

**DASV: Digital American Standard Version****DASV: 1 Corinthians 1**

<sup>1</sup> Paul, called to be an apostle of Jesus Christ through the will of God, along with Sosthenes, our brother,

<sup>2</sup> To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints, along with all those in every place who call on the name of our Lord Jesus Christ, their Lord and ours:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God always concerning you, for the grace of God that was given you in Christ Jesus.

<sup>5</sup> For in everything you were enriched in him, in every kind of speech and all knowledge--

<sup>6</sup> just as the testimony of Christ has been confirmed among you--

<sup>7</sup> so that you are lacking in no spiritual gift, as you expectantly wait for the revelation of our Lord Jesus Christ.

<sup>8</sup> He will also establish you to the end, so that you will be blameless on the day of our Lord Jesus Christ.

<sup>9</sup> God is faithful, by whom you were called into the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup> Now I urge you, brothers, by the name of our Lord Jesus Christ, that you be in agreement with each other and that there be no divisions among you; and that you be perfectly united in the same mind and in the same purpose.

<sup>11</sup> For it has been reported to me by those who are members of Chloe's household, concerning you, my brothers, that there are quarrels among you.

<sup>12</sup> Now what I mean is this, that each of you says, "I am a follower of Paul," or "I am a follower of Apollos," or "I am a follower of Cephas," or "I am a follower of Christ."

<sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

<sup>14</sup> I thank God that I baptized none of you, except Crispus and Gaius,

<sup>15</sup> so that no one can say that you were baptized in my name.

<sup>16</sup> I also baptized the household of Stephanas; besides those, I do not think I baptized anyone else.

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel, not in clever words, so that the cross of Christ would be emptied of its impact.

<sup>18</sup> For the message of the cross is foolishness to those who perish; but to us who are saved it is the power of God.

<sup>19</sup> For it is written,

"I will destroy the wisdom of the wise,

and the shrewdness of the intelligent I will negate."

<sup>20</sup> Where is the wise? Where is the religious scholar? Where is the insightful debater of this age? Has God not made foolish the wisdom of the world?

<sup>21</sup> For since, in the wisdom of God, the world through its wisdom did not know God, he was pleased through the foolishness of the preaching to save those who believe.

<sup>22</sup> For the Jews demand a sign, and Greeks pursue wisdom,

<sup>23</sup> but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness;

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

<sup>25</sup> For the foolishness of God is wiser than human wisdom; and the weakness of God is stronger than human strength.

<sup>26</sup> Consider your own calling, brothers, that not many of you were wise when evaluated by human standards, not many mighty, and not many of noble birth.

<sup>27</sup> But God chose what the world considers foolish to put to shame the wise; and God chose what the world considers weak, to put to shame the things that are strong.

<sup>28</sup> God chose the things considered low and despised by the world, even the things regarded as nothing, that he might bring to nothing the things considered to be something,

<sup>29</sup> so that no one would be able to boast before God.

<sup>30</sup> And because of him you are in Christ Jesus, who was made for us wisdom from God, and righteousness and sanctification and redemption,

<sup>31</sup> so that, just as it is written,

"Let the one who boasts, boast in the Lord."

**DASV: 1 Corinthians 2**

<sup>1</sup> When I came to you, brothers, I did not come with brilliant oratory or esoteric wisdom, when proclaiming to you the mystery of God.

<sup>2</sup> For I determined not to know anything among you, except Jesus Christ, and him crucified.

<sup>3</sup> I was with you in weakness and in fear, and in much trembling.

<sup>4</sup> My speech and my preaching were not with persuasive words of wisdom, but in demonstration of the Spirit and of power,

<sup>5</sup> so that your faith should not be based on human wisdom but in the power of God.

<sup>6</sup> We speak wisdom among those who are mature, but not a wisdom of this age, or of the rulers of this age, who are amounting to nothing.

<sup>7</sup> But we speak God's wisdom in a secret mystery, that God predetermined before the ages for our glory.

<sup>8</sup> None of the rulers of this age understood it, for had they known, they would not have crucified the Lord of glory.

<sup>9</sup> But, as it is written,

"What no eye has seen,  
and no ear heard,  
and no mind has imagined,  
what God has prepared for those who love him."

<sup>10</sup> But God has revealed them to us through the Spirit. For the Spirit searches all things, even the deep things of God.

<sup>11</sup> For what human being knows a person's thoughts, except the spirit of the person which is in him? So too, no one knows the thoughts of God except the Spirit of God.

<sup>12</sup> Now we did not receive the spirit of the world, but the Spirit that is from God; so that we may know the gifts God has freely given us.

<sup>13</sup> And we speak about these things, not in words taught by human wisdom, but those which the Spirit teaches; explaining spiritual matters to those who are spiritual.

<sup>14</sup> Now the natural person does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are discerned spiritually.

<sup>15</sup> But the one who is spiritual discerns all things, yet he himself is judged by no one.

<sup>16</sup> "For who has known the mind of the Lord,  
that he should instruct him?"

But we have the mind of Christ.

**DASV: 1 Corinthians 3**

<sup>1</sup> And I, brothers, could not speak to you as spiritual, but as fleshly people, as infants in Christ.

<sup>2</sup> I fed you with milk, not with solid food; for you were not yet ready for it, and even now are still not ready,

<sup>3</sup> for you are still under the influence of the flesh. For since there is jealousy and quarreling among you, are you not under the influence of the flesh, and are you not walking in a manner typical of humans?

<sup>4</sup> For when someone says, "I am a follower of Paul," and another, "I am a follower of Apollos," are you not merely human?

