

# 1 CORINTHIANS

<p>1CO 1:1a Paul, 1b [...],</p> <p>1c and our brother Sosthenes,</p> <p>2a To the church of <u>God</u> which is at Corinth, 2b [...],</p> <p>2c in every place both theirs ours:</p> <p>3a Grace to you and peace 3b [...].</p>	<p>1CO 1:1b called (to be) an apostle of <u>Christ Jesus</u> by (the) will of <u>God</u></p> <p>2b to those sanctified in <u>Christ Jesus</u> called to be saints together with all those who call on the name</p> <p>2d of our <u>Lord Jesus Christ</u></p> <p>3b from <u>God</u> our <u>Father</u> and (the) <u>Lord Jesus Christ</u></p>
<p>1:4a I give thanks to <u>God</u> always for you because of the grace of <u>God</u> which was given you 4b [...],</p> <p>5 that in every way you were enriched in him with all speech and all knowledge--</p> <p>6a even as the testimony 6b [...] 6c was confirmed among you--</p> <p>7a so that you are not lacking in any spiritual gift, 7b - 8 [...].</p> <p>9a <u>God</u> is faithful, by whom you were called into fellowship 9b [...].</p> <p>10a I appeal to you, brethren, by the name 10b [...], 10c that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment.</p>	<p>4b in <u>Christ Jesus</u></p> <p>6b to <u>Christ</u></p> <p>7b as you wait for the revealing of our <u>Lord Jesus Christ</u>;</p> <p>8 who will sustain you to the end, guiltless in the day of our <u>Lord Jesus Christ</u></p> <p>9b of his Son, <u>Jesus Christ</u> our <u>Lord</u></p> <p>10b of our <u>Lord Jesus Christ</u></p>

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<p>11 For it has been reported to me by Chloe's people that there is quarreling among you, my brethren.</p> <p>12a What I mean is that each one of you says, 12b "I surely belong to Paul," 12c "But I belong to Apollos," 12d "But I belong to Cephas," 12e - 13a [...]</p> <p>13c Were you baptized in the name of Paul?</p> <p>14 I am thankful that I baptized none of you except Crispus and Gaius;</p> <p>15 lest any one should say that you were baptized in my name.</p> <p>16 (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.)</p> <p>17 - 18 [...].</p> <p>19 For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." (Isa 29:14)</p> <p>20 Where is the wise man? Where is the scribe? Where is the debater of this age? Has not <u>God</u> made foolish the wisdom of the world?</p> <p>21 For since, in the wisdom of <u>God</u>, the</p>	<p>12e "But I belong to <u>Christ</u>."</p> <p>13a Is <u>Christ</u> divided? 13b Was Paul crucified for you?</p> <p>17 For <u>Christ</u> did not send me to baptize but to preach the good news, and not with eloquent wisdom, lest the cross of <u>Christ</u> be emptied of its power.</p> <p>18 For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of <u>God</u></p>
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<p>world did not know <u>God</u> through wisdom, it pleased <u>God</u> through the folly of what we preach to save those who believe.</p> <p>22 - 24 [...].</p> <p>25 For the foolishness of <u>God</u> is wiser than men, and the weakness of <u>God</u> is stronger than men.</p> <p>26 For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth;</p> <p>27 but <u>God</u> chose what is foolish in the world to shame the wise, <u>God</u> chose what is weak in the world to shame the strong,</p> <p>28 <u>God</u> chose what is low and despised in the world, even things that are not, to bring to nothing things that are,</p> <p>29 so that no human being might boast in the presence of <u>God</u>.</p> <p>30 [...];</p> <p>31 therefore, as it is written, "Let him who boasts, boast in (the) <u>LORD</u>." (Jer 9:24)</p>	<p>22 For Jews demand signs and Greeks seek wisdom,</p> <p>23 but we preach <u>Christ</u> crucified, a stumbling block to Jews and folly to Gentiles,</p> <p>24 but to those who are called, both Jews and Greeks, <u>Christ</u> the power of <u>God</u> and the wisdom of <u>God</u></p> <p>30 He is the source of your life in <u>Christ Jesus</u>, whom <u>God</u> made our wisdom, our righteousness and sanctification and redemption</p>
<p>2:1 When I came to you, brethren, I did not come proclaiming to you the testimony of <u>God</u> in lofty words or wisdom.</p>	

