1 Cor 1:1, “Paul, the commissioned apostle from Christ Jesus by the will of God, and Sosthenes, my fellow-believer,”

1 Cor 1:2, “to the church of God which is in Corinth, to those having been sanctified in Christ Jesus, to those appointed saints, together with all those who call upon the person of our Lord Jesus Christ in every place, their [Lord] and ours.”

1 Cor 1:3, “Grace to you and prosperity from God our Father and the Lord Jesus Christ.

1 Cor 1:4, “I give thanks to my God at all times on behalf of you because of the grace from God, which has been given to you in Christ Jesus,”

1 Cor 1:5, “that in everything you have become rich in Him by means of all communication of doctrine and all knowledge”

1 Cor 1:6, “(just as the testimony about Christ was guaranteed [confirmed] in you),”

1 Cor 1:7, “so that you are not lacking in any [spiritual] gift, while eagerly awaiting the revelation of our Lord Jesus Christ,”

1 Cor 1:8, “who will also strengthen you until the end, the blameless ones on the day of our Lord Jesus Christ.”

1 Cor 1:9, “God is faithful, by means of Whom you were called for the purpose of fellowship with His Son, Jesus Christ our Lord.”

1 Cor 1:10, “Now I exhort you, brethren, through the person of our Lord Jesus Christ, that all of you agree with one another, and that there be no divisions among you, but that you may be mended by means of the same mind and by means of the same opinion.”

1 Cor 1:11, “For it was reported to me concerning you, my brethren, by those of Chloe’s household, that there is discord among you.”

1 Cor 1:12, “Now I am saying this because each one of you says, ‘I am for Paul,’ or ‘I am for Apollos,’ or ‘I am for Peter,’ or ‘I am for Christ.’”

1 Cor 1:13, “Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized into the name of Paul?”

1 Cor 1:14, “I give thanks that I baptized none of you except Crispus and Gaius,”

1 Cor 1:15, “in order that no one may say that you were baptized into my name.”

1 Cor 1:16, “Now I also baptized the household of Stephanas; beyond that I do not know if I baptized any other [person].”

1 Cor 1:17, “For Christ did not send me to baptize, but to proclaim the gospel, not in cleverness of speech, in order that the cross of Christ might not be rendered void.”

1 Cor 1:18, “For the doctrine about the cross on the one hand keeps on being foolishness to those who are perishing, but on the other hand it keeps on being God’s power to us who are being saved.”

1 Cor 1:19, “For it stands written,

‘*I will destroy the wisdom of the wise men* [rationalism],

*and I will reject the understanding of the intellectuals* [empiricism].’”

1 Cor 1:20, “Where is the intellectual? Where is the theology professor? Where is the debater of this age? Has not God shown the wisdom of the world to be foolishness?”

1 Cor 1:21, “For since in the wisdom of God, the world [of unbelievers] did not come to know God through its own wisdom, God determined through the ‘foolishness’ of a proclamation to save those who are believing.”

1 Cor 1:22, “In fact because the Jews keep asking for signs and the Greeks keep seeking for wisdom;”

1 Cor 1:23, “indeed we are proclaiming Christ having been crucified; on the one hand, to the Jews [it is] heresy [a scandal], and on the other hand to the Greeks [it is] idiocy [foolishness],”

1 Cor 1:24, “but to those who are the elect, both Jews and Greeks, Christ is the power of God and the wisdom of God.”

1 Cor 1:25, “Because the stupidity of God is wiser than mankind, and the weakness of God is stronger than mankind.”

1 Cor 1:26, “For consider your calling, fellow-believers, that there are not many intellectuals according to human standards, not many powerful, not many noblemen.”

1 Cor 1:27, “But God has chosen the ‘stupid’ ones of the world in order that He might put to shame the intellectuals, and God has chosen the weak ones of the world in order that He might put to shame the powerful ones,”

1 Cor 1:28, “and God has chosen the insignificant ones of the world and the rejected, the non-existent ones, in order that He might render powerless the existing ones,”

1 Cor 1:29, “in order that nobody may boast in the presence of God.”

1 Cor 1:30, “But because of Him you keep on being in Christ Jesus, who became to us the wisdom from God, both the righteousness and the sanctification and the redemption,”

1 Cor 1:31, “in order that just as it stands written, ‘*The one who boasts must boast on account of the Lord*’.”

Chapter Two

1 Cor 2:1, “In fact when I came face-to-face with you, brethren, I did not come with superiority of speech or wisdom, while proclaiming to you the mystery of God.”

1 Cor 2:2, “For I determined not to know anything among you except Jesus Christ, and Him having been crucified.”

1 Cor 2:3, “Indeed, I was with you with weakness and with apprehension and with much trembling.”

1 Cor 2:4, “And so my doctrine and my preaching were not by means of persuasive words of wisdom, but by means of the demonstration of the Spirit and [God’s] power,”

1 Cor 2:5, “in order that your faith may not be in the wisdom of men but in the power of God.”

1 Cor 2:6, “Instead we keep on communicating wisdom among mature believers, yet not the wisdom of this age, nor of the rulers of this age who are perishing.”

1 Cor 2:7, “But we keep on communicating God’s wisdom as a mystery, the hidden [wisdom], which God decided upon before the dispensations for our glory,”

1 Cor 2:8, “which [wisdom] none of the rulers of this age have understood; for if they had understood, they would not have crucified the Lord of glory.”

1 Cor 2:9, “But just as it stands written, ‘*Things which the eye has not seen and the ear has not heard, in fact it has not entered into the heart of man,*’ the things which God has prepared for those who keep on loving Him.”

1 Cor 2:10, “But God has revealed [them] to us through the Spirit; for the [human] spirit investigates all things, even the deep things of God.”

1 Cor 2:11, “For who among mankind understands human matters except the man’s inner self [spirit] which [is] in him? In the same manner also divine matters no one comprehends except the Spirit of God.”

1 Cor 2:12, “Now we have not received the spirit of this world [cosmic thinking], but the spirit which [is] from God [the Holy Spirit], in order that we might understand the things which have been graciously given to us by God,”

1 Cor 2:13, “which things we are also communicating, not by means of the teachings from human wisdom, but by means of the teachings from the Spirit by explaining [comparing, combining, interpreting] spiritual things to the spiritual ones.”

1 Cor 2:14, “But the soulish man does not accept the things of the Spirit of God; for they are foolishness to him, and so he is not able to understand, because they are spiritually examined.”

1 Cor 2:15, “But the spiritual man examines [and discerns] all [spiritual] things, yet he himself is examined [and discerned] by no one.”

1 Cor 2:16, “‘*For who has known the thinking of the Lord, so that he should instruct Him?*’ But we have the thinking of Christ [the word of God].”

Chapter Three

1 Cor 3:1, “But I, brethren, am not able to speak to you as spiritual, but as carnal, as infants in Christ.”

1 Cor 3:2, “I gave you milk to drink, not food; for you continued to not yet be able [to eat it]. But even now, you are still not able.”

1 Cor 3:3, “For you are still carnal. For since there is rivalry and strife among you, are you not carnal ones, in fact walking in the same manner as mankind?”

1 Cor 3:4, “For whenever anyone asserts, ‘I have a special relationship with Paul’ but another ‘I have a special relationship with Apollos,’ are you not fellow men?”

1 Cor 3:5, “Therefore, what is Apollos? Furthermore, what is Paul? Servants, through whom you had believed, really as the Lord has given to each one for his benefit.”

1 Cor 3:6, “I planted, Apollos watered, but God caused the growth.”

1 Cor 3:7, “Therefore neither the one who plants is anything, nor the one who waters, but the One who causes growth, God!”