<sup>5</sup> Really, who is Apollos? Who is Paul? Servants through whom you believed; just as the Lord assigned to each of us.

<sup>6</sup> I planted, Apollos watered; but God gave the growth.

<sup>7</sup> So then the one who plants is nothing special, nor does the one who waters really matter; but God who gives the growth.

<sup>8</sup> Now the one who plants and the one who waters are one, but each will receive his own wages according to the work he has done.

<sup>9</sup> For we are God's coworkers, you are God's garden, God's building.

<sup>10</sup> According to the grace of God given to me, like a skilled master builder I laid a foundation; and someone else built on it. But each one must be careful how he builds on it.

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

<sup>12</sup> But if anyone builds on the foundation gold, silver, costly stones, wood, hay, or straw,

<sup>13</sup> each builder's work will be revealed, for the Day will clarify it, because it will be revealed by fire, and the fire will test the kind of work each person has done.

<sup>14</sup> If anyone's work survives, he will receive a reward.

<sup>15</sup> If anyone's work is burned up, he will suffer loss, yet he himself will be saved; but only as through fire.

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

<sup>17</sup> If anyone destroys the temple of God, God will destroy that one; for the temple of God is holy, which is what you all are.

<sup>18</sup> Do not be self-deceived. If anyone among you thinks that he is wise in this age, let him become a "fool," so that he may become wise.

<sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own cleverness,"

<sup>20</sup> and again, "The Lord knows the thoughts of the wise that they are futile."

<sup>21</sup> So let no one boast about men. For all things are yours,

<sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future; everything is yours,

<sup>23</sup> and you are Christ's; and Christ is God's.

**DASV: 1 Corinthians 4**

<sup>1</sup> This is how you should think about us, as servants of Christ, and stewards of the mysteries of God.

<sup>2</sup> Here is what is required of stewards: that they be found faithful.

<sup>3</sup> But with me it is a very small thing that I should be judged by you, or by any human court. In fact, I do not even judge myself.

<sup>4</sup> For I am not conscious of anything against myself; yet just because of that I am not necessarily acquitted. But it is the Lord who judges me.

<sup>5</sup> So judge nothing before the time, wait until the Lord comes. He will bring to light the things hidden in darkness, and will expose the motives of the heart. Then each one will have the appropriate commendation from God.

<sup>6</sup> Now these things, brothers, I have applied to myself and Apollos for your sakes; so that through us you might learn not to go beyond what is written; so that none of you will be puffed up by comparisons one against another.

<sup>7</sup> For what makes you so special? What do you have that you did not receive? But if you received it, why do you boast as if you did not receive it?

<sup>8</sup> Already you are satisfied, already you are rich, you have become kings without us. I wish that you had in fact become kings, so that we also might reign with you.

<sup>9</sup> For, I think, God has exhibited us the apostles last of all, as men condemned to death, for we have become a spectacle to the world, both to humans and angels.

<sup>10</sup> We are fools for Christ's sake, but you are so wise in Christ. We are weak, but you are so strong. You are held up to such honor, but we are dishonored.

<sup>11</sup> Even to this present hour we are hungry and thirsty, clothed in rags, beaten up and homeless.

<sup>12</sup> We labor working with our own hands. When insulted, we bless; when persecuted, we endure it;

<sup>13</sup> when slandered, we answer affably, we are made the trash of the earth, the refuse of all things, even until now.

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

<sup>15</sup> For though you have ten thousand instructors in Christ, yet you do not have many fathers. For in Christ Jesus I became your father through the gospel.

<sup>16</sup> So I urge you, be imitators of me.

<sup>17</sup> This is why I sent Timothy to you, who is my beloved and faithful child in the Lord. He will put you in remembrance of my ways in Christ, even as I teach them everywhere in every church.

<sup>18</sup> Now some of you have become arrogant, assuming that I was not coming to you.

<sup>19</sup> But I will come to you soon, if the Lord wills; and I will find out not about their arrogant talk, but their power.

<sup>20</sup> For the kingdom of God is not just talk, but power.

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

**DASV: 1 Corinthians 5**

<sup>1</sup> It is actually reported that there is sexual immorality among you, and such immorality that is not even practiced among the Gentiles, that someone has sex with his father's wife.

<sup>2</sup> And yet you are arrogant about it. Should you not have grieved instead, so that he who did this might be removed from among you?

<sup>3</sup> For though I am absent in body, I am present in spirit; I have already pronounced judgment on the one who did this.

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

<sup>5</sup> deliver this man over to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord.

<sup>6</sup> Your boasting is not good. Aren't you aware that a little yeast leavens the whole batch of dough?

<sup>7</sup> Clean out the old yeast, so that you may be a new batch of dough, as you already are without yeast. For Christ, our Passover lamb, has been sacrificed.

<sup>8</sup> Therefore let us celebrate the feast, not with old yeast, with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you in my epistle not to associate with people who are sexually immoral--

<sup>10</sup> not at all meaning with the immoral people of this world, or greedy and swindlers or idolaters, otherwise you would have to depart from this world.

<sup>11</sup> But now I am writing to you not to associate, if anyone who is a brother is sexually immoral, or greedy, or an idolater, a slanderer, a drunkard, or a swindler. Don't even eat with someone like that.

<sup>12</sup> For what do I have to do with judging those who are outside? Yet isn't it your responsibility to judge those who are inside?

<sup>13</sup> But those who are outside God will judge. Remove the wicked person from among you.

**DASV: 1 Corinthians 6**

<sup>1</sup> When any of you has a legal grievance against someone, does he take it to court before the unrighteous rather than before the saints?