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<p>2a For I decided to know nothing among you 2b [...].</p> <p>3 And I was with you in weakness and in much fear and trembling;</p> <p>4 and my speech and my message were not in plausible words of wisdom, but in demonstration of the <u>Spirit</u> and of power,</p> <p>5 - 7a [...],</p> <p>7b which <u>God</u> decreed before the ages for our glorification.</p> <p>8 [...].</p> <p>9 But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man conceived, what <u>God</u> has prepared for those who love him," (Loose quote of Isa 64:4, 52:15; Compare Sir 1:10; Also quoted in 1 Clement 34)</p> <p>10 <u>God</u> has revealed to us through the <u>Spirit</u>. For the <u>Spirit</u> searches everything, even the depths of <u>God</u>.</p> <p>11 For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of <u>God</u> except the <u>Spirit</u> of <u>God</u>.</p> <p>12 Now we have received not the spirit of</p>	<p>2:2b except <u>Jesus Christ</u> and him crucified</p> <p>5 that your faith might not rest in the wisdom of men but in the power of <u>God</u>.</p> <p>6 Yet among the perfect (ones) we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.</p> <p>7a But we impart God's wisdom in a mystery which has been hidden</p> <p>8 None of the rulers of this age understood this; for if they had, they would not have crucified the <u>Lord</u> of glory</p>
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<p>the world, but the <u>Spirit</u> which is from <u>God</u>, that we might understand the gifts bestowed on us by <u>God</u>.</p> <p>13 And we impart this in words not taught by human wisdom but taught by the <u>Spirit</u>, interpreting spiritual truths to those who possess the <u>Spirit</u>.</p> <p>14 The unspiritual man does not receive the gifts of the <u>Spirit</u> of <u>God</u>, for they are folly to him, and he is not able to understand them because they are spiritually discerned.</p> <p>15 The spiritual man judges all things, but is himself to be judged by no one.</p> <p>16a "For who has known the mind of the <u>Lord</u> so as to instruct him?" (Isa 40:13) 16b [...].</p>	<p>16b But we have the mind of <u>Christ</u></p>
<p>3:1a But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes 1b [...].</p> <p>2 I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready,</p> <p>3 for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men?</p> <p>4 For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely men?</p> <p>5a What then is Apollos? What is Paul? Servants through whom you believed, 5b [...].</p> <p>6 I planted, Apollos watered, but <u>God</u> gave the growth.</p>	<p>3:1b in <u>Christ</u></p> <p>5b as the <u>Lord</u> assigned to each</p>

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<p>7a So neither he who plants nor he who waters is anything, 7b [...].</p> <p>8 He who plants and he who waters are equal, and each shall receive his wages according to his labor.</p> <p>9 [...].</p> <p>10 According to the grace of <u>God</u> given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it.</p> <p>11a For no other foundation can any one lay than that which is laid, 11b [...].</p> <p>12 Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw--</p> <p>13 each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done.</p> <p>14 If the work which any man has built on the foundation survives, he will receive a reward.</p> <p>15 If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.</p> <p>16 Do you not know that you are <u>God's</u> temple and that <u>God's Spirit</u> dwells in you?</p> <p>17 If any one destroys <u>God's</u> temple, <u>God</u> will destroy him. For <u>God's</u> temple is holy, and that temple you are.</p>	<p>7b but only <u>God</u> who gives the growth</p> <p>9 For we are <u>God's</u> fellow workers; you are <u>God's</u> field, <u>God's</u> building</p> <p>11b which is <u>Jesus Christ</u></p>
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<p>18 Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool that he may become wise.</p> <p>19 For the wisdom of this world is folly with <u>God</u>. For it is written, "He catches the wise in their craftiness," (Job 5:13)</p> <p>20 and again, "The <u>Lord</u> knows that the thoughts of the wise are futile." (Psalm 94:11)</p> <p>21 So let no one boast of men. For all things are yours,</p> <p>22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours;</p> <p>3:23 [...]</p>	<p>23 and you are <u>Christ</u>'s; and <u>Christ</u> is <u>God</u>'s.</p>
<p>4:1 - 2 [...].</p> <p>3 But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself.</p> <p>4 I am not aware of anything against myself, but I am not thereby acquitted. It is (the) <u>LORD</u> who judges me.</p> <p>5a Therefore do not pronounce judgment before the time,</p> <p>5b [...].</p> <p>5c Then every man will receive his commendation from <u>God</u>. (Compare 2 Baruch 83:3 &amp; 1 Enoch 9:5)</p>	<p>4:1 This is how one should regard us, as servants of <u>Christ</u> and stewards of the mysteries of <u>God</u>.</p> <p>2 Moreover it is required of stewards that they be found trustworthy</p> <p>5b before the <u>Lord</u> comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart</p>

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<p>6 I have applied all this to myself and Apollos for your benefit, brethren, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another.</p> <p>7 For who sees anything different in you? What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?</p> <p>8 Already you are filled! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you!</p> <p>9 For I think that <u>God</u> has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men.</p> <p>10a We are fools 10b [...], 10c but you are wise 10d [...]. 10e We are weak, but you are strong. You are held in honor, but we in disrepute.</p> <p>11 To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless,</p> <p>12 and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure;</p> <p>13 when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the offscouring of all things.</p> <p>14 I do not write this to make you ashamed, but to admonish you as my beloved children.</p>	<p>10b for <u>Christ's</u> sake</p> <p>10d in <u>Christ</u></p>
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<p>15a For though you have countless tutors  15b [...],  15c you do not have many fathers. For I became your father  15d [...]  15e through the good news.</p> <p>16 I urge you, then, be imitators of me.</p> <p>17a Therefore I sent to you Timothy, my beloved and faithful child in (the) <u>LORD</u>, to remind you of my ways  17b [...],  17c as I teach them everywhere in every church.</p> <p>18 Some are arrogant, as though I were not coming to you.</p> <p>19a But I will come to you soon,  19b [...],  19c and I will find out not the talk of these arrogant people but their power.</p> <p>20 For the kingdom of <u>God</u> does not consist in talk but in power.</p> <p>21 What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?</p>	<p>15b in <u>Christ</u></p> <p>15d in <u>Christ Jesus</u></p> <p>17b in <u>Christ</u></p> <p>19b if the <u>Lord</u> wills</p>
<p>5:1 It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife.</p> <p>2 And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.</p> <p>3 For though absent in body I am present in spirit, and as if present, I have already pronounced judgment</p> <p>4a [...]  4b on the man who has done such a thing.</p>	<p>5:4a in the name of our <u>Lord Jesus</u></p>