1 Cor 3:8, “Now the one who plants and the one who waters are one and the same, but each one will receive his own reward on the basis of his own work.”

1 Cor 3:9, “For we are God’s co-workers; you are God’s cultivated field, God’s building.”

1 Cor 3:10, “On the basis of the grace of God, which was given to me for my benefit, as a wise master builder I laid the foundation, and another is building. But let each [believer] see to it that he builds upon [the foundation].”

1 Cor 3:11, “For no one is able to lay a foundation other than the laid one, which is Jesus Christ.”

1 Cor 3:12, “If anyone builds upon the foundation gold, silver, valuable gems, various kinds of woods, grass, straw,”

1 Cor 3:13, “the spiritual accomplishment of each person will become visible; for the day reveals [it], because it will be made fully known by means of fire; that is, the fire will test what sort of accomplishment is the accomplishment of each person.”

1 Cor 3:14, “If the work of anyone survives, which he has built, he will receive a reward.”

1 Cor 3:15, “If the work of any person is completely burned up, he will suffer loss, but he himself will be saved, but [he will be saved] in this manner as through fire.”

1 Cor 3:16, “Do you not understand that you are the temple of God, and the Spirit of God lives in you?”

1 Cor 3:17, “If anyone corrupts the temple of God, God will destroy that one. For the temple of God is sacred, who by your very nature you are.”

1 Cor 3:18, “A person must stop continuing to deceive himself. If anyone thinks that he is wise among you in this age, and he does, he must begin to become foolish [believe that he has no spiritual understanding], in order that he might begin to become wise.”

1 Cor 3:19, “For the wisdom of this world is nonsense in the judgment of God. For it stands written, ‘*He is the One who catches the wise in their cunning*.’”

1 Cor 3:20, “and furthermore, ‘*The Lord knows the designs* [thoughts, reasonings] *of the wise, that they are useless* [pointless]’.”

1 Cor 3:21, “Therefore, no one must boast in people. For all things [the unique plan and spiritual life of the Church Age] are yours,”

1 Cor 3:22, “whether Paul or Apollos or Cephas; whether the world or the life or the death; whether present things or future things; all things [are] yours.”

1 Cor 3:23, “In fact, you belong to Christ, and Christ belongs to God.”

Chapter Four

1 Cor 4:1, “A person must consider us in this manner, as servants of Christ and administrators of the mysteries of God.”

1 Cor 4:2, “Under these circumstances, furthermore, it is required in the administrators [of the mysteries of God] that a person of importance might be found faithful [trustworthy, reliable, dependable].”

1 Cor 4:3, “Now it is of the least importance to me that I might be questioned by you or by a human court judgment. But I do not even question myself.”

1 Cor 4:4, “For I have a guilty conscience in nothing, but I am not proven right because of this, rather the One who questions [examines, and judges] me is the Lord.”

1 Cor 4:5, “For this reason, stop criticizing and condemning anything before the end-time until the Lord comes, who will both bring to light the hidden things of darkness, and will reveal the motives and decisions of our hearts, and then each person will have recognition from God.”

1 Cor 4:6, “Now, brethren, I have applied these things to myself and Apollos for your benefit, so that you might learn from our example the [principle]: ‘*Do not go beyond the things which have been written*,’ in order that not one person might be puffed up on behalf of one person against the other.”

1 Cor 4:7, “For who made you superior? Moreover what do you have which you have not received? But if in fact you have received [and you have], why are you boasting as though you have not received?”

1 Cor 4:8, “You already have all you could want; you have become kings apart from our assistance. In fact I wish that you were indeed kings, in order that we might also rule with you.”

1 Cor 4:9, “(For I think, God has exhibited us apostles as the last ones [in a triumphal procession], as those condemned to death, because we have become a spectacle for the benefit of the world, both to angels and to men.)”

1 Cor 4:10, “We [are] fools for the sake of Christ, but you the wise ones in the sphere of Christ. We [are] the weak ones, but you the strong ones. You are the honored ones, but we the dishonorable ones.”

1 Cor 4:11, “Up to this present moment we both suffer hunger, and suffer thirst, and are poorly clothed, and receive beatings, and are homeless.”

1 Cor 4:12, “In addition we keep toiling, working with our own hands, when we are verbally abused, we ask for God’s blessing [on those who abuse us], when we are being persecuted, we endure it.”

1 Cor 4:13, “When we are slandered, we try to conciliate. We have become like the garbage of the world, the dirt of all things up to the present time.”

1 Cor 4:14, “I am writing these things not to put you to shame, but as my beloved children I am warning [you].”

1 Cor 4:15, “For if you should have ten thousand legal guardians in Christ, nevertheless you would not have many fathers. For in Christ Jesus through the gospel I became the father of you.”

1 Cor 4:16, “Therefore I keep on encouraging all of you, become imitators of me.”

1 Cor 4:17, “For this reason I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my execution and teachings of the spiritual life, which is in Christ, just as I keep on teaching everywhere in all the churches.”

1 Cor 4:18, “Now because I am not coming to you, certain ones have become conceited.”

1 Cor 4:19, “But I will come quickly to you, if the Lord desires. And then I will find out not the speech of conceited ones, but their power.”

1 Cor 4:20, “For the kingdom of God [is] not in speech, but in power.”

1 Cor 4:21, “What do you want? Shall I come to you with a disciplinary rod or with virtue-love and a state of mind of gracious humility.”

Chapter Five

1 Cor 5:1, “It is actually reported [that there is] sexual evil among you. In fact, it is sexual evil of such a kind, which is not even done among the Gentiles, so that a certain person is having sexual relations with his father’s wife.”

1 Cor 5:2, “Indeed you are conceited. And yet, should you not mourn instead, that the one committing this deed might be removed from your midst?”

1 Cor 5:3, “For I, on the one hand, although absent physically, but present spiritually, I have already judged, condemned, and handed over for judicial punishment as if I were present this one who in this manner committed this.”

1 Cor 5:4, “When you and my spirit are assembled together in the name of our Lord Jesus together with the power of our Lord Jesus,”

1 Cor 5:5, “deliver over such a person to Satan for the purpose of the destruction of the flesh, in order that his spirit might be saved in the day of the Lord.”

1 Cor 5:6, “Your boasting [reason for pride] is not intrinsically good [honorable]. You do not realize that a little bit of yeast ferments the whole lump of dough.”

1 Cor 5:7, “Clean out the old lump of dough, in order that you might be a new lump of dough, since you are made without yeast. For indeed our Passover was sacrificed—Christ.”

1 Cor 5:8, “Therefore, let us celebrate the festival not with the old leaven, nor with the leaven of evil and degeneracy, but with the unleavened bread of purity and truth.”

1 Cor 5:9, “I wrote to you for your benefit in my letter, ‘Stop associating with the person who practices sexual immorality.’”

1 Cor 5:10, “By no means [did I mean] with the sexually immoral people of this world or with covetous people and the criminally greedy or idolaters; for otherwise, you see, you would be obligated to go out of the world.”

1 Cor 5:11, “But as a matter of fact I wrote to you to not associate with [anyone], if any so-called brother should be one who practices sexual degeneracy or someone who is covetous or an idolater or someone who reviles others or a drunkard or someone who is criminally greedy, not even to eat with such a person.”

1 Cor 5:12, “What difference does it make to me to judge those outside [the church]? Do you not judge those inside [the Church]?”

1 Cor 5:13, “But God will judge those outside. Remove the degenerate believer from you yourselves.”

Chapter Six

1 Cor 6:1, “Does anyone of you presume to go to court before the unjust but not before the saints, when he has a legal dispute against one’s neighbor?”

