

Paul's First Epistle to the Corinthians

46:001:001 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

46:001:002 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

46:001:003 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

46:001:004 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

46:001:005 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

46:001:006 Even as the testimony of Christ was confirmed in you:

46:001:007 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

46:001:008 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

46:001:009 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

46:001:010 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

46:001:011 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

46:001:012 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

46:001:013 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

46:001:014 I thank God that I baptized none of you, but Crispus and Gaius;

46:001:015 Lest any should say that I had baptized in mine own name.

46:001:016 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

46:001:017 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

46:001:018 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

46:001:019 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

46:001:020 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

46:001:021 For after that in the wisdom of God the world by wisdom knew not God, it pleased

God by the foolishness of preaching to save them that believe.

46:001:022 For the Jews require a sign, and the Greeks seek after wisdom:

46:001:023 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

46:001:024 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

46:001:025 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

46:001:026 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

46:001:027 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

46:001:028 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

46:001:029 That no flesh should glory in his presence.

46:001:030 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

46:001:031 That, according as it is written, He that glorieth, let him glory in the Lord.

46:002:001 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

46:002:002 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

46:002:003 And I was with you in weakness, and in fear, and in much trembling.

46:002:004 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

46:002:005 That your faith should not stand in the wisdom of men, but in the power of God.

46:002:006 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

46:002:007 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

46:002:008 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

46:002:009 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

46:002:010 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

46:002:011 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

46:002:012 Now we have received, not the spirit of the world, but the spirit which is of God;

that we might know the things that are freely given to us of God.

46:002:013 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

46:002:014 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

46:002:015 But he that is spiritual judgeth all things, yet he himself is judged of no man.

46:002:016 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

46:003:001 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

46:003:002 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

46:003:003 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

46:003:004 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

46:003:005 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

46:003:006 I have planted, Apollos watered; but God gave the increase.

46:003:007 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

46:003:008 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

46:003:009 For we are labourers together with God: ye are God's husbandry, ye are God's building.

46:003:010 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

46:003:011 For other foundation can no man lay than that is laid, which is Jesus Christ.

46:003:012 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

46:003:013 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

46:003:014 If any man's work abide which he hath built thereupon, he shall receive a reward.

46:003:015 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

46:003:016 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

46:003:017 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

46:003:018 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

46:003:019 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

46:003:020 And again, The Lord knoweth the thoughts of the wise, that they are vain.

46:003:021 Therefore let no man glory in men. For all things are your's;

46:003:022 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

46:003:023 And ye are Christ's; and Christ is God's.

46:004:001 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

46:004:002 Moreover it is required in stewards, that a man be found faithful.

46:004:003 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

46:004:004 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

46:004:005 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

46:004:006 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

46:004:007 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

46:004:008 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

46:004:009 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

46:004:010 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

46:004:011 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

46:004:012 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

46:004:013 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

46:004:014 I write not these things to shame you, but as my beloved sons I warn you.

46:004:015 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

46:004:016 Wherefore I beseech you, be ye followers of me.

46:004:017 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

46:004:018 Now some are puffed up, as though I would not come to you.

46:004:019 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

46:004:020 For the kingdom of God is not in word, but in power.

46:004:021 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

46:005:001 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

46:005:002 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

46:005:003 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

46:005:004 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

46:005:005 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

46:005:006 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

46:005:007 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

46:005:008 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

46:005:009 I wrote unto you in an epistle not to company with fornicators:

46:005:010 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

46:005:011 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

46:005:012 For what have I to do to judge them also that are without? do not ye judge them that are within?

46:005:013 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

46:006:001 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

46:006:002 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

46:006:003 Know ye not that we shall judge angels? how much more things that pertain to

this life?

46:006:004 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

46:006:005 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

46:006:006 But brother goeth to law with brother, and that before the unbelievers.

46:006:007 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

46:006:008 Nay, ye do wrong, and defraud, and that your brethren.