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<p>4c When you are assembled, and my spirit is present, 4d [...],</p> <p>5a you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day 5b [...].</p> <p>6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump? (See also Gal 5:9; Compare Mt 13:33/Lk 13:21; or Mt 16:6,12/Lk 12:1)</p> <p>7a Cleanse out the old leaven that you may be a new lump, as you really are unleavened. 7b - 8 [...].</p> <p>9 I wrote to you in my letter not to associate with immoral men;</p> <p>10 not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since then you would need to go out of the world.</p> <p>11 But rather I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber--not even to eat with such a one.</p> <p>12 For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge?</p> <p>13 <u>God</u> judges those outside. "Drive out the wicked person from among you." (Dt 17:7; 19:19; 22:21,24; 24:7)</p>	<p>4d with the power of our <u>Lord Jesus</u></p> <p>5b of the <u>Lord Jesus</u></p> <p>7b For <u>Christ</u>, our paschal lamb, has been sacrificed.</p> <p>8 Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth</p>
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<p>6:1 When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints?</p> <p>2 Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases?</p> <p>3 Do you not know that we are to judge angels? How much more, matters pertaining to this life!</p> <p>4 If then you have such cases, why do you lay them before those who are least esteemed by the church?</p> <p>5 I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood,</p> <p>6 but brother goes to law against brother, and that before unbelievers?</p> <p>7 To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded?</p> <p>8 But you yourselves wrong and defraud, and that even your own brethren.</p> <p>9 - 11a [...].</p> <p>11b But you were washed, you were</p>	<p>6:9 Do you not know that the unrighteous will not inherit the kingdom of <u>God</u>? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor sexual perverts,</p> <p>10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of <u>God</u>.</p> <p>11a And such were some of you</p>
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<p>sanctified, you were justified</p> <p>11c [...]</p> <p>11d in the <u>Spirit</u> of our <u>God</u>.</p> <p>12 "All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything.</p> <p>13a "Food is meant for the stomach and the stomach for food"--and <u>God</u> will destroy both one and the other.</p> <p>13b [...]</p> <p>14a And <u>God</u></p> <p>14b [...]</p> <p>14c will</p> <p>14d [...]</p> <p>14e raise us up by his power.</p> <p>15a Do you not know that your bodies are (composed of) members</p> <p>15b [...]?</p> <p>15c Shall I therefore take these members</p> <p>15d [...]</p> <p>15e and make them members of a prostitute? Never!</p> <p>16 Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." (Gen 2:24)</p> <p>17 [...].</p> <p>18 Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body.</p> <p>19 - 20a [...].</p>	<p>11c in the name of the <u>Lord Jesus Christ</u> and</p> <p>13b The body is not meant for immorality, but for the <u>Lord</u>, and the <u>Lord</u> for the body.</p> <p>14b raised the <u>Lord</u> and</p> <p>14d also</p> <p>15b of <u>Christ</u></p> <p>15d of <u>Christ</u></p> <p>17 But he who is united to the <u>Lord</u> becomes one spirit (with him)</p> <p>19 Do you not know that your body is a temple of the Holy <u>Spirit</u> within you, which you have from <u>God</u>? You are not your own;</p>
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20b So glorify <u>God</u> in your body.	20a you were bought with a price
<p>7:1 Now concerning the matters about which you wrote. It is well for a man not to touch a woman.</p> <p>2 But because of the temptation to immorality, each man should have his own wife and each woman her own husband.</p> <p>3 The husband should give to his wife her conjugal rights, and likewise the wife to her husband.</p> <p>4 For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does.</p> <p>5 Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control. (Compare Test. Napthali 8)</p> <p>6 I say this by way of concession, not of command.</p> <p>7a I wish that all were as I myself am. 7b [...].</p> <p>8 To the unmarried and the widows I say that it is well for them to remain single as I do.</p> <p>9 But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion.</p> <p>10a To the married I give charge, 10b [...], 10c that the wife should not separate from</p>	<p>7:7b But each has his own special gift from <u>God</u>, one of one kind and one of another</p> <p>10b not I but the <u>Lord</u></p>