1 Cor 6:2, “Or do you not know that the saints will judge the world? And so if the world will be judged by you [and it will], are you unworthy of judging the most insignificant legal actions?”

1 Cor 6:3, “Do you not know that we will judge angels, not to speak of ordinary matters of daily life?”

1 Cor 6:4, “So if you really have tribunals for the ordinary matters of daily life, those who have become of no account in the assembly, are you seating them as judges?”

1 Cor 6:5, “I am speaking to shame you. So, is there absolutely nobody wise among you, who is able to render a decision between his brother [and his opponent]?”

1 Cor 6:6, “But brother goes to court with a fellow-believer, and this thing before unbelievers?”

1 Cor 6:7, “Therefore it is really indeed completely a defeat for you, because you continue to have lawsuits against one another. Why not instead be treated unjustly? Why not instead be defrauded?”

1 Cor 6:8, “But you are doing wrong and defrauding. In fact [you are doing] this to fellow-believers.”

1 Cor 6:9, “Or do you not know that the unrighteous will not inherit the kingdom of God? Stop being deceived, neither fornicators, nor idolaters, nor adulterers, nor homosexuals who act like females, nor homosexuals who act like males,”

1 Cor 6:10, “nor thieves, nor covetous people, nor drunkards, nor verbally abusive people, nor criminally greedy people will inherit the kingdom of God.”

1 Cor 6:11, “In fact that is the sort of people you were, at least some of you. But you permitted yourselves to be washed. But you were sanctified. But you were justified [acquitted, declared righteous, and made pure] by the agency of the person of the Lord Jesus Christ and by the agency of the Spirit of our God.”

1 Cor 6:12, “All things are permitted for my advantage, but all things are not advantageous. All things are permitted for my advantage, but I will not be mastered by anything.”

1 Cor 6:13, “Foods [are] for the stomach and the stomach [is] for foods, but God will do away with both this stomach and those foods. Now the body [is] not for sexual immorality but for the advantage of the Lord, and the Lord [is] for the advantage of the body.”

1 Cor 6:14, “Now God not only raised the Lord, but also will raise us from the dead through His power.”

1 Cor 6:15, “Do you not understand that your bodies are Christ’s members? Therefore, taking Christ’s members, shall I make [them] members of a demon-cult prostitute? Absolutely not!”

1 Cor 6:16, “Or do you not understand that the one who joins himself to a female temple prostitute is one body? For it [Scripture] says, ‘*The two will be one flesh*.’”

1 Cor 6:17, “But the one who joins himself to the Lord is one spirit.”

1 Cor 6:18, “Avoid sexual immorality. Every kind of sin, which a person might commit, is independent of the body. But the one who practices sexual immorality keeps on sinning against his own body.”

1 Cor 6:19, “Or do you not understand that your body is the temple of the Holy Spirit within you, Whom you have from God and you are not your own?”

1 Cor 6:20, “For you were bought for a price. Now by all means honor [praise, magnify, glorify] God in your body.”

Chapter Seven

1 Cor 7:1, “Now concerning the things about which you wrote; it is morally unobjectionable for a man not to get married.”

1 Cor 7:2, “But because of sexual immorality each man may have his own wife and each woman may have her own husband.”

1 Cor 7:3, “To his wife the husband must fulfill his sexual obligation, and in the same way also the wife to her husband.”

1 Cor 7:4, “The wife does not have sexual authority over her own body, but her husband, and in a similar manner also her husband does not have sexual authority over his own body but his wife.”

1 Cor 7:5, “Stop depriving each other except perhaps by agreement for a limited time, in order that you may devote yourselves to prayer and then come together again for sex, in order that Satan may not tempt you because of your self-indulgence.”

1 Cor 7:6, “But I am saying this as a concession, not as a command.”

1 Cor 7:7, “However, I wish that all men could be as also myself. But each believer has his own spiritual gift from God, the one in one way, the other in another way.”

1 Cor 7:8, “But I say to the unmarried and to the widows that [it is] advantageous for them, if they remain as I am.”

1 Cor 7:9, “But if they continue to not have self-control, and they do not, they must marry; for it is better to marry than to burn with sexual desire.”

1 Cor 7:10, “But to those who are married I forbid (not I but the Lord) the wife to be separated from the husband,”

1 Cor 7:11, “(But even if she should be divorced, she must remain unmarried or she must be reconciled to her husband.) and the husband must not divorce the wife.”

1 Cor 7:12, “Now to the others I say (I not the Lord) that if any fellow-believer has an unbelieving wife and she decides to live with him, he must not divorce her.”

1 Cor 7:13, “And if any wife has an unbelieving husband and he decides to live with her, she must not divorce her husband.”

1 Cor 7:14, “For the unbelieving husband is set apart [from evil] because of his wife, and the unbelieving wife is set apart [from evil] because of her believer-husband; for otherwise, you see, your children are unclean, but now they are dedicated to God.”

1 Cor 7:15, “But if the unbeliever divorces [and he will], let him be divorced. The male believer or the female believer is not bound [by the marriage contract] under such circumstances. But God has called you in the sphere of harmony.”

1 Cor 7:16, “For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?”

1 Cor 7:17, “But to each one as the Lord has assigned, as God has called each person, he must keep on walking in this manner. Indeed I command in this manner in all the churches.”

1 Cor 7:18, “Was anyone called, having been circumcised? Stop trying to medically change the circumcision. Was anyone called in a state of uncircumcision? Stop trying to be circumcised.”

1 Cor 7:19, “The act of circumcision is nothing and the act of uncircumcision is nothing, but keeping the commands of God.”

1 Cor 7:20, “Every person, in the station in life into which he was called, in this he must remain.”

1 Cor 7:21, “Were you called while a slave? Stop being concerned. But if in fact you are able to become free, rather take advantage of it.”

1 Cor 7:22, “For the slave who was called in the Lord is the freedman of the Lord. Likewise the free person who was called is the slave of Christ.”

1 Cor 7:23, “You were bought for a price. Stop becoming the slaves of men.”

1 Cor 7:24, “Each person in the sphere into which he was called, brethren, must remain in this before God.”

1 Cor 7:25, “Now concerning the unmarried young women I do not have a command from the Lord, but I am giving an opinion because I have received mercy by the Lord to be trustworthy.”

1 Cor 7:26, “Therefore I consider this to be advantageous because of the present distress that [it is] better for a man to be in this manner [unmarried].”

1 Cor 7:27, “Are you legally bound to a wife? Stop desiring a divorce. Have you been released from a wife? Stop trying to obtain a wife.”

1 Cor 7:28, “But even if you should marry, you have not sinned. And if your virgin-daughter marries, she has not sinned. However such persons will have difficult circumstances in their earthly life. But I am trying to spare you.”

1 Cor 7:29, “Now the point is this, brethren, the time is limited. Therefore, in fact, those having wives must be as if not having [wives],”

1 Cor 7:30, “and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as not possessing,”

1 Cor 7:31, “and those who are living in accordance with the world as if not making full use of [it]; for the manner in which this world works is passing away.”

1 Cor 7:32, “But I want you to be unworried. The unmarried person is concerned about the things of the Lord, how he might be pleasing to the Lord.”

1 Cor 7:33, “However, the married man is concerned about the things of this world, how he might please his wife,”

1 Cor 7:34, “and he is divided. Both the unmarried woman and the single young woman are concerned about the things of the Lord, in order that she might be set apart both in her body and in her spirit. But the married woman is concerned about the things of this world, how she might please her husband.”

1 Cor 7:35, “Now I am saying this for your own benefit, not in order that I might throw a noose on you but for the purpose of the noble and devoted service to the Lord without distraction.”