<sup>2</sup> Don't you realize that the saints will judge the world? Since you will judge the world, are you incompetent to judge trivial cases?

<sup>3</sup> Don't you realize that we will judge angels? How much more, then, issues dealing with this life.

<sup>4</sup> If then you have to judge ordinary lawsuits, should you appoint judges from those who have no standing in the church?

<sup>5</sup> I say this to shame you. Can there not be found among you one wise person who is able to settle disputes between his brothers?

<sup>6</sup> Does one brother go to court with another brother, and even do it before unbelievers?

<sup>7</sup> The fact that you have lawsuits with one another demonstrates that you are already defeated. Why not just suffer the wrong? Why not rather be cheated?

<sup>8</sup> But beyond that, you yourselves wrong and cheat, even your own brothers.

<sup>9</sup> Don't you realize that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither sexually immoral, idolaters, adulterers, male prostitutes, or practicing homosexuals,

<sup>10</sup> thieves, greedy, drunkards, slanderers, or swindlers, will inherit the kingdom of God.

<sup>11</sup> And this is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup> "All things are lawful for me," but all things are not beneficial. "All things are lawful for me," but I will not be brought under the control of anything.

<sup>13</sup> "Food for the stomach, and the stomach for food," but God will do away with both of them. But the body is not meant for sexual immorality, but for the Lord; and the Lord for the body.

<sup>14</sup> God both raised the Lord and will raise up us by his power.

<sup>15</sup> Don't you realize that your bodies are members of Christ? Should I then take the members of Christ, and make them members of a prostitute? Certainly not.

<sup>16</sup> Or don't you know that he who is joined to a prostitute is one body with her? For it is said, "The two will become one flesh."

<sup>17</sup> But whoever is joined to the Lord is one spirit with him.

<sup>18</sup> Flee sexual immorality. Every sin that a person does is outside the body; but the one who commits sexual immorality sins against his own body.

<sup>19</sup> Don't you realize that your body is a temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

<sup>20</sup> For you were bought with a price. Therefore glorify God in your body.

**DASV: 1 Corinthians 7**

<sup>1</sup> Now concerning the matters you wrote about: "It is good for a man not to have sexual relations with a woman."

<sup>2</sup> But, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

<sup>3</sup> The husband should fulfill his sexual duties to his wife, and likewise the wife to the husband.

<sup>4</sup> The wife does not have authority over her own body, but the husband does, and likewise the husband does not have authority over his own body, but the wife does.

<sup>5</sup> Do not deprive one another, except it be by mutual consent for a set time, so that you may give yourselves to prayer. Then come together again, so that Satan not tempt you because of your lack of self-control.

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

<sup>7</sup> Yet I wish that everyone was just as I am. However each person has their own gift from God, one after this kind, and another after that.

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

<sup>9</sup> But if they do not have self-control, then let them marry. For it is better to marry than to burn with lust.

<sup>10</sup> But to the married I give this directive--not I, but the Lord--that the wife should not separate from her husband

<sup>11</sup> (but if she does separate, let her stay unmarried, or else be reconciled to her husband); and the husband should not divorce his wife.

<sup>12</sup> But to the rest I say--I, not the Lord--if any brother has an unbelieving wife, and she is willing to live with him, he should not divorce her.

<sup>13</sup> And if a woman has an unbelieving husband, and he is willing to live with her, she should not divorce him.

<sup>14</sup> For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; otherwise your children would be unclean; but now they are holy.

<sup>15</sup> Yet if the unbeliever leaves, let him leave; the believing brother or sister is not bound in such situations for God has called us to live in peace.

<sup>16</sup> For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

<sup>17</sup> Only let each person walk as the Lord has assigned them, as God has called each one. I give this guidance in all the churches.

<sup>18</sup> Was anyone called being circumcised? He should not become uncircumcised. Was anyone called while being uncircumcised? He should not be circumcised.

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

<sup>20</sup> Let each person remain in that circumstance in which he was called.

<sup>21</sup> Were you a slave when you were called? Do not worry about it. But if you can gain your freedom, do it.

<sup>22</sup> For the one who was called in the Lord being a slave, is the Lord's freedman; likewise the one who was called being free, is Christ's slave.

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

<sup>24</sup> Brothers, let each person, in whatever situation he was called, remain there with God.

<sup>25</sup> Now concerning virgins I have no commandment from the Lord, but I give my own opinion, as one who has received mercy from the Lord to be trustworthy.

<sup>26</sup> I think that because of the present crisis, that it is good for a man to stay as he is.

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

Do not seek a wife.

<sup>28</sup> But if you decide to marry, you have not sinned; and if a virgin decides to marry, she has not sinned. Yet those who marry will have trouble in this current situation and I want to spare you from that.

<sup>29</sup> But I tell you this, brothers, the time is short. From now on both those who have wives will be as though they had none;

<sup>30</sup> those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess it;

<sup>31</sup> and those who use the world, as though not using it to the full. For the present pattern of this world is passing away.

<sup>32</sup> But I want you to be free from such cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord.

<sup>33</sup> But he who is married is concerned for the things of the world, how he may please his wife,

<sup>34</sup> and his allegiances are divided. So also a woman who is unmarried or a virgin is concerned for the things of the Lord, that she may be holy both in body and in spirit. But she who is married is concerned for the things of the world, how she may please her husband.

<sup>35</sup> I am saying this for your own benefit; not to impose a restriction on you, but to promote order and that you may serve the Lord without distraction.

