>3</sup> but if anyone loves God, he is known by Him.

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<sup>4</sup> 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.

<sup>5</sup> For even if there are so-called gods whether in heaven or on earth,  
as indeed there are many gods and many lords,

<sup>6</sup> yet for us there is *but* one God, the Father,  
from whom are all things  
and we *exist* for Him;  
and one Lord, Jesus Christ,  
by whom are all things,  
and we *exist* through Him.

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<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> But take care that this liberty of yours  
does not somehow become a stumbling block to the weak.

<sup>10</sup> 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?

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<sup>11</sup> For through your knowledge  
he who is weak is ruined,  
the brother for whose sake Christ died.  
<sup>12</sup> And so, by sinning against the brethren  
and wounding their conscience when it is weak,  
you sin against Christ.

<sup>13</sup> Therefore, if food causes  
my brother to stumble,  
I will never eat meat again,  
so that I will not cause my brother to stumble.

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## 3.2. Paul's Personal Freedom and Responsibility

<sup>9:1</sup> Am I not free?  
Am I not an apostle?  
Have I not seen Jesus our Lord?  
Are you not my work in the Lord?

<sup>2</sup> If to others I am not an apostle,  
at least I am to you;  
for the seal of my apostleship  
you are, in the Lord.

*(The wording of the last two lines was altered to preserve the original order of the Greek.)*

<sup>3</sup> My defense to those who examine me is this:  
<sup>4</sup> Do we not have a right to eat and drink?  
<sup>5</sup> 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?  
<sup>6</sup> Or do only Barnabas and I not have a right to refrain from working?

<sup>7</sup> 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?

<sup>8</sup> I am not speaking these things according to human judgment, am I?  
Or does not the Law also say these things?  
<sup>9</sup> 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?  
<sup>10</sup> 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*.

<sup>11</sup> If we sowed spiritual things in you,  
is it too much if we reap material things from you?  
<sup>12</sup> 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.

<sup>13</sup> 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?

<sup>14</sup> So also the Lord directed  
those who proclaim the gospel  
to get their living from the gospel.

<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> For if I do this  
voluntarily,  
I have a reward;

but if against my will,  
I have a stewardship entrusted to me.

<sup>18</sup> 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.

---

### 3.3. Freedom in Mission: Full Identification

<sup>19</sup> For though I am free from all *men*,  
I have made myself a slave to all,  
so that I may win more.

<sup>20</sup> 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;

<sup>21</sup> 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.

<sup>22</sup> To the weak  
I became (*as one*) weak,  
that I might win the weak;

I have become all things  
to all men,  
so that I may by all means save some.

---

<sup>23</sup> I do all things for the sake of the gospel,  
so that I may become a fellow partaker of it.

<sup>24</sup> 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.

<sup>25</sup> 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.

<sup>26</sup> Therefore I run in such a way, as not without aim;  
I box in such a way, as not beating the air;  
<sup>27</sup> but I discipline my body and make it my slave,

so that, after I have preached to others,  
I myself will not be disqualified.

### 3.4. Old Covenant and Idolatry: Partial Identification

<sup>10:1</sup> For I do not want you to be unaware, brethren,

that our fathers were all under the cloud and  
all passed through the sea;

<sup>2</sup> and all were baptized into Moses in the cloud  
and in the sea;

<sup>3</sup> and all ate the same spiritual food;

<sup>4</sup> and all drank the same spiritual drink,  
for they were drinking from a spiritual rock which followed them;  
and the rock was Christ.

<sup>5</sup> Nevertheless, with most of them God was not well-pleased;  
for they were laid low in the wilderness.

<sup>6</sup> Now these things happened as examples for us,  
so that we would not crave evil things as they also craved.

<sup>7</sup> 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.”

<sup>8</sup> Nor let us act immorally,  
as some of them did,  
and twenty-three thousand fell in one day.

<sup>9</sup> Nor let us try the Lord,  
as some of them did,  
and were destroyed by the serpents.

<sup>10</sup> Nor grumble,  
as some of them did,  
and were destroyed by the destroyer.

<sup>11</sup> 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.

<sup>12</sup> Therefore let him who thinks he stands  
take heed that he does not fall.

---

<sup>13</sup> 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.