1 Cor 7:36, “However, if anyone thinks that he is behaving dishonorably toward his fiancée (if he has strong sexual passions and has become obligated in this manner) [and he does], let him do what he wishes; he is not sinning; let them marry.”

1 Cor 7:37, “But the one who stands firm in his heart not being under any pressure, but he has freedom of choice concerning his own will and has determined this in his own mind to protect the virginity of his fiancée, he will do well.”

1 Cor 7:38, “So both the man who marries his fiancée does well, and the man who does not marry will do better.”

1 Cor 7:39, “The wife is bound for as long as her husband lives. But if her husband should die, she is free to be married to whom she wishes only in the sphere of the Lord.”

1 Cor 7:40, “However she will be happier, if she should remain as she is [single] in accordance with my judgment. Moreover, I believe that I indeed have the Spirit of God.”

Chapter Eight

1 Cor 8:1, “Now concerning things offered to an idol, we know that everyone has human knowledge. Human knowledge causes arrogance, but virtue-love causes edification.”

1 Cor 8:2, “If anyone thinks that he understands anything, and he does, he does not yet understand as it is necessary to understand.”

1 Cor 8:3, “But if anyone loves God [and he does], he has been recognized [acknowledged] by Him.”

1 Cor 8:4, “So concerning the eating of meat offered to an idol we know that [there is] no such thing as an idol in the world and that [there is] no God except one.”

1 Cor 8:5, “For even if there are so-called gods, whether in heaven or on earth, just as there are many gods and many lords,”

1 Cor 8:6, “yet for our benefit [there is] one God, the Father, from Whom [are] all things and we [exist] for His purpose, and one Lord, Jesus Christ, through Whom [are] all things, and we [exist] through Him.”

1 Cor 8:7, “But this knowledge [is] not in everyone. In fact, because of being accustomed to the idol up to the present time, they are eating as though it is food offered to an idol. And their conscience, being weak, is defiled.”

1 Cor 8:8, “Yet food will never bring us close to God. Neither if we do not eat do we lack an advantage nor if we eat do we have an advantage.”

1 Cor 8:9, “But take care that this freedom of choice of yours does not ever become an opportunity for those who are weak to take offense.”

1 Cor 8:10, “For if someone should see you, the one who has knowledge, dining in an idol temple, will not his conscience, if he is weak, be strengthened, with the result that he might eat the things offered to an idol?”

1 Cor 8:11, “For the weak are being [spiritually] ruined by your knowledge, your fellow-believer, for the sake of whom Christ died.”

1 Cor 8:12, “And by sinning in this manner against your fellow-believers, and by wounding their weakened conscience, you are sinning against Christ.”

1 Cor 8:13, “For this very reason, if food causes my fellow-believer to sin, I will absolutely not eat meat forever, in order that I might not cause my fellow-believer to sin.”

Chapter Nine

1 Cor 9:1, “Am I not free? [Yes, I am.] Am I not an apostle? [Yes, I am.] Have I not seen Jesus, our Lord? [Of course, I have.] Are you not my production in the Lord? [Yes, you are.]”

1 Cor 9:2, “If I am not an apostle to others [and I am not], at least I am to you. For you are the official certification of my apostleship in the Lord.”

1 Cor 9:3, “My answer to those who criticize me is this:”

1 Cor 9:4, “We have the right to eat and drink, do we not?”

1 Cor 9:5, “Do we not have the right to take along a Christian wife as also the other apostles, both the brothers of the Lord and Peter?”

1 Cor 9:6, “Or do only I and Barnabas not have the right to not work?”

1 Cor 9:7, “Who ever serves in the military at his own expense? Who plants a vineyard and does not eat its fruit? Or who tends a flock and does not eat from the milk of the flock?”

1 Cor 9:8, “I am not saying these things from a human standpoint. Or does not the Law also say these things?”

1 Cor 9:9, “For it stands written in the Law of Moses, ‘*You will not muzzle the ox, while he is threshing*.’ God is not concerned with oxen, is He?”

1 Cor 9:10, “Or is it indeed speaking on our account? For it was written on our account, because the one who plows ought to plow on the basis of confident expectation, and the one who threshes [threshes] on the basis of confident expectation of sharing [the crop].”

1 Cor 9:11, “If we have sown spiritual things to you [and we have], is it an extraordinary thing, if we reap material things from you?”

1 Cor 9:12, “If others enjoy authority over you [and they do], do we not more? Yet we did not use this right, but we endure all things, so that we might give no hindrance to the gospel of Christ.”

1 Cor 9:13, “Do you not know that those who are officiating at the temple rites eat offerings from the temple; those who serve at the altar share in the altar?”

1 Cor 9:14, “So also the Lord directed to those who proclaim the gospel, that they obtain a living from the gospel.”

1 Cor 9:15, “But I have absolutely not used any of these things. In fact I have not written these things, in order that it might happen in this manner in my case. For it would be better for me to die than – no one will nullify my reason for boasting.”

1 Cor 9:16, “For if I have proclaimed the gospel, I have nothing to boast about; for I am under obligation; for I will have disaster, if I do not proclaim the gospel.”

1 Cor 9:17, “For if I am doing this willingly [and I am], I have reward. But if unwillingly, I have been entrusted with a commission.”

1 Cor 9:18, “Therefore what is my reward? That, when I proclaim the gospel, I might offer the gospel free of charge, that I might not make full use of my right with reference to the gospel.”

1 Cor 9:19, “So even though I am free from all men, I have made myself a slave to all men, in order that I might gain the greater number.”

1 Cor 9:20, “And so, I became Jewish to the Jews, in order that I might gain the Jews. To those under the Law [I became] as under the Law (although I myself am not under the Law), in order that I might gain those under the Law;”

1 Cor 9:21, “to the Gentiles [I became] as a Gentile (though I am not a rejecter of God’s Law), but subject to the law of Christ, in order that I might gain the Gentiles.”

1 Cor 9:22, “I became insignificant to those who are insignificant, in order that I might gain the insignificant. I have become all things to all men, in order that I might at least save some.”

1 Cor 9:23, “But I do all things because of the proclamation of the gospel, in order that I might become a sharer in it.”

1 Cor 9:24, “Do you not know that those who run in the stadium on the one hand all run, but on the other hand only one person receives the prize? Run in this way: that you might win.”

1 Cor 9:25, “Now everyone who competes in an athletic contest exercises self-control with reference to all things. Certainly, on the one hand, those people [exercise self-control] that they might receive a perishable crown, but we [exercise self-control that we might receive] an imperishable [crown].”

1 Cor 9:26, “Hence I run in this manner: as not aimlessly; I box in this manner: as not beating the air.”

1 Cor 9:27, “But I discipline my body and bring it into subjection, so that while preaching to others I myself might not become disqualified.”

Chapter Ten

1 Cor 10:1, “Certainly I do not want you to be ignorant, brethren, that all of our fathers kept on being under the cloud and all went through the sea;”

1 Cor 10:2, “in addition all were identified with Moses in the cloud and in the sea;”

1 Cor 10:3, “and all ate the same spiritual food;”

1 Cor 10:4, “and all drank the same spiritual drink; for they kept on drinking from the spiritual rock which followed; now the rock was Christ.”

1 Cor 10:5, “But God was not well-pleased with most of them; for their dead bodies were strewn throughout the desert.”

1 Cor 10:6, “Now these things happened as examples for us, that we might not be desirous of evil things, as that [group of believers] also desired.”

1 Cor 10:7, “And do not become worshipers of idols as some of them, just as it stands written, ‘*The people sat down to eat and drink, and stood up to play*.’”