<sup>36</sup> But if anyone thinks that he behaves improperly toward his fiancé, if she is passing the marriageable age, and if necessity requires it, let him do what he wants; he has not sinned. Let them marry.

<sup>37</sup> But he who stands firm to the resolve in his heart, and there is no necessity, but has control of his own passion and has decided to keep her as a virgin, he will do well.

<sup>38</sup> So then both he who marries his fiancé does well; and he who does not marry her does even better.

<sup>39</sup> A wife is bound as long as her husband lives; but if her husband dies, she is free to be married to whomever she wants; only to someone in the Lord.

<sup>40</sup> But she is happier if she stays as she is, in my opinion--and I also think that I have the Spirit of God.

**DASV: 1 Corinthians 8**

<sup>1</sup> Now concerning food sacrificed to idols: we know that "we all have knowledge."

Knowledge puffs up, but love builds up.

<sup>2</sup> If anyone thinks that he knows something, he does not yet know what he ought to know.

<sup>3</sup> But if anyone loves God, he is known by him.

<sup>4</sup> Now concerning the eating of food sacrificed to idols, we know that "an idol doesn't exist in the real world," and that "there is no God but one."

<sup>5</sup> For though there are so-called gods, whether in heaven or on earth (as there are many so-called gods, and many lords),

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

<sup>7</sup> However not everyone has this knowledge. But some, even now are so accustomed to the idol, that they still eat food as something sacrificed to an idol; and their conscience being weak, is defiled.

<sup>8</sup> But food will not bring us closer to God. We are no worse if we do not eat it, and no better off if we do eat it.

<sup>9</sup> But be careful so that this freedom of yours does not become a stumbling block to the weak.

<sup>10</sup> For if someone who has knowledge sees you eating food in an idol's temple, will not the conscience of the one who is weak be encouraged to eat things sacrificed to idols?

<sup>11</sup> So by your knowledge the one who is weak is destroyed, a brother for whose sake Christ died.

<sup>12</sup> So when you sin against the brothers, and wound their conscience when it is weak, you are actually sinning against Christ.

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

**DASV: 1 Corinthians 9**

- <sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?
- <sup>2</sup> If I am not an apostle to others, at least I am to you; for you are the guaranteeing seal of my apostleship in the Lord.
- <sup>3</sup> This is my defense to those who examine me.
- <sup>4</sup> Do we not have the right to eat and to drink?
- <sup>5</sup> Do we not have the right to bring a believing wife along like the rest of the apostles, and the brothers of the Lord, and Cephas?
- <sup>6</sup> Or do only Barnabas and I not have the right to stop working for a living?
- <sup>7</sup> What soldier ever served paying his own expenses? Who plants a vineyard, and does not eat its fruit? Or who tends a flock, and does not consume any of its milk?
- <sup>8</sup> Am I speaking these things from merely a human perspective? Does the law not say the same thing?
- <sup>9</sup> For it is written in the law of Moses, "You shall not muzzle the ox when it treads out the grain." Is God concerned only about oxen?
- <sup>10</sup> Or is he actually saying it for our sake? Certainly it was written for our sake, because the one who plows ought to plow in hope, and the one who threshes, ought to thresh with hope of getting part of the crop.
- <sup>11</sup> If we sowed among you spiritual seed, is it too big a deal if we reap material benefits from you?
- <sup>12</sup> If others have the right of support from you, do not we have even more? But we have not used this right; rather we bear everything that we may not cause any hindrance to the gospel of Christ.
- <sup>13</sup> Don't you realize that those who serve in the temple eat food from the temple, and they who serve at the altar have their share from the sacrifices offered on the altar?
- <sup>14</sup> In the same way the Lord commanded that those who proclaim the gospel should receive their living from the gospel.
- <sup>15</sup> But I have never used any of these rights. I am not writing these things so that it may be done so now in my case. I would rather die than that anyone should deprive me of my grounds for boasting.
- <sup>16</sup> Yet if I preach the gospel, I have nothing to boast of; for an obligation has been laid on me to do this. Woe to me, if I do not preach the gospel.
- <sup>17</sup> For if I do this voluntarily, I have a reward; but if not willingly, I am still entrusted with a stewardship.
- <sup>18</sup> What then is my reward? That when I preach the gospel, I offer the gospel free of charge, so as not to use my full rights in the gospel.
- <sup>19</sup> For though I am free from all, I have made myself a slave to all, that I might gain the more people.
- <sup>20</sup> To the Jews I became like a Jew, that I might gain the Jews. To those who are under the law, I became like one under the law, though I am not actually under the law, that I might gain those who are under the law.

<sup>21</sup> To those who are without law, I became like one without law, although I am not free of God's law, but under law of Christ, that I might gain those who are without law.

<sup>22</sup> To the weak I became weak, that I might gain the weak. I have become all things to all people, that I may by all means save some.

<sup>23</sup> I do everything for the gospel's sake, that I may share in its benefits.

<sup>24</sup> Do you not know that those who run in a race all run, but only one receives the prize? So run to win the prize.

<sup>25</sup> Every athlete in the games exercises self-control in all things. They do it to receive a perishable crown; but we for an imperishable one.

<sup>26</sup> So I do not run aimlessly, or box like one merely beating the air,

<sup>27</sup> but I discipline my body, bringing it under control, so that after I have preached to others, I myself might not be disqualified.

**DASV: 1 Corinthians 10**

<sup>1</sup> For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea,

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

<sup>3</sup> All ate the same spiritual food

<sup>4</sup> and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.

<sup>5</sup> But God was not pleased with most of them, for their bodies were strewn about in the wilderness.