### 3.5. New Covenant and Idolatry: No Identification

<sup>14</sup>Therefore, my beloved,  
flee from idolatry.

<sup>15</sup>I speak as to wise men;  
you judge what I say.

<sup>16</sup>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?

<sup>17</sup>Since there is one bread, we who are many are one body;  
for we all partake of the one bread.

<sup>18</sup>Look at the nation Israel;  
are not those who eat the sacrifices  
sharers in the altar?

<sup>19</sup>What do I mean then?  
That a thing sacrificed to idols is anything,  
or that an idol is anything?

<sup>20</sup>*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.

<sup>21</sup>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.

<sup>22</sup>Or do we provoke the Lord to jealousy?  
We are not stronger than He, are we?

<sup>23</sup> All things are lawful,  
but not all things are profitable.

All things are lawful,  
but not all things edify.

<sup>24</sup> Let no one seek his own *good*,  
but that of his neighbor.

<sup>25</sup> Eat anything that is sold in the meat market  
without asking questions for conscience' sake;

<sup>26</sup> FOR THE EARTH IS THE LORD'S,  
AND ALL IT CONTAINS.

<sup>27</sup> 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.

<sup>28</sup> But if anyone says to you,  
"This is meat sacrificed to idols,"  
for the sake of the one who informed *you*,  
and for conscience' sake; –

<sup>29</sup> I mean not your own conscience, but the other *man's*; – do not eat *it*,

for why is my freedom  
judged by another's conscience?

<sup>30</sup> If I partake with thankfulness,  
why am I slandered concerning that for which I give thanks?

<sup>31</sup> Whether, then, you eat or drink  
or whatever you do,  
do all to the glory of God.

<sup>32</sup> Give no offense either to Jews or to Greeks  
or to the church of God;

<sup>33</sup> 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.

---

<sup>11:1</sup> Be imitators of me, just as I also am of Christ.

## 4. Men and Women in Worship 11:2-14:40

### 4.1. Men and Women: How they dress

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

<sup>3</sup> 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.

<sup>4</sup> Every man who has *something* on his head while praying or prophesying disgraces his head.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> For man does not originate from woman, but woman from man;

<sup>9</sup> for indeed man was not created for the woman's sake, but woman for the man's sake.

<sup>10</sup> Therefore the woman ought to have *a symbol of* authority on her head, because of the angels.

<sup>11</sup> However, in the Lord, neither is woman independent of man, nor is man independent of woman.

<sup>12</sup> For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.

<sup>13</sup> Judge for yourselves: is it proper for a woman to pray to God *with her head* uncovered?

<sup>14</sup> Does not even nature itself teach you

that if a man has long hair,  
it is a dishonor to him,  
<sup>15</sup> but if a woman has long hair,  
it is a glory to her?  
For her hair is given to her for a covering.

<sup>16</sup> But if one is inclined to be contentious,  
we have no other practice,  
nor have the churches of God.

---

## 4.2. Order in Worship: The Lord's Supper

<sup>17</sup> But in giving this instruction, I do not praise you,  
because you come together  
not for the better but for the worse.

<sup>18</sup> 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.

<sup>19</sup> For there must also be factions among you,  
so that those who are approved may become evident among you.

<sup>20</sup> Therefore when you meet together,  
it is not to eat the Lord's Supper,

<sup>21</sup> for in your eating each one takes his own supper first;  
and one is hungry and another is drunk.

<sup>22</sup> 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.

---

<sup>23</sup> 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; <sup>24</sup> 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.”

<sup>25</sup> 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.”

<sup>26</sup> For as often as you eat this bread  
and drink the cup,  
you proclaim the Lord's death until He comes.

---

<sup>27</sup> 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.

<sup>28</sup> But a man must examine himself,  
and in so doing he is to eat of the bread and drink of the cup.

<sup>29</sup> For he who eats and drinks,  
eats and drinks judgment to himself  
if he does not judge the body rightly.

<sup>30</sup> For this reason many among you are weak and sick,  
and a number sleep.

<sup>31</sup> But if we judged ourselves rightly,  
we would not be judged.

<sup>32</sup> But when we are judged, we are disciplined by the Lord  
so that we will not be condemned along with the world.