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<p>her husband</p> <p>11 but if she does, let her remain single or else be reconciled to her husband, and that the husband should not divorce his wife (Compare vss 7:10-11 with Mk 10:11-12 paraphrased).</p> <p>12a To the rest I say,  12b [...],  13b that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.</p> <p>13 If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.</p> <p>14 For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy.</p> <p>15 But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For <u>God</u> has called us to peace.</p> <p>16 Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?</p> <p>17a Only, let every one lead the life  17b [...]</p> <p>17c in which <u>God</u> has called him.  17d [...].</p> <p>18 Was any one at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was any one at the time of his call uncircumcised? Let him not seek</p>	<p>12b not the <u>Lord</u></p> <p>17b which the <u>Lord</u> has assigned to him, and</p> <p>17d Likewise he who was free when called is a slave of <u>Christ</u>.</p>
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<p>circumcision.</p> <p>19 For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of <u>God</u>.</p> <p>20 Every one should remain in the state in which he was called.</p> <p>21 Were you a slave when called? Never mind. But if you can gain your freedom, avail yourself of the opportunity.</p> <p>22 For he who was called in (the) <u>LORD</u> as a slave is a freedman of (the) <u>LORD</u>.</p> <p>23 You were bought with a price; do not become slaves of men.</p> <p>24 [...]</p> <p>25 Now concerning the unmarried, I have no command of (the) <u>LORD</u>, but I give my opinion as one who by (the) <u>LORD</u>'s mercy is trustworthy.</p> <p>26 I think that in view of the present distress it is well for a person to remain as he is.</p> <p>27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage.</p> <p>28 But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles, and I would spare you that.</p> <p>29 I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none,</p> <p>30 and those who mourn as though they</p>	<p>24 So, brethren, in whatever state each was called, there let him remain with <u>God</u>.</p>
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<p>were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods,</p> <p>31 and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.</p> <p>32a I want you to be free from anxieties. 32b [...]</p> <p>36 If any one thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry--it is no sin.</p> <p>37 But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well.</p> <p>38 So that he who marries his betrothed does well; and he who refrains from marriage will do better</p> <p>39 [...].</p>	<p>32b The unmarried man is anxious about the affairs of the <u>Lord</u>, how to please the <u>Lord</u>;</p> <p>33 but the married man is anxious about worldly affairs, how to please his wife,</p> <p>34 and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the <u>Lord</u>, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.</p> <p>35 I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the <u>Lord</u>.</p> <p>39 A wife is bound to her husband as long as he lives. If the husband dies, she is free</p>
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<p>40 [...].</p>	<p>to be married to whom she wishes, only in the <u>Lord</u></p> <p>40 But in my judgment she is happier if she remains as she is. And I think that I have the <u>Spirit</u> of <u>God</u></p>
<p>8:1 Now concerning food offered to idols: we know that "all of us possess knowledge." "Knowledge" puffs up, but love builds up.</p> <p>2 If any one imagines that he knows something, he does not yet know as he ought to know.</p> <p>3 But if one loves <u>God</u>, one is known by him.</p> <p>4 - 6 [...].</p> <p>7 However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled.</p> <p>8 Food will not commend us to <u>God</u>. We are no worse off if we do not eat, and no better off if we do.</p> <p>9 Only take care lest this liberty of yours</p>	<p>8:4 Hence, as to the eating of food offered to idols, we know that an idol has no real existence, and that "there is no <u>God</u> but one." (Deut 4:35,39; 6:4)</p> <p>5 For although there may be so-called gods in heaven or on earth--as indeed there are many "gods" and many "lords"--</p> <p>6 yet for us there is one <u>God</u>, the <u>Father</u>, from whom are all things and for whom we exist, and one <u>Lord</u>, <u>Jesus Christ</u>, through whom are all things and through whom we exist</p>

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<p>somehow become a stumbling block to the weak.</p> <p>10 For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols?</p> <p>11a And so by your knowledge this weak man is destroyed, 11b [...].</p> <p>12a Thus, sinning against your brethren and wounding their conscience when it is weak, you sin 12b [...].</p> <p>13 Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.</p>	<p>11b the brother for whom <u>Christ</u> died</p> <p>12b against <u>Christ</u></p>
<p>9:1a Am I not free? Am I not an apostle? 1b [...] 1c Are not you my workmanship in (the) <u>LORD</u>?</p> <p>2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in (the) <u>LORD</u>.</p> <p>3 This is my defense to those who would examine me.</p> <p>4 Do we not have the right to our food and drink?</p> <p>5a Do we not have the right to be accompanied by a wife, as the other apostles 5b and the Brothers 5c [...] 5d and Cephas?</p> <p>6 Or is it only Barnabas and I who have no right to refrain from working for a living?</p>	<p>9:1b Have I not seen <u>Jesus</u> our <u>Lord</u>?</p> <p>5c of the <u>Lord</u></p>

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<p>7 Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?</p> <p>8 Do I say this on human authority? Does not the law say the same?</p> <p>9 For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." (Deut 25:4) Is it for oxen that <u>God</u> is concerned?</p> <p>10 Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop.</p> <p>11 If we have sown spiritual good among you, is it too much if we reap your material benefits?</p> <p>12a If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the good news</p> <p>12b [...].</p> <p>13 Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?</p> <p>14 [...].</p> <p>15 But I have made no use of any of these rights, nor am I writing this to secure any such provision. For I would rather die than have any one deprive me of my ground for</p>	<p>12b of <u>Christ</u></p> <p>14 In the same way, the <u>Lord</u> commanded that those who proclaim the good news should get their living by the good news (Compare Lk 10:7)</p>
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<p>boasting.</p> <p>16 For if I preach the good news, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the good news!</p> <p>17 For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission.</p> <p>18 What then is my reward? Just this: that in my preaching I may make the good news free of charge, not making full use of my right in the good news.</p> <p>19 For though I am free from all men, I have made myself a slave to all, that I might win the more.</p> <p>20a To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law</p> <p>20b [...]</p> <p>20c that I might win those under the law.</p> <p>21a To those outside the law I became as one outside the law</p> <p>21b [...]</p> <p>21c that I might win those outside the law.</p> <p>22 To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some</p> <p>23 I do it all for the sake of the good news, that I may share in its blessings.</p> <p>24 Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.</p> <p>25 Every athlete exercises self-control in</p>	<p>20 --though not being myself under the law--</p> <p>21b --not being without law toward <u>God</u> but under the law of <u>Christ</u>--</p>
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<p>all things. They do it to receive a perishable wreath, but we an imperishable.</p> <p>26 Well, I do not run aimlessly, I do not box as one beating the air;</p> <p>27 but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.</p>	
<p>10:1 I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea,</p> <p>2 and all were baptized into Moses in the cloud and in the sea,</p> <p>3 and all ate the same supernatural food</p> <p>4a and all drank the same supernatural drink.</p> <p>4b [...].</p> <p>5 Nevertheless with most of them <u>God</u> was not pleased; for they were overthrown in the wilderness.</p> <p>6 Now these things are warnings for us, not to desire evil as they did.</p> <p>7 Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to dance. (Ex 32:6)"</p> <p>8 - 11 [...].</p>	<p>10:4b For they drank from the supernatural Rock which followed them, and the Rock was <u>Christ</u></p> <p>8 We must not indulge in immorality as some of them did, and twenty-three thousand fell in a single day.</p> <p>9 We must not put the <u>Lord</u> to the test, as some of them did and were destroyed by serpents;</p> <p>10 nor grumble, as some of them did and</p>