1 Cor 10:8, “Nor let us ever practice sexual immorality, as some of them practiced sexual immorality and so twenty-three thousand fell dead in one day.”

1 Cor 10:9, “Nor let us put Christ to the test as some of them put [Him] to the test, and so they were destroyed by snakes.”

1 Cor 10:10, “Nor complain, just as some of them complained, and so they were destroyed by the destroyer.”

1 Cor 10:11, “Now these things kept on happening to those [believers] as an example. Moreover it was written for our warning, for the benefit of whom the goal of the ages has come.”

1 Cor 10:12, “For this reason, the one who thinks that he stands firm must watch out lest he fall.”

1 Cor 10:13, “Testing has not seized you except the human kind. Moreover God [is] faithful, who will not permit you to be tested beyond that which you are able, but will also provide a way out with the testing, so that you will be able to endure.”

1 Cor 10:14, “For this very reason, my beloved ones, flee from idolatry.”

1 Cor 10:15, “I am speaking as to sensible ones. You pass your own judgment on what I mean.”

1 Cor 10:16, “The cup of consecration which we consecrate, is it not the participation in the blood of Christ? The bread which we break, is it not participation in the body of Christ?”

1 Cor 10:17, “Because [there is] one bread, the many are one body; for we all share from one bread.”

1 Cor 10:18, “Consider the Israel according to earthly descent. Are not those who eat the sacrifices participants in the altar?”

1 Cor 10:19, “Therefore, what do I mean? That meat offered to idols is anything, or that the idol is anything? No.”

1 Cor 10:20, “But [I mean] that the things which they [Gentile unbelievers] are sacrificing, they are sacrificing to demons and not to God. And I do not want you to become partners with demons.”

1 Cor 10:21, “You are not able to drink the cup of the Lord and the cup of demons. You are not able to participate in the table of the Lord and the table of demons.”

1 Cor 10:22, “Or shall we provoke the Lord to jealousy? We are not stronger than Him, are we? No.”

1 Cor 10:23, “All things are permitted, but not all things are advantageous. All things are permitted, but not all things build up.”

1 Cor 10:24, “Let no one strive for his own selfish interest, but the interest of the other person.”

1 Cor 10:25, “You may eat anything which has been sold in the meat market, questioning nothing for conscience’ sake;”

1 Cor 10:26, “For the earth [is] the Lord’s and its fullness.”

1 Cor 10:27, “If any of the unbelievers invites you and you want to go, you may eat anything which is set before you, questioning nothing for conscience’ sake.”

1 Cor 10:28, “But if anyone [believer or unbeliever] should say to you, ‘This is meat sacrificed to idols,’ stop eating because of that one who informed [you] and the conscience.”

1 Cor 10:29, “However I do not mean his own conscience, but the conscience of the other man. So why is my freedom being condemned by the other person’s conscience?”

1 Cor 10:30, “If I partake with gratitude [and I do], why am I being slandered because of that for which I am giving thanks?”

1 Cor 10:31, “Therefore whether we eat or drink or do anything, do all things for the purpose of the glory of God.”

1 Cor 10:32, “Be inoffensive both to the Jews and to the Greeks and to the church of God,”

1 Cor 10:33, “just as I also strive to please everyone in all respects, not seeking my own benefit, but the benefit of the many, in order that they may be saved.”

Chapter Eleven

1 Cor 11:1, “Become imitators of me just as I also [am an imitator] of Christ.”

1 Cor 11:2, “Now I praise you because you remember me in all things, and, just as I handed down to you, you hold fast the traditions.”

1 Cor 11:3, “But I want you to recognize that Christ is the authority over all men, and the husband [is] the authority over the wife, and God [the Father is] the authority over [the humanity of] Christ.”

1 Cor 11:4, “Every male believer, wearing [something] on the head while he is praying or proclaiming divine revelation, dishonors his authority.”

1 Cor 11:5, “(But every woman, who prays or prophesies with her head uncovered, disgraces her authority. For she is one and the same with the one who has had her head shaved.”

1 Cor 11:6, “For if the woman does not cover herself [and she does not], she must also cut off her hair. But if the cutting off of the hair or the shaving of the head is a disgrace for the woman [and it is], she must cover herself.)”

1 Cor 11:7, “For on the one hand the man must not cover his head, since he is the image and glory of God. On the other hand, the woman is the reflection of the man.”

1 Cor 11:8, “For you see, the man does not come from the source of the woman, but the woman from the man.”

1 Cor 11:9, “For indeed the man was not created because of the woman, but the woman because of the man.”

1 Cor 11:10, “For this reason the woman must have authority on her head because of the angels.”

1 Cor 11:11, “In any case neither [is] the wife independent of the husband nor [is] the man independent of the wife because of the Lord.”

1 Cor 11:12, “For just as the woman [is] from the source of the man, so also the man [is] through the agency of the woman. But all things [are] from the source of God.”

1 Cor 11:13, “Decide for yourselves. Is it proper that an uncovered woman pray to God?”

1 Cor 11:14, “Does not even the natural order of things itself teach you that on the one hand if the man should let his hair grow long, it is a dishonor to him,”

1 Cor 11:15, “but if the woman wears long hair, it is an honor to her? Because her long hair has been given instead of a covering.”

1 Cor 11:16, “But if anyone is disposed to be contentious [and he is], we do not have such a custom, nor do the churches of God.”

1 Cor 11:17, “Now in giving the following instruction I do not approve because you are not assembling for the better purpose but for the worse purpose.”

1 Cor 11:18, “For, in the first place, when you come together in the assembly, I have been informed that there is divisiveness among you, and I believe a considerable part.”

1 Cor 11:19, “Certainly it is indeed necessary that ways of thinking exist among you, in order that the genuine [Christians] might become evident among you.”

1 Cor 11:20, “Consequently, when you gather together at the same place, it is not to eat the Lord’s Supper.”

1 Cor 11:21, “For each person takes his own supper during the meal, and so this one is hungry and that one is drunk.”

1 Cor 11:22, “What! Do you not have houses for the purpose of eating and drinking? Or do you look down on the church of God, and so you humiliate those who do not have? What should I say to you? Shall I praise you? In this thing I will not praise you.”

1 Cor 11:23, “For I learned from the Lord, that which I also taught to you, that the Lord Jesus on the night in which He began to be handed over took bread”

1 Cor 11:24, “and after having given thanks, He broke [the bread] and said, ‘This represents My body, which [is] for your benefit. Do this for a reminder of Me.’”

1 Cor 11:25, “In the same way He also took the cup after their eating, saying, ‘This cup represents the new covenant by means of My blood. Do this, as often as you drink, for the purpose of My remembrance.’”

1 Cor 11:26, “So as often as you eat this bread and drink the cup, you keep on proclaiming the death of the Lord until the time when He comes.”

1 Cor 11:27, “Therefore, whoever eats the bread or drinks the cup of the Lord carelessly will be guilty of the body and the blood of the Lord.”

1 Cor 11:28, “But a person must examine himself, and then in this manner he must eat from the bread, and then he must drink from the cup.”

1 Cor 11:29, “The one who eats and drinks, eats and drinks condemnation to himself, if he does not pass judgment on his body.”

1 Cor 11:30, “For this reason among you many [are] weak and sick and a large number sleep.”

1 Cor 11:31, “But if we had been judging ourselves, we would not have been judged.”

1 Cor 11:32, “However, when we are being judged, we are disciplined by the Lord, in order that we might not be condemned with the world.”

1 Cor 11:33, “Therefore, my brethren, when you assemble for the purpose of eating, wait for one another.”

1 Cor 11:34, “If anyone is hungry [and he is], he must eat at home, in order that you might not assemble for the purpose of condemnation. But I will personally direct the other things, when I come.”