<sup>33</sup> So then, my brethren, when you come together to eat,  
wait for one another.

<sup>34</sup> 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.

---

### 4.3. Gifts and the Nature of the Body

<sup>12:1</sup> Now concerning spiritual *gifts*,  
brethren, I do not want you to be unaware.

<sup>2</sup> You know that when you were pagans,  
*you were* led astray to the mute idols,  
however you were led.

<sup>3</sup> 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.

<sup>4</sup> Now there are varieties of gifts,  
but the same Spirit.

<sup>5</sup> And there are varieties of ministries,  
and the same Lord.

<sup>6</sup> There are varieties of effects,  
but the same God who works all things in all *persons*.

---

<sup>7</sup> But to each one is given the manifestation of the Spirit  
for the common good.

<sup>8</sup> For to one is given the word of wisdom through the Spirit,  
and to another the word of knowledge according to the same Spirit;

<sup>9</sup> to another faith by the same Spirit,  
and to another gifts of healing by the one Spirit,

<sup>10</sup> 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.

<sup>11</sup> But one and the same Spirit works all these things,  
distributing to each one individually just as He wills.

---

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> For the body is not one member,  
but many.

---

<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> If the whole body were an eye,  
where would the hearing be?  
If the whole were hearing,  
where would the sense of smell be?

<sup>18</sup> But now God has placed the members,  
each one of them, in the body, just as He desired.

<sup>19</sup> If they were all one member,  
where would the body be?

<sup>20</sup> But now there are many members,  
but one body.

<sup>21</sup> 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.”

<sup>22</sup> On the contrary, it is much truer that the members of the body  
which seem to be weaker  
are necessary;

<sup>23</sup> 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,

<sup>24</sup> 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,

---

<sup>25</sup> so that there may be no division in the body,  
but *that* the members may have the same care for one another.

<sup>26</sup> And if one member suffers,  
all the members suffer with it;  
if *one* member is honored,  
all the members rejoice with it.

<sup>27</sup> Now you are Christ's body,  
and individually members of it.

---



<sup>28</sup> 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.

<sup>29</sup> 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?  
<sup>30</sup> All do not have gifts of healings, do they?  
All do not speak with tongues, do they?  
All do not interpret, do they?

---

## 4.4. The Hymn to Love

<sup>31</sup> But earnestly desire the greater gifts.  
And I show you a still more excellent way.

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<sup>13:1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.

---

<sup>4</sup> Love is patient,  
love is kind

*and* is not jealous;  
love does not brag  
*and* is not arrogant,  
<sup>5</sup> does not act unbecomingly;  
it does not seek its own,  
is not provoked,  
does not take into account a wrong *suffered*,  
<sup>6</sup> does not rejoice in unrighteousness,  
but rejoices with the truth;

<sup>7</sup> bears all things, believes all things,  
hopes all things, endures all things.

---

<sup>8</sup> 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.

<sup>9</sup> For we know in part  
and we prophesy in part;  
<sup>10</sup> but when the perfect comes,  
the partial will be done away.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> But now faith, hope, love,  
abide these three;  
but the greatest of these is love.

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<sup>14:1</sup> Pursue love,

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## 4.5. Spiritual Gifts and Edification

yet desire earnestly spiritual *gifts*,  
but especially that you may prophesy.

<sup>2</sup> 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.

<sup>3</sup> But one who prophesies  
speaks to men  
for edification  
and exhortation and consolation.

<sup>4</sup> One who speaks in a tongue  
edifies himself;

but one who prophesies  
edifies the church.

<sup>5</sup> 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.

---

<sup>6</sup> 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?

<sup>7</sup> 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?

<sup>8</sup> For if the bugle  
produces an indistinct sound,  
who will prepare himself for battle?

<sup>9</sup> 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.

<sup>10</sup> There are, perhaps, a great many kinds of languages in the world,  
and no *kind* is without meaning.

<sup>11</sup> 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.

<sup>12</sup> So also you,  
since you are zealous of spiritual *gifts*,  
seek to abound for the edification of the church.

---

<sup>13</sup> Therefore let one who speaks in a tongue  
pray that he may interpret.