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	were destroyed by the Destroyer.
	11 Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come
12 Therefore let any one who thinks that he stands take heed lest he fall.	
13 No temptation has overtaken you that is not common to man. <u>God</u> is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.	
14 Therefore, my beloved, shun the worship of idols.	
15 I speak as to sensible men; judge for yourselves what I say.	
16 - 17 [...].	16 The cup of blessing which we bless, is it not a participation in the blood of <u>Christ</u> ? The bread which we break, is it not a participation in the body of <u>Christ</u> ?
	17 Because there is one bread, we who are many are one body, for we all partake of the one bread
18 Consider the people of Israel; are not those who eat the sacrifices partners in the altar?	
19 What do I imply then? That food offered to idols is anything, or that an idol is anything?	
20 - 22 [...].	20 No, I imply that what pagans sacrifice they offer to demons and not to <u>God</u> . I do not want you to be partners with demons.
	21 You cannot drink the cup of the <u>Lord</u> and the cup of demons. You cannot partake

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	of the table of the <u>Lord</u> and the table of demons
	22 Shall we provoke the <u>Lord</u> to jealousy? Are we stronger than he?
23 "All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up.	
24 Let no one seek his own good, but the good of his neighbor.	
25 Eat whatever is sold in the meat market without raising any question on the ground of conscience.	
26 For "the earth is the <u>Lord</u> 's, and everything in it.(Ps 24:1; 50:12; 89:11)"	
27 If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.	
28 (But if some one says to you, "This has been offered in sacrifice," then out of consideration for the man who informed you, and for conscience' sake--	
29 I mean his conscience, not yours--do not eat it.) For why should my liberty be determined by another man's scruples?	
30 If I partake with thankfulness, why am I denounced because of that for which I give thanks?	
31 [...].	31 So, whether you eat or drink, or whatever you do, do all to the glory of <u>God</u>
32 Give no offense to Jews or to Greeks or to the church of <u>God</u> ,	
33 just as I try to please all men in everything I do, not seeking my own	

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<p>advantage, but that of many, that they may be saved.</p>	
<p>11:1a Be imitators of me, 1b [...].</p> <p>2 I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you.</p> <p>3a But I want you to understand that the head of every man 3b [...], 3c &lt;displaced&gt; 3d [...] 3e is <u>God</u>. 3c but the head of a woman is her husband,</p> <p>4 Any man who prays or prophesies with his head covered dishonors his head,</p> <p>5 but any woman who prays or prophesies with her head unveiled dishonors her head - it is the same as if her head were shaven.</p> <p>6 For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil.</p> <p>8 For man was not made from woman, but woman from man.</p> <p>9 Neither was man created for woman, but woman for man.</p> <p>10a That is why a woman ought to have a veil on her head, 10b [...]</p> <p>11 Nevertheless, in (the) <u>LORD</u> a woman</p>	<p>11:1b as I am of <u>Christ</u></p> <p>3b is <u>Christ</u></p> <p>3d and the head of <u>Christ</u></p> <p>7 For a man ought not to cover his head, since he is the image and glory of <u>God</u>; but woman is the glory of man.</p> <p>10b because of the angels</p>



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<p>is not independent of a man nor a man independent of a woman;</p> <p>12 for as woman was made from man, so man is now born of woman. And all things are from <u>God</u>.</p> <p>13 Judge for yourselves; is it proper for a woman to pray to <u>God</u> with her head uncovered?</p> <p>14 - 15 [...].</p> <p>16 If any one is disposed to be contentious, we recognize no other practice, nor do the churches of <u>God</u>.</p> <p>17 But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse.</p> <p>18 For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it,</p> <p>19 for there must be factions among you in order that those who are genuine among you may be recognized.</p> <p>20 When you meet together, it is not the LORD's supper that you eat.</p> <p>21 For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk.</p> <p>22 What! Do you not have houses to eat and drink in? Or do you despise the church of <u>God</u> and humiliate those who have</p>	<p>14 Does not nature itself teach you that for a man to wear long hair is degrading to him,</p> <p>15 but if a woman has long hair, it is her pride? For her hair is given to her for a covering</p>
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<p>nothing? What shall I say to you? Shall I commend you in this? No, I will not.</p> <p>23 - 29 [...].</p>	<p>23 For I received from the <u>Lord</u> what I also delivered to you, that the <u>Lord Jesus</u> on the night when he was betrayed took bread,</p> <p>24 and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."</p> <p>25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." (Compare 11:24b-25 with Mt 26:26-29; Mk 14:22-25; Lk 22:14-20)</p> <p>26 For as often as you eat this bread and drink the cup, you proclaim the <u>Lord's</u> death until he comes.</p> <p>27 Whoever, therefore, eats the bread or drinks the cup of the <u>Lord</u> in an unworthy manner will be guilty of profaning the body and blood of the <u>Lord</u>.</p> <p>28 Let a man examine himself, and so eat of the bread and drink of the cup.</p> <p>29 For any one who eats and drinks without discerning the body eats and drinks judgment upon himself</p>
<p>30 That is why many of you are weak and ill, and some have died.</p> <p>31 But if we judged ourselves truly, we should not be judged.</p> <p>32 [...].</p>	
<p>33 So then, my brethren, when you come</p>	<p>32 But when we are judged by the <u>Lord</u>, we are chastened so that we may not be condemned along with the world</p>