46:006:009 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

46:006:010 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

46:006:011 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

46:006:012 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

46:006:013 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

46:006:014 And God hath both raised up the Lord, and will also raise up us by his own power.

46:006:015 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

46:006:016 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

46:006:017 But he that is joined unto the Lord is one spirit.

46:006:018 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

46:006:019 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

46:006:020 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

46:007:001 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

46:007:002 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

46:007:003 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

46:007:004 The wife hath not power of her own body, but the husband: and likewise also the

husband hath not power of his own body, but the wife.

46:007:005 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

46:007:006 But I speak this by permission, and not of commandment.

46:007:007 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

46:007:008 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

46:007:009 But if they cannot contain, let them marry: for it is better to marry than to burn.

46:007:010 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

46:007:011 But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

46:007:012 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

46:007:013 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

46:007:014 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

46:007:015 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

46:007:016 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

46:007:017 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

46:007:018 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

46:007:019 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

46:007:020 Let every man abide in the same calling wherein he was called.

46:007:021 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

46:007:022 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

46:007:023 Ye are bought with a price; be not ye the servants of men.

46:007:024 Brethren, let every man, wherein he is called, therein abide with God.

46:007:025 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

46:007:026 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

46:007:027 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

46:007:028 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

46:007:029 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

46:007:030 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

46:007:031 And they that use this world, as not abusing it: for the fashion of this world passeth away.

46:007:032 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

46:007:033 But he that is married careth for the things that are of the world, how he may please his wife.

46:007:034 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

46:007:035 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

46:007:036 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

46:007:037 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

46:007:038 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

46:007:039 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

46:007:040 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

46:008:001 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

46:008:002 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

46:008:003 But if any man love God, the same is known of him.

46:008:004 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

46:008:005 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

46:008:006 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

46:008:007 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

46:008:008 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

46:008:009 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

46:008:010 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

46:008:011 And through thy knowledge shall the weak brother perish, for whom Christ died?

46:008:012 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

46:008:013 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

46:009:001 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

46:009:002 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

46:009:003 Mine answer to them that do examine me is this,

46:009:004 Have we not power to eat and to drink?

46:009:005 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

46:009:006 Or I only and Barnabas, have not we power to forbear working?

46:009:007 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

46:009:008 Say I these things as a man? or saith not the law the same also?

46:009:009 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

46:009:010 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

46:009:011 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

46:009:012 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

46:009:013 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

46:009:014 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

46:009:015 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

46:009:016 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

46:009:017 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

46:009:018 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

46:009:019 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

46:009:020 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

46:009:021 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

46:009:022 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

46:009:023 And this I do for the gospel's sake, that I might be partaker thereof with you.

46:009:024 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

46:009:025 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

46:009:026 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

46:009:027 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

46:010:001 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

46:010:002 And were all baptized unto Moses in the cloud and in the sea;

46:010:003 And did all eat the same spiritual meat;

46:010:004 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

46:010:005 But with many of them God was not well pleased: for they were overthrown in the wilderness.

46:010:006 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

46:010:007 Neither be ye idolaters, as were some of them; as it is written, The people sat

down to eat and drink, and rose up to play.

46:010:008 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

46:010:009 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

46:010:010 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

46:010:011 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

46:010:012 Wherefore let him that thinketh he standeth take heed lest he fall.

46:010:013 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

46:010:014 Wherefore, my dearly beloved, flee from idolatry.

46:010:015 I speak as to wise men; judge ye what I say.

46:010:016 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

46:010:017 For we being many are one bread, and one body: for we are all partakers of that one bread.

46:010:018 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

46:010:019 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

46:010:020 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

46:010:021 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

46:010:022 Do we provoke the Lord to jealousy? are we stronger than he?

46:010:023 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

46:010:024 Let no man seek his own, but every man another's wealth.

46:010:025 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

46:010:026 For the earth is the Lord's, and the fulness thereof.