<sup>14</sup> For if I pray in a tongue, my spirit prays,  
but my mind is unfruitful.<sup>15</sup> 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.

---

<sup>16</sup> 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?

<sup>17</sup> For you are giving thanks well enough,  
but the other person is not edified.

<sup>18</sup> I thank God, I speak in tongues more than you all;  
<sup>19</sup> 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.

<sup>20</sup> Brethren, do not be children in your thinking;  
yet in evil be infants,  
but in your thinking be mature.

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> 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?

<sup>24</sup> But if all prophesy,  
and an unbeliever or an ungifted man enters,  
he is convicted by all,  
he is called to account by all;  
<sup>25</sup> 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.

## 4.6. Order in Worship

<sup>26</sup> 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.

<sup>27</sup> If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret;

<sup>28</sup> but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

<sup>29</sup> Let two or three prophets speak, and let the others pass judgment.

<sup>30</sup> But if a revelation is made to another who is seated, the first one must keep silent.

<sup>31</sup> For you can all prophesy one by one, so that all may learn and all may be exhorted;

<sup>32</sup> and the spirits of prophets are subject to prophets;

<sup>33</sup> for God is not *a God* of confusion but of peace, as in all the churches of the saints.

---

## 4.7. Women and Men Worshiping

<sup>33</sup> for God is not *a God* of confusion but of peace,  
as in all the churches of the saints.

<sup>34</sup> 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.

<sup>35</sup> 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.

<sup>36</sup> Was it from you that the word of God *first* went forth?  
Or has it come to you only?

---

<sup>37</sup> 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.

<sup>38</sup> But if anyone does not recognize *this*,  
he is not recognized.

<sup>39</sup> Therefore, my brethren,  
desire earnestly to prophesy,  
and do not forbid to speak in tongues.

<sup>40</sup> But all things must be done  
properly and in an orderly manner.

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## 5. The Resurrection

### 5.1. The Message

<sup>15:1</sup> Now I make known to you, brethren, the gospel which I preached to you, which also you received,

in which also you stand,  
<sup>2</sup> by which also you are saved,  
if you hold fast the word which I preached to you,  
unless you believed in vain.

<sup>3</sup> For I delivered to you as of first importance what I also received,

that Christ died for our sins  
according to the Scriptures,  
<sup>4</sup> and that He was buried,

and that He was raised on the third day  
according to the Scriptures,  
<sup>5</sup> and that He appeared to Cephas,  
then to the twelve.

<sup>6</sup> After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;

<sup>7</sup> then He appeared to James,  
then to all the apostles;  
<sup>8</sup> and last of all, as to one untimely born, He appeared to me also.

<sup>9</sup> For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.

<sup>10</sup> 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.

<sup>11</sup> Whether then *it was* I or they, so we preach and so you believed.

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## 5.2. The Validity of Faith

<sup>12</sup> 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?

<sup>13</sup> But if there is no resurrection of the dead,  
not even Christ has been raised;

<sup>14</sup> and if Christ has not been raised,  
then our preaching is vain,  
your faith also is vain.

<sup>15</sup> 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.

<sup>16</sup> For if the dead are not raised,  
not even Christ has been raised;  
<sup>17</sup> and if Christ has not been raised,  
your faith is worthless;  
you are still in your sins.

<sup>18</sup> Then those also who have fallen asleep in Christ have perished.

<sup>19</sup> If we have hoped in Christ in this life only,  
we are of all men most to be pitied.

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

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### 5.3. Adam and Christ – The End of All Things

<sup>21</sup> For since by a man *came* death,  
by a man also *came* the resurrection of the dead.

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

<sup>23</sup> But each in his own order:  
Christ the first fruits,  
after that at His coming\*  
those who are Christ's,\*

<sup>24</sup> 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.

<sup>25</sup> For He must reign until He has put  
all His enemies under His feet.

<sup>26</sup> The last enemy that will be abolished is death.

<sup>27</sup> 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.

<sup>28</sup> 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.

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## 5.4. Resurrection and Ethics

<sup>29</sup> 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?

<sup>30</sup> Why are we also in danger  
every hour?