Chapter Twelve

1 Cor 12:1, “Now concerning spiritual gifts, brethren, I do not want you to be ignorant.”

1 Cor 12:2, “You know that when you were heathen-Gentiles, you allowed yourselves to be led with regard to idols that cannot speak, as if you were being led astray.”

1 Cor 12:3, “For this reason I make known to you that no one speaking by means of the Spirit of God says, ‘Jesus [is] the object of a curse by God,’ and no one is able to say, ‘Jesus [is] Lord,’ except by means of the Holy Spirit.”

1 Cor 12:4, “Now there are differences of spiritual gifts, but the same Spirit.”

1 Cor 12:5, “And there are different types of service, and yet the same Lord.”

1 Cor 12:6, “In fact there are different types of production, but the same God [Holy Spirit] who produces all [spiritual] things in all [believers].”

1 Cor 12:7, “But the manifestation of the Spirit is being given to each person for His advantage.”

1 Cor 12:8, “For the ability to proclaim and teach the message of wisdom is being given by the Spirit to one person, but the ability to proclaim and teach the message of knowledge [is being given] to the other person on the basis of the same Spirit,”

1 Cor 12:9, “faith [is being given] by the same Spirit to some, but the spiritual gift of healing [is being given] by the one Spirit to another,”

1 Cor 12:10, “but to another the activity of miracles [is being given], to another the gift of prophesy, to another the differentiation between spirits, to another kinds of languages, but to another the translation of languages.”

1 Cor 12:11, “Now one and the same Spirit produces all these things, distributing to each one privately as He desires.”

1 Cor 12:12, “For just as the body is one [body] and has many parts, and yet all the parts of the body, although they are many, are one body, so also Christ.”

1 Cor 12:13, “For indeed, we all have been baptized [identified] by one Spirit into one body, whether Jews or Greeks or slaves or freemen, in fact we were all caused to drink one Spirit.”

1 Cor 12:14, “For indeed the body is not one part, but many.”

1 Cor 12:15, “If the foot should say, ‘Because I am not a hand, I am not a part of the body,’ it is definitely not for this reason any the less a part of the body, is it?”

1 Cor 12:16, “And if the ear should say, ‘Because I am not an eye, I am not a part of the body,’ it is definitely not for this reason any the less a part of the body, is it?”

1 Cor 12:17, “If the whole body [were] an eye, where [would] the faculty of hearing [be]? If the whole [body were] the faculty of hearing, where [would] the sense of smell [be]?”

1 Cor 12:18, “But, as a matter of fact, God [the Lord Jesus Christ] has arranged the members, every single one of them in the body, just as He desired.”

1 Cor 12:19, “Any yet if all [the parts of the human body] were one part, where [would] the body [be]?”

1 Cor 12:20, “But now on the one hand [there are] many parts, but on the other hand one body.”

1 Cor 12:21, “Now the eye cannot say to the hand, ‘I do not have need of you,’ or on the other hand, the head [is not able to say] to the feet, ‘I do not have need of you.’”

1 Cor 12:22, “Rather to a much greater degree the parts of the body which seem to be more insignificant are necessary.”

1 Cor 12:23, “In fact the parts of the body which we consider to be less valuable, on these we bestow extraordinary esteem and our indecent parts are treated with greater modesty,”

1 Cor 12:24, “but our presentable parts have no need [to be treated with greater modesty]. But God has composed the body, giving extraordinary honor to those who are lacking [temporary spiritual gifts],”

1 Cor 12:25, “that there might not be division in the body, but the parts [of the body] might have the same concern for one another.”

1 Cor 12:26, “And so if one part [of the body] suffers, all the parts suffer together. If a part is honored, all the parts rejoice together.”

1 Cor 12:27, “But all of you are the body of Christ and members individually.”

1 Cor 12:28, “And so God has indeed appointed in the Church first commanders, second prophets, third teachers, then the power to perform miracle, then the gifts of healings, helps, administration, kinds of languages.”

1 Cor 12:29, “They are not all apostles, are they? No. They are not all prophets, are they? No. They are not all teachers, are they? No. They are not all miracle-workers, are they? No.”

1 Cor 12:30, “All believers do not have the gift of healings, do they? No. All believers do not speak with the spiritual gift of foreign languages, do they? No. All believers cannot translate, can they? No.”

1 Cor 12:31, “But strive for the greater gifts. In fact in addition I will point out to you for your benefit a way of life beyond comparison.”

Chapter Thirteen

1 Cor 13:1, “If I speak with the languages of mankind and angels, but I do not have unconditional love, I have become a sounding brass or a clanging symbol.”

1 Cor 13:2, “And if I have the spiritual gift of prophecy and I know all the mysteries; that is, all knowledge; and if I have all faith, so that I could remove mountains from one place to another place, but I do not have unconditional love, I am nothing.”

1 Cor 13:3, “And if I give away all my possessions to feed those in need of help, and if I deliver over my body in order that I might boast, but I do not have unconditional love, I accomplish nothing.”

1 Cor 13:4, “Unconditional love is patient; unconditional love is kind; is not filled with jealousy or envy, does not behave as a braggart, is not inflated with arrogance,”

1 Cor 13:5, “does not behave dishonorably [disgracefully, indecently]; is not self-seeking;

does not become irritated; does not count evil [lawlessness, sin, crime] against anyone;”

1 Cor 13:6, “does not rejoice over injustice, but rejoices with the truth;”

1 Cor 13:7, “keeps all things confidential, believes all things, has absolute confidence in all things, endures all things.”

1 Cor 13:8, “Unconditional love never becomes invalid. But if prophecies, they will cease. If the spiritual gift of speaking in foreign languages, they will stop. If the spiritual gift of knowledge, it will cease.”

1 Cor 13:9, “For we know in part and we prophesy in part.”

1 Cor 13:10, “But when the completed [Canon] has come, the partial [temporary spiritual gifts] will cease.”

1 Cor 13:11, “When I was a child, I used to speak like a child, I used to think like a child, I used to reason like a child. When I became a man, I set aside childish things.”

1 Cor 13:12, “For now we see through the mirror in a puzzling manner, but then face to face. Now I know in part, but then I will know completely [fully, exactly], just as also I have been fully known.”

1 Cor 13:13, “But actually these three continue: faith, confidence, unconditional love. But unconditional love [is] the greatest of these.”

Chapter Fourteen

1 Cor 14:1, “Keep on pursuing unconditional love. Indeed exert yourselves earnestly with reference to the spiritual gifts, but rather in order that you might speak under the influence of divine inspiration.”

1 Cor 14:2, “Because the person who speaks with the spiritual gift of giving the gospel in a foreign language does not speak for the benefit of men, but for the benefit of God. Therefore no one understands (and he speaks the mysteries by means of the Spirit).”

1 Cor 14:3, “But the one who communicates divine revelation speaks edification and encouragement and comfort for the benefit of men.”

1 Cor 14:4, “The person who speaks with a foreign language strengthens himself, but the one who communicates divine revelation strengthens the church.”

1 Cor 14:5, “Moreover I wish that you all spoke in tongues, but even more in order that you might communicate divine revelation. Now the one who communicates divine revelation [is] greater than the one who speaks in a foreign language, unless he translates, in order that the church might receive spiritual strengthening.”

1 Cor 14:6, “And now, brethren, if I come to you speaking in tongues, what benefit will I be to you unless I speak to you either in revelation or in knowledge or in prophecy or in teaching?”

1 Cor 14:7, “Likewise, inanimate things, whether flute or lyre, when producing a sound, if they do not give a distinction in their tone, how will it be understood what is being played on the flute or what is being played on the lyre?”