<sup>6</sup> Now these things were examples for us, so that we would not crave after evil things, as they did.

<sup>7</sup> Do not become idolaters, as some of them were, as it is written, "The people sat down to eat and drink, and rose up to play."

<sup>8</sup> Let us not commit sexual immorality, as some of them did, and in one day twenty-three thousand fell.

<sup>9</sup> Let us not put Christ to the test, as some of them did, and were destroyed by snakes.

<sup>10</sup> Do not complain, as some of them did, and were destroyed by the destroying angel.

<sup>11</sup> Now these things happened to them as an example, and they were written for our warning, on whom the end of the ages has come.

<sup>12</sup> So let the one who thinks that he stands secure, beware that he does not fall.

<sup>13</sup> No temptation has overtaken you except what is common to everyone, but God is faithful, who will not let you to be tempted beyond what you are able to handle; but will with the temptation also provide a way of escape, so that you may be able to endure it.

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

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

<sup>16</sup> Is not the cup of blessing we bless a sharing in the blood of Christ? Is not the bread we break a sharing in the body of Christ?

<sup>17</sup> Because there is one loaf, though we are many, we are one body, for we are all partake of the one bread.

<sup>18</sup> Look at Israel after the flesh: Are not those who eat the sacrifices partners in the altar?

<sup>19</sup> What am I saying? Am I implying that something sacrificed to idols is anything, or that an idol is anything?

<sup>20</sup> No, what I mean is that what the pagans sacrifice, they sacrifice to demons, and not to God; and I do not want you to become partners with demons.

<sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

<sup>22</sup> Or are we attempting to provoke the Lord to jealousy? Are we stronger than he is?

<sup>23</sup> "All things are lawful," but not all things are beneficial. "All things are lawful," but not all things build up.

<sup>24</sup> Let no one seek their own advantage, but the benefit of others.

<sup>25</sup> Eat whatever is sold in the meat market, without asking questions for the sake of conscience,

<sup>26</sup> for "the earth is the Lord's and its fullness."

<sup>27</sup> If an unbeliever invites you to dinner, and you are disposed to go, eat whatever is set before you, asking no questions for the sake of conscience.

<sup>28</sup> But if anyone says to you, "This has been offered in sacrifice to idols," do not eat it, for the sake of the one who told you, and for the sake of conscience.

<sup>29</sup> I did not mean your conscience but the other person's. For why should my freedom be criticized by the conscience of someone else?

<sup>30</sup> If I partake with thankfulness, why should I be criticized for what I give thanks for?

<sup>31</sup> So, whether you eat or drink, or whatever you do, do all for the glory of God.

<sup>32</sup> Do not give offense to Jews, or to Greeks, or to the church of God,

<sup>33</sup> just as I try to please everyone in all things, not seeking my own advantage, but the benefit of many, so that they may be saved.

**DASV: 1 Corinthians 11**

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

<sup>2</sup> Now I praise you that you remember me in everything, and keep the traditions, just as I handed them down to you.

<sup>3</sup> But I want you to understand that the head of every man is Christ, and the head of woman is man, and the head of Christ is God.

<sup>4</sup> Every man praying or prophesying with his head covered disgraces his head.

<sup>5</sup> But every woman who prays or prophesies with her head uncovered disgraces her head; for it is one and the same as if she had her head shaved.

<sup>6</sup> For if a woman does not cover her head, let her hair be cut off. But if it is a shame to a woman to have her hair cut off or shaved, then she should cover her head.

<sup>7</sup> For a man should not have his head covered, since he is the image and glory of God; but the woman is the glory of man.

<sup>8</sup> For the man did not come from the woman, but the woman from the man.

<sup>9</sup> And the man was not created for the woman, but the woman for the man.

<sup>10</sup> For this reason the woman should have a sign of authority on her head, because of the angels.

<sup>11</sup> Nevertheless, in the Lord the woman is not independent of the man, nor is the man independent of the woman.

<sup>12</sup> For just as the woman came from the man, so man also comes through the woman; but all things come from God.

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

<sup>14</sup> Does not even nature itself teach you that if a man has long hair it is a disgrace to him?

<sup>15</sup> But if a woman has long hair it is her glory, for her hair is given to her for a covering.

<sup>16</sup> But if anyone wants to be contentious over this, we have no other custom, nor do the churches of God.

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

<sup>18</sup> First of all, when you come together as a church, I hear that there are divisions among you; and in part I believe it,

<sup>19</sup> for there must be factions among you, so that those who are genuine may be recognized among you.

<sup>20</sup> When you come together, it is not really to eat the Lord's supper.

<sup>21</sup> For when you eat, each one goes right ahead with his own supper. One is hungry and another gets drunk.

<sup>22</sup> Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What can I say to you? Should I praise you? On this I will certainly not praise you.

<sup>23</sup> For I received from the Lord what I also delivered to you, that the Lord Jesus on the night in which he was betrayed took bread,

<sup>24</sup> and when he had given thanks, he broke it and said, "This is my body, which is for you. Do this in remembrance of me."

<sup>25</sup> In the same way, he also took 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."

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

<sup>27</sup> Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, will be guilty of the body and blood of the Lord.

<sup>28</sup> But let a person examine himself, and then let him eat the bread and drink the cup.

<sup>29</sup> For anyone who eats and drinks, eats and drinks judgment on himself, if he does not carefully consider Christ's body.

<sup>30</sup> For this reason many among you are weak and sick, and some have even died.

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

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

<sup>33</sup> Therefore, my brothers, when you come together to eat, wait for each other.