46:010:027 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

46:010:028 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

46:010:029 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

46:010:030 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

46:010:031 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

46:010:032 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

46:010:033 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

46:011:001 Be ye followers of me, even as I also am of Christ.

46:011:002 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

46:011:003 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

46:011:004 Every man praying or prophesying, having his head covered, dishonoureth his head.

46:011:005 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

46:011:006 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

46:011:007 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

46:011:008 For the man is not of the woman: but the woman of the man.

46:011:009 Neither was the man created for the woman; but the woman for the man.

46:011:010 For this cause ought the woman to have power on her head because of the angels.

46:011:011 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

46:011:012 For as the woman is of the man, even so is the man also by the woman; but all things of God.

46:011:013 Judge in yourselves: is it comely that a woman pray unto God uncovered?

46:011:014 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

46:011:015 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

46:011:016 But if any man seem to be contentious, we have no such custom, neither the churches of God.

46:011:017 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

46:011:018 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

46:011:019 For there must be also heresies among you, that they which are approved may be made manifest among you.

46:011:020 When ye come together therefore into one place, this is not to eat the Lord's supper.

46:011:021 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

46:011:022 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

46:011:023 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

46:011:024 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

46:011:025 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

46:011:026 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

46:011:027 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

46:011:028 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

46:011:029 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

46:011:030 For this cause many are weak and sickly among you, and many sleep.

46:011:031 For if we would judge ourselves, we should not be judged.

46:011:032 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

46:011:033 Wherefore, my brethren, when ye come together to eat, tarry one for another.

46:011:034 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

46:012:001 Now concerning spiritual gifts, brethren, I would not have you ignorant.

46:012:002 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

46:012:003 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

46:012:004 Now there are diversities of gifts, but the same Spirit.

46:012:005 And there are differences of administrations, but the same Lord.

46:012:006 And there are diversities of operations, but it is the same God which worketh all in all.

46:012:007 But the manifestation of the Spirit is given to every man to profit withal.

46:012:008 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

46:012:009 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

46:012:010 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

46:012:011 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

46:012:012 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

46:012:013 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

46:012:014 For the body is not one member, but many.

46:012:015 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

46:012:016 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

46:012:017 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

46:012:018 But now hath God set the members every one of them in the body, as it hath pleased him.

46:012:019 And if they were all one member, where were the body?

46:012:020 But now are they many members, yet but one body.

46:012:021 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

46:012:022 Nay, much more those members of the body, which seem to be more feeble, are necessary:

46:012:023 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

46:012:024 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

46:012:025 That there should be no schism in the body; but that the members should have the same care one for another.

46:012:026 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

46:012:027 Now ye are the body of Christ, and members in particular.

46:012:028 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

46:012:029 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

46:012:030 Have all the gifts of healing? do all speak with tongues? do all interpret?

46:012:031 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

46:013:001 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

46:013:002 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

46:013:003 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

46:013:004 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

46:013:005 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

46:013:006 Rejoiceth not in iniquity, but rejoiceth in the truth;

46:013:007 Beareth all things, believeth all things, hopeth all things, endureth all things.

46:013:008 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

46:013:009 For we know in part, and we prophesy in part.

46:013:010 But when that which is perfect is come, then that which is in part shall be done away.

46:013:011 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

46:013:012 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

46:013:013 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

46:014:001 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

46:014:002 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

46:014:003 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

46:014:004 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

46:014:005 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

46:014:006 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

46:014:007 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

46:014:008 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

46:014:009 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

46:014:010 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

46:014:011 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

46:014:012 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

46:014:013 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

46:014:014 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

46:014:015 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

46:014:016 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

46:014:017 For thou verily givest thanks well, but the other is not edified.

46:014:018 I thank my God, I speak with tongues more than ye all:

46:014:019 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

46:014:020 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

46:014:021 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

46:014:022 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

46:014:023 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

46:014:024 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

46:014:025 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

46:014:026 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

46:014:027 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

46:014:028 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

46:014:029 Let the prophets speak two or three, and let the other judge.