1 Cor 14:8, “For indeed, if the trumpet gives an indistinct sound, who will prepare himself for battle?”

1 Cor 14:9, “So also all of you, unless you give a clear statement by the tongue, how will what is being spoken be understood? Therefore, you will be ‘talking into the air’.”

1 Cor 14:10, “There are perhaps so many kinds of languages in the world, however none [is] incapable of conveying meaning.”

1 Cor 14:11, “Therefore, if I do not understand the meaning of the language, I will be the person speaking a foreign language to the one speaking, and the one who speaks to me [will be] the person speaking a foreign language.”

1 Cor 14:12, “So also you, because you are enthusiasts for the Spirit things strive for the edification of the church, in order that you might have an abundance.”

1 Cor 14:13, “For this reason the one who speaks in a foreign language must pray to translate.”

1 Cor 14:14, “For if I should pray in a foreign language, my spirit prays, but my mind is unproductive.”

1 Cor 14:15, “Therefore, what’s the point? I will keep on praying with my spirit, but I will also continue to pray with my mind. I will keep on singing praise with my spirit, but I will also continue to sing praise with my mind.”

1 Cor 14:16, “For otherwise if you give thanks and praise with the spirit, the one who fills the place of the untrained, how will he say ‘The Amen’ in addition to your prayer of thanksgiving, since he does not know what you are saying?”

1 Cor 14:17, “For you see certainly you are offering a prayer of thanksgiving appropriately, but the other [believer] is not benefited [strengthened or built up spiritually].”

1 Cor 14:18, “I give thanks to God I continue to speak with foreign languages [tongues] to a greater degree than all of you.”

1 Cor 14:19, “But in the church I would rather speak five words with my mind, in order that I might indeed teach others, than ten thousand words with a foreign language [the spiritual gift of tongues].”

1 Cor 14:20, “Brethren, stop being little children in the sphere of your thinking, but be as a child in the sphere of evil, and become mature in the sphere of your thinking.”

1 Cor 14:21, “In the Law it stands written, ‘““*By means of different languages and by the lips of strangers I will speak to this people, and not even then will they listen to Me,*”says the Lord’.”

1 Cor 14:22, “For this reason the foreign languages are for the purpose of a warning sign not to those who believe but to the unbelievers. On the other hand prophecy [doctrinal teaching] is not for the benefit of unbelievers but for the benefit of believers.”

1 Cor 14:23, “Therefore, if the whole church assembles together at the same place and everyone speaks in foreign languages, then outsiders or unbelievers enter, will they not say that you are insane?”

1 Cor 14:24, “However, if everyone is proclaiming divine revelation, and then some unbeliever or outsider enters, he is convinced by everyone, he is examined by everyone;”

1 Cor 14:25, “the secret thoughts of his heart become clear. And so, falling on [his] face, he will pay reverence to God, proclaiming, ‘God really is in you.’”

1 Cor 14:26, “Therefore, what is the point, brethren? When you assemble, each person ought to have a song of praise, [or] ought to have a teaching, [or] ought to have a divine revelation, [or] ought to have a message in a foreign language, [or] ought to have a translation. All things must happen for the purpose of spiritual strengthening.”

1 Cor 14:27, “If anyone speaks in a foreign language, [let them speak] by twos or the most threes and one after the other, and one person must translate.”

1 Cor 14:28, “But if there is no translator, he must keep silent in the church; however, let him speak to himself and to God.”

1 Cor 14:29, “Moreover two or three [believers] with communication gifts of divine revelation must speak and the others must carefully evaluate.”

1 Cor 14:30, “And if [something] is revealed to another [believer] who is sitting, the first [the believer speaking in tongues] must stop speaking.”

1 Cor 14:31, “Therefore everyone [with a spiritual gift of communication] can proclaim divine revelation one by one, so that everyone may learn and everyone may be encouraged.”

1 Cor 14:32, “Moreover the [human] spirits of the believers with communication gifts of divine revelation obey the believers with communication gifts of divine revelation,”

1 Cor 14:33, “For He is not a God of disorder but of order.”

1 Cor 14:34, “As in all the assembles of the saints, women must keep silent in the assemblies. For they are not permitted to speak, but they must subordinate themselves, just as also the Law says.”

1 Cor 14:35, “Furthermore, if they want to learn anything [and they do], they must ask their own husbands at home. For it is a disgrace for the wife to speak in the assembly.”

1 Cor 14:36, “Or did the word of God originate from you, or has it come for only your benefit?”

1 Cor 14:37, “If anyone thinks that he is a person with the spiritual gift of communication of divine revelation or spiritual, he must recognize the things which I am writing to you that it is the commandment of the Lord.”

1 Cor 14:38, “Furthermore, if anyone does not recognize [this], he will not be recognized.”

1 Cor 14:39, “Therefore, my brethren, desire the communication of divine revelation and stop forbidding the speaking in tongues.”

1 Cor 14:40, “But all things must be done with honorable dignity and in an orderly manner.”

Chapter Fifteen

1 Cor 15:1, “Now I made known to you, brethren, the gospel which I myself proclaimed to you, which you also accepted, because of which you truly stand firm,”

1 Cor 15:2, “by means of which [gospel] you have indeed been saved, if you keep in your memory a certain message I proclaimed to you [and you do], unless you believed thoughtlessly.”

1 Cor 15:3, “For I related to you as the most important things that which I also received, that Christ died as a substitute for our sins in accordance with the Scriptures,”

1 Cor 15:4, “and that He was buried, and that He was raised on the third day in accordance with the Scriptures,”

1 Cor 15:5, “and that He appeared to Peter, then to the twelve.”

1 Cor 15:6, “Later He appeared to more than five hundred brethren at one time, the majority of whom remain until now, but some have died.”

1 Cor 15:7, “Later He appeared to Jacob then to all the apostles.”

1 Cor 15:8, “But last of all, as though to a miscarriage, He appeared even to me.”

1 Cor 15:9, “For I am the least [most unimportant, most insignificant] of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.”

1 Cor 15:10, “However, because of the grace of God I am what I am. In fact His grace in me was not without result. But I worked even harder than all of them. Yet not I, but the grace of God with me.”

1 Cor 15:11, “Therefore whether I or those [apostles], so we proclaimed and so you believed.”

1 Cor 15:12, “Now if Christ is proclaimed that He has been raised from the dead [and He is], how dare some among you say that there is no resurrection from the dead?”

1 Cor 15:13, “And if there is no resurrection from the dead, neither has Christ been raised.”

1 Cor 15:14, “And if Christ has not been raised, then as a result our proclamation [is] without any basis of truth, and your faith [is] in vain [without result, for no purpose].”

1 Cor 15:15, “Furthermore, we are found also [to be] false-witnesses toward God, because we have testified against God that He raised Christ, whom He did not raise, if indeed on the other hand the dead are not being raised.”

1 Cor 15:16, “Therefore, if the dead are not raised, neither has Christ been raised.”

1 Cor 15:17, “And if Christ has not been raised, your faith [is] useless, you are still in the sphere of your sins.”

1 Cor 15:18, “Consequently also those who have fallen asleep [died] in Christ have perished.”

1 Cor 15:19, “If in this life we are having confidence alone in Christ [and we are], we are the most miserable of all men.”

1 Cor 15:20, “But now Christ has been raised out from the dead, the first-fruits of those who have fallen asleep.”

1 Cor 15:21, “Therefore, because death [came] through man, resurrection from the dead also [came] through man.”

1 Cor 15:22, “For just as because of Adam everyone dies, so also because of Christ everyone will be made alive.”

1 Cor 15:23, “But each person in his own division: Christ [is] the first-fruits, then those who belong to Christ at His return,”

1 Cor 15:24, “then the end, when He will deliver over the kingdom to God, even the Father, when He will abolish every ruler; that is, every [human] authority and [angelic] ruler.”