<sup>34</sup> If anyone is hungry, let him eat at home, so that when you come together it will not result in judgment. I will give you instructions about other issues when I come.

**DASV: 1 Corinthians 12**

- <sup>1</sup> Now concerning spiritual gifts, brothers, I would not have you be uninformed.
- <sup>2</sup> You know that when you were pagans you were led away and drawn to speechless idols.
- <sup>3</sup> Therefore I want you to know that no one speaking by the Spirit of God says, "Let Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.
- <sup>4</sup> Now there are different kinds of gifts, but the same Spirit.
- <sup>5</sup> There are a different kinds of ministries, but the same Lord.
- <sup>6</sup> And there are various results, but the same God, who works all things in everyone.
- <sup>7</sup> But to each one is given the manifestation of the Spirit to the benefit of all.
- <sup>8</sup> For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit,
- <sup>9</sup> to another faith by the same Spirit; and to another gifts of healings by the one Spirit,
- <sup>10</sup> and to another the performing of miracles, and to another prophecy, and to another discernment of spirits; to another different kinds of tongues; and to another the interpretation of tongues.
- <sup>11</sup> All of these are energized by the one and the same Spirit, distributing to each person as he decides.
- <sup>12</sup> For just as the body is one, yet has many parts, and all the parts of the body, though many, are one body, so it is with Christ.
- <sup>13</sup> For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free; we were all made to drink of one Spirit.
- <sup>14</sup> For the body is not composed of only one part, but many.
- <sup>15</sup> If the foot should say, "Because I am not the hand, I am not part of the body," it would not make it any less a part of the body.
- <sup>16</sup> And if the ear should say, "Because I am not the eye, I am not part of the body," it would not make it any less a part of the body.
- <sup>17</sup> If the whole body were an eye, where would the hearing come from? If the whole body were just hearing, where would smelling come from?
- <sup>18</sup> But as it is, God has put each part in the body just the way he wanted it.
- <sup>19</sup> And if they were all one part, where would the body be?
- <sup>20</sup> As it is there are many parts, but one body.
- <sup>21</sup> The eye cannot say to the hand, "I don't need you." Nor again can the head say to the feet, "I don't need you."
- <sup>22</sup> On the contrary, those parts of the body which seem to be weaker are absolutely necessary.
- <sup>23</sup> Those parts of the body that we consider to be less honorable we clothe with greater honor. Our less presentable parts are treated with greater propriety,
- <sup>24</sup> whereas our presentable parts get no special treatment. But God has so constructed the body giving greater honor to that part that lacked it,

<sup>25</sup> that there should be no division in the body; but that the parts should have the same concern for one another.

<sup>26</sup> If one part suffers, all the parts suffer with it. If one part is honored, all the parts rejoice with it.

<sup>27</sup> Now you are the body of Christ, and each of you is a part of it.

<sup>28</sup> God has appointed in the church, first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, helping, administration, and various kinds of tongues.

<sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all performers of miracles?

<sup>30</sup> Do all have the gifts of healings? Do all speak with tongues? Do all interpret?

<sup>31</sup> But earnestly desire the greater gifts. But beyond that I will show you the most excellent way.

**DASV: 1 Corinthians 13**

<sup>1</sup> If I speak with the tongues of men and of angels, but do not have love, I am a noisy gong or a clanging cymbal.

<sup>2</sup> If I have prophetic gifts, and understand all mysteries and all knowledge, and if I have all faith, so that I could remove mountains, but do not have love, I am nothing.

<sup>3</sup> If I give away all my possessions to the poor, and if I even sacrifice my body, so that I could boast, yet do not have love, it benefits me nothing.

<sup>4</sup> Love is patient, love is kind, love is not jealous. Love does not brag and is not arrogant.

<sup>5</sup> It is not rude, does not demand its own way, is not easily angered and keeps no record of wrongs.

<sup>6</sup> It does not rejoice at injustice, but rejoices in the truth.

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

<sup>8</sup> Love never fails. But if there are prophecies, they will be done away with; if there are tongues, they will cease; if there is knowledge, it will pass away.

<sup>9</sup> For we know in part, and we prophesy in part,

<sup>10</sup> but when the perfect comes, that which is partial will pass away.

<sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. But when I became a man, I put away childish things.

<sup>12</sup> For now we see in a mirror, dimly; but then we will see face to face. Now I know in part, but then I will know fully, just as I have been fully known.

<sup>13</sup> So now these three remain: faith, hope, and love; but the greatest of these is love.

### DASV: 1 Corinthians 14

<sup>1</sup> Pursue love and earnestly desire spiritual gifts, especially that you may prophesy.

<sup>2</sup> For the one who speaks in a tongue speaks not to humans, but to God; for no one understands, since he is speaking mysteries by the Spirit.

<sup>3</sup> But one who prophesies speaks to people to strengthen, encourage, and console them.

<sup>4</sup> The one who speaks in a tongue builds up himself; but the one who prophesies builds up the church.

<sup>5</sup> Now I wish all of you spoke in tongues, but even more that you might prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

<sup>6</sup> But now, brothers, if I come to you speaking in tongues, how will I help you, unless I speak to you either some revelation, knowledge, prophecy or teaching?

<sup>7</sup> Even lifeless instruments that produce a sound like a flute or harp, if they do not play clear notes, how will the song on the flute or harp be recognized?

<sup>8</sup> For if the trumpet gives an uncertain sound, who will prepare for battle?

<sup>9</sup> So it is for you, unless you speak clear, intelligible words with your tongue, how will anyone know what is being said? You will just be talking into the air.