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<p>together to eat, wait for one another--</p> <p>34 if any one is hungry, let him eat at home--lest you come together to be condemned. About the other things I will give directions when I come.</p>	
<p>12:1 Now concerning spiritual gifts, brethren, I do not want you to be uninformed.</p> <p>2 You know that when you were heathen, you were led astray to dumb idols, however you may have been moved.</p> <p>3 [...].</p> <p>4 Now there are varieties of gifts, but the same <u>Spirit</u>;</p> <p>5 and there are varieties of service, but the same master;</p> <p>6 and there are varieties of working, but it is the same <u>God</u> who inspires them all in every one.</p> <p>7 To each is given the manifestation of the <u>Spirit</u> for the common good.</p> <p>8 To one is given through the <u>Spirit</u> the utterance of wisdom, and to another the utterance of knowledge according to the same <u>Spirit</u>,</p> <p>9 to another faith by the same <u>Spirit</u>, to another gifts of healing by the one <u>Spirit</u>,</p> <p>10 to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the</p>	<p>12:3 Therefore I want you to understand that no one speaking by the <u>Spirit</u> of <u>God</u> ever says "<u>Jesus</u> be cursed!" and no one can say "<u>Jesus</u> is <u>Lord</u>" &lt;no definite article&gt; except by the Holy <u>Spirit</u></p>

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<p>interpretation of tongues.</p> <p>11 All these are inspired by one and the same <u>Spirit</u>, who apportions to each one individually as he wills.</p> <p>12a For in this same way the body is one (entity) but has many members, and all the members of the body, though many, are one body, 12b [...].</p> <p>13 For by one <u>Spirit</u> we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one <u>Spirit</u>.</p> <p>14 For the body does not consist of one member but of many.</p> <p>15 If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body.</p> <p>16 And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body.</p> <p>17 If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell?</p> <p>18 But as it is, <u>God</u> arranged the organs in the body, each one of them, as he chose.</p> <p>19 If all were a single organ, where would the body be?</p> <p>20 As it is, there are many parts, yet one body.</p> <p>21 The eye cannot say to the hand, "I have no need of you," nor again the head to the</p>	<p>12b so it is with <u>Christ</u></p>
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<p>feet, "I have no need of you."</p> <p>22 On the contrary, the parts of the body which seem to be weaker are indispensable,</p> <p>23 and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty,</p> <p>24 which our more presentable parts do not require. But <u>God</u> has so composed the body, giving the greater honor to the inferior part,</p> <p>25 that there may be no discord in the body, but that the members may have the same care for one another.</p> <p>26 If one member suffers, all suffer together; if one member is honored, all rejoice together.</p> <p>27a Now you (plural) are (a)  27b [...]  27c body  27d [...]  27e and individually members of it.</p> <p>28 And <u>God</u> has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues.</p> <p>29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?</p> <p>30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret?</p> <p>31 But earnestly desire the higher gifts. And I will show you a still more excellent way.</p>	<p>12b (the)</p> <p>27d of <u>Christ</u></p>
<p>13:1 If I speak in the tongues of men and</p>	

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<p>of angels, but have not love, I am a noisy gong or a clanging cymbal.</p> <p>2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.</p> <p>3 If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.</p> <p>4 Love is patient and kind; love is not jealous or boastful;</p> <p>5 it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful;</p> <p>6 it does not rejoice at wrong, but rejoices in the right.</p> <p>7 Love bears all things, believes all things, hopes all things, endures all things.</p> <p>8 Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.</p> <p>9 For our knowledge is imperfect and our prophecy is imperfect;</p> <p>10 but when the perfect comes, the imperfect will pass away.</p> <p>11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways.</p> <p>12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood.</p>	
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<p>13 So faith, hope, love abide, these three; but the greatest of these is love.</p>	
<p>14:1 Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy.</p> <p>2a For one who speaks in a tongue speaks not to men</p> <p>2b [...];</p> <p>2c for no one understands him, but he utters mysteries in the <u>Spirit</u>.</p> <p>3 On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation.</p> <p>4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.</p> <p>5 Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless some one interprets, so that the church may be edified.</p> <p>6 Now, brethren, if I come to you speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?</p> <p>7 If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will any one know what is played?</p> <p>8 And if the bugle gives an indistinct sound, who will get ready for battle?</p> <p>9 So with yourselves; if you in a tongue utter speech that is not intelligible, how will any one know what is said? For you will be speaking into the air.</p> <p>10 There are doubtless many different languages in the world, and none is without</p>	<p>14:2b but to <u>God</u></p>