<sup>31</sup> I affirm, brethren, by the boasting in you  
which I have in Christ Jesus our Lord,  
I die daily.

what does it profit me\* <sup>32</sup> if from human motives  
I fought with wild beasts at Ephesus?\*

If the dead are not raised,  
LET US EAT AND DRINK,  
FOR TOMORROW WE DIE.

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<sup>33</sup> Do not be deceived: “Bad company corrupts good morals.”<sup>34</sup> Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak *this* to your shame.

## 5.5. Adam and Christ – The Nature of the Resurrected Body

<sup>35</sup> But someone will say,  
“How are the dead raised?  
And with what kind of body do they come?”

<sup>36</sup> You fool!  
That which you sow does not come to life unless it dies;  
<sup>37</sup> 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.  
<sup>38</sup> But God gives it a body just as He wished,  
and to each of the seeds a body of its own.

<sup>39</sup> 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.<sup>40</sup>

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

<sup>41</sup> 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.

<sup>42</sup> So also is the resurrection of the dead.  
It is sown a perishable *body*,  
it is raised an imperishable *body*;

<sup>43</sup> it is sown in dishonor,  
it is raised in glory;  
it is sown in weakness,  
it is raised in power;

<sup>44</sup> it is sown a natural body,  
it is raised a spiritual body.  
If there is a natural body,  
there is also a spiritual *body*.

<sup>45</sup> So also it is written,  
“The first MAN, Adam, BECAME A LIVING SOUL.”  
The last Adam *became* a life-giving spirit.

<sup>46</sup> However, the spiritual is not first,  
but the natural; then the spiritual.  
<sup>47</sup> The first man is from the earth, earthy;  
the second man is from heaven.

<sup>48</sup> As is the earthy, so also are those who are earthy;  
and as is the heavenly, so also are those who are heavenly.<sup>4</sup>

<sup>9</sup> Just as we have borne the image of the earthy,  
we will also bear the image of the heavenly.

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

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## 5.6. Resurrection - Victory

<sup>51</sup> Behold, I tell you a mystery;

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we will not all sleep,  
but we will all be changed,

<sup>52</sup> 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.

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<sup>53</sup> For this perishable  
must put on the imperishable,

and this mortal  
must put on immortality.

<sup>54</sup> But when this perishable  
will have put on the imperishable,

and this mortal  
will have put on immortality,

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then will come about  
the saying that is written,  
“DEATH IS SWALLOWED UP in victory.

<sup>55</sup> “O DEATH, WHERE IS YOUR VICTORY?  
O DEATH, WHERE IS YOUR STING?”

<sup>56</sup> The sting of death is sin,  
and the power of sin is the law;

<sup>57</sup> but thanks be to God,  
who gives us the victory  
through our Lord Jesus Christ.

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

## 6. Final Comments

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

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<sup>16:1</sup> Now concerning the collection for the saints,  
as I directed the churches of Galatia,  
so do you also.

<sup>2</sup> 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.<sup>3</sup>

When I arrive,  
whomever you may approve, I will send them with letters  
to carry your gift to Jerusalem;  
<sup>4</sup> and if it is fitting for me to go also,  
they will go with me.

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<sup>5</sup> But I will come to you after I go through Macedonia,  
for I am going through Macedonia;

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> But I will remain in Ephesus until Pentecost;  
<sup>9</sup> for a wide door for effective *service* has opened to me,  
and there are many adversaries.

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<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> 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.

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<sup>13</sup> Be on the alert, stand firm in the faith, act like men, be strong.

<sup>14</sup> Let all that you do be done in love.

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<sup>15</sup> 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),

<sup>16</sup> that you also be in subjection to such men and to everyone who helps in the work and labors.

<sup>17</sup> I rejoice over the coming of Stephanas and Fortunatus and Achaicus,

because they have supplied what was lacking on your part.

<sup>18</sup> For they have refreshed my spirit and yours.

Therefore acknowledge such men.

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<sup>19</sup> The churches of Asia greet you. Aquila and Prisca, with the church that is in their house,\* greet you heartily in the Lord.\*

<sup>20</sup> All the brethren greet you. Greet one another with a holy kiss.

<sup>21</sup> The greeting is in my own hand— Paul.

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

<sup>23</sup> The grace of the Lord Jesus be with you.

<sup>24</sup> My love be with you all in Christ Jesus. Amen.