46:014:030 If any thing be revealed to another that sitteth by, let the first hold his peace.

46:014:031 For ye may all prophesy one by one, that all may learn, and all may be comforted.

46:014:032 And the spirits of the prophets are subject to the prophets.

46:014:033 For God is not the author of confusion, but of peace, as in all churches of the saints.

46:014:034 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

46:014:035 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

46:014:036 What? came the word of God out from you? or came it unto you only?

46:014:037 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

46:014:038 But if any man be ignorant, let him be ignorant.

46:014:039 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

46:014:040 Let all things be done decently and in order.

46:015:001 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

46:015:002 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

46:015:003 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

46:015:004 And that he was buried, and that he rose again the third day according to the scriptures:

46:015:005 And that he was seen of Cephas, then of the twelve:

46:015:006 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

46:015:007 After that, he was seen of James; then of all the apostles.

46:015:008 And last of all he was seen of me also, as of one born out of due time.

46:015:009 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

46:015:010 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

46:015:011 Therefore whether it were I or they, so we preach, and so ye believed.

46:015:012 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

46:015:013 But if there be no resurrection of the dead, then is Christ not risen:

46:015:014 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

46:015:015 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

46:015:016 For if the dead rise not, then is not Christ raised:

46:015:017 And if Christ be not raised, your faith is vain; ye are yet in your sins.

46:015:018 Then they also which are fallen asleep in Christ are perished.

46:015:019 If in this life only we have hope in Christ, we are of all men most miserable.

46:015:020 But now is Christ risen from the dead, and become the firstfruits of them that slept.

46:015:021 For since by man came death, by man came also the resurrection of the dead.

46:015:022 For as in Adam all die, even so in Christ shall all be made alive.

46:015:023 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

46:015:024 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

46:015:025 For he must reign, till he hath put all enemies under his feet.

46:015:026 The last enemy that shall be destroyed is death.

46:015:027 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

46:015:028 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

46:015:029 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

46:015:030 And why stand we in jeopardy every hour?

46:015:031 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

46:015:032 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

46:015:033 Be not deceived: evil communications corrupt good manners.

46:015:034 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

46:015:035 But some man will say, How are the dead raised up? and with what body do they

come?

46:015:036 Thou fool, that which thou sowest is not quickened, except it die:

46:015:037 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

46:015:038 But God giveth it a body as it hath pleased him, and to every seed his own body.

46:015:039 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

46:015:040 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

46:015:041 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

46:015:042 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

46:015:043 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

46:015:044 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

46:015:045 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46:015:046 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

46:015:047 The first man is of the earth, earthy; the second man is the Lord from heaven.

46:015:048 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

46:015:049 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

46:015:050 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

46:015:051 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

46:015:052 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

46:015:053 For this corruptible must put on incorruption, and this mortal must put on immortality.

46:015:054 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

46:015:055 O death, where is thy sting? O grave, where is thy victory?

46:015:056 The sting of death is sin; and the strength of sin is the law.

46:015:057 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

46:015:058 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

46:016:001 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

46:016:002 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

46:016:003 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

46:016:004 And if it be meet that I go also, they shall go with me.

46:016:005 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

46:016:006 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

46:016:007 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

46:016:008 But I will tarry at Ephesus until Pentecost.

46:016:009 For a great door and effectual is opened unto me, and there are many adversaries.

46:016:010 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

46:016:011 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

46:016:012 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

46:016:013 Watch ye, stand fast in the faith, quit you like men, be strong.

46:016:014 Let all your things be done with charity.

46:016:015 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

46:016:016 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

46:016:017 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

46:016:018 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

46:016:019 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

46:016:020 All the brethren greet you. Greet ye one another with an holy kiss.

46:016:021 The salutation of me Paul with mine own hand.

46:016:022 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

46:016:023 The grace of our Lord Jesus Christ be with you.

46:016:024 My love be with you all in Christ Jesus. Amen.