<sup>10</sup> There are undoubtedly many kinds of languages in the world, and none of them is without meaning.

<sup>11</sup> If then I do not know the meaning of a language, I am a foreigner to the one speaking, and the one speaking is a foreigner to me.

<sup>12</sup> It is the same for you too; since you are eager for spiritual gifts, seek to have an abundance of those that build up the church.

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

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

<sup>15</sup> What should I do? I will pray with my spirit, but I will also pray with my mind too. I will sing with the spirit, and I will sing with my mind too.

<sup>16</sup> Otherwise if you bless in the spirit, how can an outsider say the "Amen" to your thanksgiving, since he does not know what you are saying?

<sup>17</sup> For you are certainly giving thanks, but the other people are not built up.

<sup>18</sup> I thank God that I speak in tongues more than all of you.

<sup>19</sup> However in the church I would rather speak five words with my mind that I might instruct others, than ten thousand words in a tongue.

<sup>20</sup> Brothers, do not be children in the way you think, but in evil be infants, but in thinking be mature.

<sup>21</sup> In the law it is written,

"By people of strange tongues  
and by the lips of foreigners

I will speak to this people;

yet even then they will not listen to me," says the Lord.

<sup>22</sup> Therefore tongues are a sign, not for those who believe, but for unbelievers. But prophecy is a sign for not unbelievers, but for those who believe.

<sup>23</sup> If, therefore, the whole church is assembled and everyone speaks in tongues, and someone uninformed or unbelieving comes in, will they not say that you are out of your minds?

<sup>24</sup> But if everyone is prophesying, and someone uninformed or unbelieving comes in, he will be convicted by all and called to account by all.

<sup>25</sup> After the secrets of his heart are exposed, and so falling on his face he will worship God, declaring, "God is really among you."

<sup>26</sup> What should be done then, brothers? When you come together, each one has a psalm, a lesson, a revelation, a tongue or an interpretation. Let all things be done to build up.

<sup>27</sup> If anyone speaks in a tongue, let there be only two or at most three, each in their turn; and someone should interpret.

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

<sup>29</sup> Let two or three prophets speak, then let the others evaluate it.

<sup>30</sup> But if a revelation comes to someone who is sitting down, the person who is speaking should stop talking first.

<sup>31</sup> For you all can prophesy one at a time, so that all may learn and all may be encouraged.

<sup>32</sup> The spirits of the prophets are subject to the prophets' control.

<sup>33</sup> For God is not a God of disorder, but of peace. As in all the churches of the saints,

<sup>34</sup> women should keep silent in the churches, for they are not permitted to speak. But they should be in submission, just as the law says.

<sup>35</sup> And if they want to learn about something, let them ask their husbands at home. For it is shameful for a woman to speak in the church.

<sup>36</sup> Did the word of God originate with you? Or did it come to you alone?

<sup>37</sup> If anyone claims to be a prophet or spiritual, he should acknowledge the things that I am writing to you are the commands of the Lord.

<sup>38</sup> But if anyone does not acknowledge this, he should not be acknowledged.

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

<sup>40</sup> But everything should be done decently and in order.

**DASV: 1 Corinthians 15**

- <sup>1</sup> Now I make known to you, brothers, the gospel which I preached to you, that you received and on which you also stand,
- <sup>2</sup> by which you are also saved, if you hold firmly to the word I preached to you, unless you believed in vain.
- <sup>3</sup> For I delivered to you what was of primary importance that which I also received: that Christ died for our sins according to the Scriptures;
- <sup>4</sup> and that he was buried, and that he was raised on the third day according to the Scriptures,
- <sup>5</sup> and that he appeared to Cephas; then to the Twelve.
- <sup>6</sup> Then he appeared to more than five hundred brothers at one time, most of whom are still alive, but some have fallen asleep.
- <sup>7</sup> Then he appeared to James, and after that to all the apostles.
- <sup>8</sup> Last of all, as to one born at the wrong time, he appeared to me too.
- <sup>9</sup> For I am the least of the apostles, unworthy even to be called an apostle, because I persecuted the church of God.
- <sup>10</sup> But by the grace of God I am what I am, and his grace to me has not been in vain. But I worked harder than all of them, yet not I, but the grace of God that was with me.
- <sup>11</sup> Whether then it was I or they, this is what we proclaim, and it is what you believed.
- <sup>12</sup> Now if Christ is preached as raised from the dead, how can some of you claim that there is no resurrection of the dead?
- <sup>13</sup> But if there is no resurrection of the dead, then Christ has not been raised.
- <sup>14</sup> If Christ has not been raised, then our preaching is worthless, and your faith is worthless too.
- <sup>15</sup> Beyond that, we are found to be false witnesses of God; because we testified that God raised Christ from the dead when in fact he did not raise him up, if in fact the dead are not raised.
- <sup>16</sup> For if the dead are not raised, then Christ has not been raised.
- <sup>17</sup> If Christ has not been raised, then your faith is worthless and you are still in your sins.
- <sup>18</sup> Then those who have fallen asleep in Christ have perished.
- <sup>19</sup> For if we only have hope in Christ in this life, we are of all people most to be pitied.
- <sup>20</sup> But now has Christ been raised from the dead, the firstfruits of those who have fallen asleep.
- <sup>21</sup> For since death came through a man, so though a man came the resurrection of the dead.
- <sup>22</sup> For as in Adam all die, so also in Christ all will be made alive.
- <sup>23</sup> But each in his own order: Christ the firstfruits; then at his coming those who belong to Christ.
- <sup>24</sup> Then comes the end, when he will hand over the kingdom to God the Father, when he has abolished all rule and all authority and power.