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<p>meaning;</p> <p>11 but if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me.</p> <p>12 So with yourselves; since you are eager for manifestations of the <u>Spirit</u>, strive to excel in building up the church.</p> <p>13 Therefore, he who speaks in a tongue should pray for the power to interpret.</p> <p>14 For if I pray in a tongue, my spirit prays but my mind is unfruitful.</p> <p>15 What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.</p> <p>16 Otherwise, if you bless with the spirit, how can any one in the position of an outsider say the "Amen" to your thanksgiving when he does not know what you are saying?</p> <p>17 For you may give thanks well enough, but the other man is not edified.</p> <p>18 I thank <u>God</u> that I speak in tongues more than you all;</p> <p>19 nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue.</p> <p>20 Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature.</p> <p>21 In the law it is written, "By men of strange tongues and by the lips of foreigners will I speak to this people (Isa 28:11-12), and even then they will not</p>	
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<p>listen to me, says the <u>Lord</u> (Dt 28:49).”</p> <p>22 Thus, tongues are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.</p> <p>23 If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?</p> <p>24 But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all,</p> <p>25 the secrets of his heart are disclosed; and so, falling on his face, he will worship <u>God</u> and declare that <u>God</u> is really among you.</p> <p>26 What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification.</p> <p>27 If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret.</p> <p>28 But if there is no one to interpret, let each of them keep silence in church and speak to himself and to <u>God</u>.</p> <p>29 Let two or three prophets speak, and let the others weigh what is said.</p> <p>30 If a revelation is made to another sitting by, let the first be silent.</p> <p>31 For you can all prophesy one by one, so that all may learn and all be encouraged;</p> <p>32 and the spirits of prophets are subject to prophets.</p>	
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<p>33 For <u>God</u> is not a <u>God</u> of confusion but of peace. As in all the churches of the saints,</p> <p>34 the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says.</p> <p>35 If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church</p> <p>36 What! Did the word of <u>God</u> originate with you, or are you the only ones it has reached?</p> <p>37 If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of (the) <u>LORD</u>.</p> <p>38 If any one does not recognize this, he is not recognized.</p> <p>39 So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues;</p> <p>40 but all things should be done decently and in order.</p>	
<p>15:1 Now I would remind you, brethren, in what terms I preached to you the good news, which you received, in which you stand,</p> <p>2 by which you are saved, if you hold it fast--unless you believed in vain.</p> <p>3a For I delivered to you as of first importance what I also received, 3b - 8 [...].</p>	<p>15:3b that <u>Christ</u> died for our sins in accordance with the scriptures,</p> <p>4 that he was buried, that he was raised on</p>

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	<p>the third day in accordance with the scriptures,</p> <p>5 and that he appeared to Cephas, then to the twelve.</p> <p>6 Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep.</p> <p>7 Then he appeared to James, then to all the apostles.</p> <p>8 Last of all, as to one untimely born, he appeared also to me</p>
<p>9 For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of <u>God</u>.</p> <p>10a [...].</p> <p>10b On the contrary, I worked harder than any of them, though it was not I, but the grace of <u>God</u> which is with me.</p> <p>11 Whether then it was I or they, so we preach and so you believed.</p> <p>12a [...],</p> <p>12b How can some of you say that there is no resurrection of the dead?</p> <p>13a But if there is no resurrection of the dead,</p> <p>13b - 14a [...],</p> <p>14b then our preaching is in vain and your faith is in vain.</p> <p>15a We are even found to be misrepresenting <u>God</u>, because we (so)</p>	<p>10a But by the grace of <u>God</u> I am what I am, and his grace toward me was not in vain</p> <p>12a Now if <u>Christ</u> is preached as raised from the dead</p> <p>13b then <u>Christ</u> has not been raised;</p> <p>14a if <u>Christ</u> has not been raised</p>

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<p>testified of <u>God</u></p> <p>15b [...]</p> <p>15c if it is true that the dead are not raised.</p> <p>16a For if the dead are not raised,</p> <p>16b - 17a [...],</p> <p>17b your faith is futile and you are still in your sins.</p> <p>18a Then those also who have fallen asleep</p> <p>18b [...]</p> <p>18c have perished.</p> <p>19a If for this life only we have hoped</p> <p>19b [...],</p> <p>19c we are of all men most to be pitied.</p> <p>20 [...].</p> <p>21 For as by a man came death, by a man has come also the resurrection of the dead.</p> <p>22 For as in Adam all die, so also in the Messiah shall all be made alive.</p> <p>23a But each in his own order:</p> <p>23b [...]</p> <p>23c (the) first fruits,</p> <p>23d then those who belong to the Messiah at his coming.</p> <p>24 Then comes the end, when he delivers the kingdom to <u>God</u> the <u>Father</u> after destroying every rule and every authority and power.</p> <p>25 For he must reign until he has put all his enemies under his feet.</p> <p>26 The last enemy to be destroyed is</p>	<p>15b that he raised <u>Christ</u>, whom he did not raise</p> <p>16b then <u>Christ</u> has not been raised.</p> <p>17a If <u>Christ</u> has not been raised</p> <p>18b in <u>Christ</u></p> <p>19b in <u>Christ</u></p> <p>20 But in fact <u>Christ</u> has been raised from the dead, the first fruits of those who have fallen asleep</p> <p>23b <u>Christ</u></p>
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<p>death.</p> <p>27 "For <u>God</u> has put all things in subjection under his feet." (Psa 8:6) But when it says, "All things are put in subjection under him," it is plain that he is excepted who put all things under him.</p> <p>28a When all things are subjected to him, then he</p> <p>28b [...]</p> <p>28c will also be subjected to him who put all things under him, that <u>God</u> may be everything to every one.</p> <p>29 Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?</p> <p>30 Why am I in peril every hour?</p> <p>31a I protest, brethren, by my pride in you</p> <p>31b [...],</p> <p>31c I die every day!</p> <p>32 What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." (Isa 22:13: 56:12)</p> <p>33 Do not be deceived: "Bad company ruins good morals."</p> <p>34a Come to your right mind, and sin no more.</p> <p>34b [...].</p> <p>34c I say this to your shame.</p> <p>35 But some one will ask, "How are the dead raised? With what kind of body do they come?"</p> <p>36 You foolish man! What you sow does not come to life unless it dies.</p>	<p>28b the Son himself</p> <p>31b which I have in <u>Christ Jesus</u> our <u>Lord</u></p> <p>34b For some have no knowledge of <u>God</u></p>
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## 1 CORINTHIANS