1 Cor 15:25, “For it is necessary that He rule until He has placed all enemies under His feet.”

1 Cor 15:26, “Death, the last enemy, will be abolished.”

1 Cor 15:27, “Therefore He has subordinated all things under His feet. But when He says, ‘*All things are under subordination*,’ [it is] clear that [this is] except the One who subordinated all things to Him.”

1 Cor 15:28, “And when He [God the Son] subordinates all things to Him [God the Father], then the Son himself will be subordinated to the One [God the Father] who subordinated all things to Him [God the Son], in order that God might be everything in the sphere of all things.”

1 Cor 15:29, “For otherwise, what will those who are being baptized because of the dead accomplish? If the dead are actually not raised, for what possible reason indeed are they being baptized because of them?”

1 Cor 15:30, “Why also are we in constant danger all the time?”

1 Cor 15:31, “I face death every day, as surely as the boasting about you, which I have in Christ Jesus, our Lord.”

1 Cor 15:32, “If I had fought with wild animals in Ephesus from a human standpoint, how would that benefit me? If the dead are not raised, let us eat and drink, for soon we die.”

1 Cor 15:33, “Stop being deceived: ‘*evil associations destroy good habits*’.”

1 Cor 15:34, “Come to your senses in a correct manner and stop sinning; for some keep on having lack of spiritual discernment about God. I am saying this to embarrass you.”

1 Cor 15:35, “But someone will say, ‘How are the dead raised? And with what kind of body do they come?’”

1 Cor 15:36, “You fool! That which you sow is not made alive unless it dies.”

1 Cor 15:37, “In fact that which you sow, you do not sow the body which will exist, but the bare seed perhaps of wheat or something else.”

1 Cor 15:38, “But God gives a body to it as He desires; that is, to each of the seeds its own body.”

1 Cor 15:39, “All flesh [is] not the same flesh, but on the one hand a different kind of men, and on the other hand a different flesh of domesticated animals, and a different flesh of birds, and a different flesh of fish.”

1 Cor 15:40, “[There are] both celestial bodies and [there are] terrestrial bodies. But on the one hand the glory of the celestial [is] one kind, but on the other hand the [glory] of the terrestrial [is] a different kind.”

1 Cor 15:41, “[There is] one kind of glory of the sun, and a different kind of glory of the moon, and a different kind of glory of the stars. For star differs from star in glory.”

1 Cor 15:42, “The resurrection of the dead [is] in this manner also. It is sown in the state of corruption. It is raised in a state of immortality.”

1 Cor 15:43, “It is sown in a state of dishonor; it is raised in a state of glory. It is sown in a state of weakness; it is raised in a state of power.”

1 Cor 15:44, “It is sown a physical body; it is raised a spiritual body. If there is a physical body [and there is], there is also a spiritual.”

1 Cor 15:45, “So also it stands written, ‘*The first man, Adam, became a living soul*.’ The Last Adam [became] a life-giving spirit.”

1 Cor 15:46, “However, the spiritual [body] is not first, but the physical, then the spiritual.”

1 Cor 15:47, “The first man [is] made from the dust of the earth; the second man [is] from heaven.”

1 Cor 15:48, “As [is] the earthly, so also [are] the earthly ones, and as [is] the heavenly, so also [are] the heavenly ones.”

1 Cor 15:49, “Indeed just as we have borne the appearance of the earthly [man], we will also bear the image of the heavenly [man].”

1 Cor 15:50, “Now I mean this, brethren, that flesh and blood cannot inherit the kingdom of God, nor does depravity inherit immortality.”

1 Cor 15:51, “Pay attention, I tell you a mystery; we will not all sleep, however we will all be changed,”

1 Cor 15:52, “in an indivisible time, in the blinking of the eye, at the last trumpet; for the trumpet will sound, and the immortal dead will be raised and we will be changed.”

1 Cor 15:53, “For this perishable must put on incorruptibility and this mortal must put on immortality.”

1 Cor 15:54, “But whenever this perishable puts on incorruptibility and this mortal puts on immortality, then the statement which stands written will come about, ‘Death has been swallowed up because of victory.’”

1 Cor 15:55, “Death, where [is] your victory? Death, where [is] your sting?”

1 Cor 15:56, “Now the sting of death [is] the sin [nature], and the power of the sin [nature] [is] the Law.”

1 Cor 15:57, “But gratitude belongs to God, who gives the victory to us through our Lord Jesus Christ.”

1 Cor 15:58, “For this reason, my beloved brethren, become firm ones, immovable, excelling in the production of the Lord at all times, knowing that your work in the Lord is not without result.”

Chapter Sixteen

1 Cor 16:1, “Now concerning the collection which [is] for the purpose of the saints, just as I directed in the churches of Galatia, so also you do.”

1 Cor 16:2, “On the first day of the week let each of you put aside at home, saving whatever he may prosper, in order that a collection might not occur at the time when I come.”

1 Cor 16:3, “And when I come, whomever you consider qualified, I will send them with letters to take your gracious gift to Jerusalem.”

1 Cor 16:4, “And if it is worth while for me also to go, they will go with me.”

1 Cor 16:5, “Indeed I will come to you, when I go through Macedonia. For I will go through Macedonia,”

1 Cor 16:6, “and perhaps I will stay with you or even spend the winter, so that you may send me on my way wherever I may go.”

1 Cor 16:7, “For I do not want to visit you now in passing; because I hope to remain with you some time, if the Lord permits.”

1 Cor 16:8, “But I will continue to stay in Ephesus until Pentecost.”

1 Cor 16:9, “For a large and effective door was opened for me, and yet [there are] many opponents.”

1 Cor 16:10, “Now if Timothy comes, see to it that he is with you without fear. Because he is accomplishing the work of the Lord just as I also.”

1 Cor 16:11, “Therefore, let no one despise him [treat him with contempt]. But send him on his way in peace [prosperity, harmony], in order that he might return to me. For I am expecting him with your brethren.”

1 Cor 16:12, “Now concerning Apollos our fellow-believer, I encouraged him greatly, that he might return to you with the brethren. In fact he kept on being completely unwilling to return now. However, he will return when he has the opportunity.”

1 Cor 16:13, “Be on the alert; be steadfast in doctrine; be courageous; become strong.”

1 Cor 16:14, “Everything concerning you must be done in unconditional love.”

1 Cor 16:15, “Now I urge you, brethren, (you know about the household of Stephanas, that it is the first-fruits of Achaia and they have devoted themselves for the purpose of service to the saints),”

1 Cor 16:16, “that you also obey such men; that is, everyone who helps and works hard.”

1 Cor 16:17, “Now I have rejoiced because of the coming of Stephanas and Phortounatos and Achaikos, because these men have made up for your deficiency.”

1 Cor 16:18, “For they refreshed my spirit and yours. Therefore, give recognition to such men.”

1 Cor 16:19, “The churches of Asia greet you. Akulas and Priska together with the church in their home earnestly greet you in the Lord.”

1 Cor 16:20, “All the brethren greet you. Greet one another with a holy kiss.”

1 Cor 16:21, “This greeting [is] with my hand, ‘From Paul’.”

1 Cor 16:22, “If anyone does not personally love the Lord, he must be put under a divine curse. The Lord is coming.”

1 Cor 16:23, “The grace of the Lord Jesus [is] with all of you.”

1 Cor 16:24, “My unconditional-love [is] with all of you in Christ Jesus.”