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

<sup>26</sup> The last enemy to be destroyed is death.

<sup>27</sup> For, "He has put all things in subjection under his feet." But when it says, "All things are put in subjection," it is obvious that this does not include the one who put all things in subjection to him.

<sup>28</sup> When all things have been subjected to him, then the Son himself will be subjected to the one who subjected all things to him, so that God may be all in all.

<sup>29</sup> Otherwise what will those who are baptized for the dead do? If the dead are not raised at all, then why are they baptized for them?

<sup>30</sup> Why also would we put ourselves in danger every hour?

<sup>31</sup> Every day I face death. This is as certain as my boasting in you, brothers, which I make in Christ Jesus our Lord.

<sup>32</sup> If I fought with wild beasts at Ephesus, from a human perspective, how did it benefit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."

<sup>33</sup> Do not be deceived: "Bad company corrupts good morals."

<sup>34</sup> Get sober as is right and stop sinning. For some have no knowledge of God--I speak this to your shame.

<sup>35</sup> But someone may ask, "How are the dead raised? With what kind of body will they come back?"

<sup>36</sup> How foolish! What you sow must die before it comes to life.

<sup>37</sup> What you sow is not the body that will be, but a bare seed, perhaps of wheat or some other seed.

<sup>38</sup> But God gives it a body just as he wants it, and to each kind of seed its own body.

<sup>39</sup> All flesh is not the same. There is one kind that is human flesh, and another flesh for animals, another flesh for birds, and another for fish.

<sup>40</sup> There are also heavenly bodies as well as earthly bodies. The glory of the heavenly body is of one type, and that of the earthly quite another.

<sup>41</sup> There is one type of glory from the sun, and another glory from the moon, and another glory from the stars; for one star differs from another star in its glory.

<sup>42</sup> So it is with the resurrection of the dead. What is sown is perishable, is raised imperishable.

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

<sup>44</sup> It is sown a physical body; it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

<sup>45</sup> So it is written, "The first man, Adam, became a living being." The last Adam became a life-giving spirit.

<sup>46</sup> However the spiritual does not come first, but that which is physical; and then the spiritual.

<sup>47</sup> The first man was from the earth, made of dust, the second man is from heaven.

<sup>48</sup> As the one is made from the dust, so too are those who are also made from the dust, and as is the heavenly one, so too are those who are heavenly.

<sup>49</sup> Just as we have borne the image of the man of dust, so we will also bear the image of the man of heaven.

<sup>50</sup> Now this is what I am saying, brothers: flesh and blood cannot inherit the kingdom of God; neither does the perishable inherit the imperishable.

<sup>51</sup> Now I am telling you a mystery: We will not all sleep, but we will all be changed,

<sup>52</sup> in a moment, in the blink of an eye, at the last trump. For the trumpet will sound and the dead will be raised imperishable, and we will be changed.

<sup>53</sup> For this perishable must put on the imperishable, and this mortal must put on immortality.

<sup>54</sup> But when this perishable puts on imperishability, and this mortal puts on immortality, then the saying that is written will come to pass, "Death is swallowed up in victory."

<sup>55</sup> "O death, where is your victory?

O death, where is your sting?"

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

<sup>57</sup> But thank God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, because you know that in the Lord your labor is not vain.

**DASV: 1 Corinthians 16**

<sup>1</sup> Now concerning the collection for the saints, you should follow the procedure I outlined for the churches of Galatia.

<sup>2</sup> On the first day of the week let each one of you put aside and save it, as each has prospered, so that no collections will need to be made when I come.

<sup>3</sup> When I arrive, I will send whomever you approve with letters to carry your gift to Jerusalem.

<sup>4</sup> If it seems appropriate for me to go too, they can accompany me.

<sup>5</sup> Now I will come to you, when I have passed through Macedonia, for I intend to travel through Macedonia.

<sup>6</sup> But I may stay with you, or even winter there, so that you may send me on my journey wherever I go.

<sup>7</sup> For I do not want to see you just in passing; for I hope to stay with you for a while, if the Lord permits.

<sup>8</sup> But I will stay in Ephesus until Pentecost,

<sup>9</sup> for a great door of opportunity has opened to me, but there are many adversaries.

<sup>10</sup> Now if Timothy comes, see that he has nothing to fear among you; for he is doing the work of the Lord, as I am doing too.

<sup>11</sup> So let no one despise him. But send him on his journey in peace, so that he may come to me, for I am expecting him with the brothers.

<sup>12</sup> But regarding our brother Apollos, I strongly urged him to visit you with the brothers. He did not want to come now, but he will come as soon as he gets an opportunity.

<sup>13</sup> Be on guard, stand firm in the faith, be courageous, be strong.

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

<sup>15</sup> Now I urge you, brothers--you know that the household of Stephanas were the first converts of Achaia, and that they devoted themselves to the service of the saints--

<sup>16</sup> that you submit to people like them and to everyone who works and labors with them.

<sup>17</sup> I was glad when Stephanas and Fortunatus and Achaicus arrived for they supplied what was lacking on your part.

<sup>18</sup> For they refreshed my spirit and yours. So acknowledge such people.

<sup>19</sup> The churches of the province of Asia send you greetings. Aquila and Prisca, along with the church that is in their house, send many greetings to you in the Lord.

<sup>20</sup> All the brothers send you greetings. Greet one another with a holy kiss.

<sup>21</sup> I, Paul, write this greeting with my own hand.

<sup>22</sup> If anyone does not love the Lord, let him be accursed. Our Lord, come!

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

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