<p>37 And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain.</p> <p>38 But <u>God</u> gives it a body as he has chosen, and to each kind of seed its own body.</p> <p>39 For not all flesh is alike, but there is one kind for men, another for animals, another for birds, and another for fish.</p> <p>40 There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.</p> <p>41 [...]</p> <p>42 So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable.</p> <p>43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.</p> <p>44 It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.</p> <p>45 - 50 [...].</p>	<p>41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. (Compare 1 Enoch 43:4)</p> <p>45 Thus it is written, "The first man Adam became a living being" (Gn 2:7); the last Adam became a life-giving spirit.</p> <p>46 But it is not the spiritual which is first but the physical, and then the spiritual.</p> <p>47 The first man was from the earth, a man of dust; the second man is from heaven.</p> <p>48 As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven.</p>
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## 1 CORINTHIANS

<p>51 Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed,</p> <p>52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.</p> <p>53 For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.</p> <p>54a When the perishable puts on the imperishable, and the mortal puts on immortality,</p> <p>54b then shall come to pass the saying that is written:</p> <p>"Death is swallowed up in victory." (Isa 25:8)</p> <p>55 "O death, where is thy victory? O death, where is thy sting?" (Hos 13:14)</p> <p>56 The sting of death is sin, and the power of sin is the law.</p> <p>57a But thanks be to <u>God</u>, who gives us the victory</p> <p>57b [...].</p> <p>58a Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work</p> <p>58b [...],</p> <p>58c knowing that in (the) <u>LORD</u> your</p>	<p>49 Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.</p> <p>50 I tell you this, brethren: flesh and blood cannot inherit the kingdom of <u>God</u>, nor does the perishable inherit the imperishable</p> <p>57b through our <u>Lord Jesus Christ</u></p> <p>58b of the <u>Lord</u></p>
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# 1 CORINTHIANS

labor is not in vain.	
<p>16:1 Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do.</p> <p>2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come.</p> <p>3 And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem.</p> <p>4 If it seems advisable that I should go also, they will accompany me.</p> <p>5 I will visit you after passing through Macedonia, for I intend to pass through Macedonia,</p> <p>6 and perhaps I will stay with you or even spend the winter, so that you may speed me on my journey, wherever I go.</p> <p>7a For I do not want to see you now just in passing; I hope to spend some time with you, 7b [...].</p> <p>8 But I will stay in Ephesus until Pentecost,</p> <p>9 for a wide door for effective work has opened to me, and there are many adversaries.</p> <p>10 When Timothy comes, see that you put him at ease among you, for he is doing the work of (the) <u>LORD</u>, as I am.</p> <p>11 So let no one despise him. Speed him on his way in peace, that he may return to me; for I am expecting him with the brethren.</p>	<p>16:7b if the <u>Lord</u> permits</p>



# 1 CORINTHIANS

<p>12 As for our brother Apollos, I strongly urged him to visit you with the other brethren, but it was not at all his will to come now. He will come when he has opportunity.</p> <p>13 Be watchful, stand firm in your faith, be courageous, be strong.</p> <p>14 Let all that you do be done in love.</p> <p>15 Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints;</p> <p>16 I urge you to be subject to such men and to every fellow worker and laborer.</p> <p>17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence;</p> <p>18 for they refreshed my spirit as well as yours. Give recognition to such men.</p>	
<p>16:19 The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in (the) <u>LORD</u>.</p> <p>20 All the brethren send greetings. Greet one another with a holy kiss.</p> <p>21 I, Paul, write this greeting with my own hand.</p> <p>22 [...]</p> <p>23a [...]</p> <p>23b Grace</p> <p>23c [...]</p> <p>23d be with you.</p>	<p>16:22 If any one has no love for the <u>Lord</u>, let him be accursed. Our <u>Lord</u>, come!</p> <p>23a The</p> <p>23c of the <u>Lord Jesus</u></p>

## 1 CORINTHIANS

24a My love be with you all 24b [...]. 24c Amen.	24b in <u>Christ</u> <u>Jesus</u>
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