

## Paul's First Letter to the Corinthians

<sup>1</sup> Paul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes a brother, <sup>2</sup> To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours. <sup>3</sup> Grace to you, and peace from God our Father, and from the Lord Jesus Christ. <sup>4</sup> I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, <sup>5</sup> That in all things you are made rich in him, in all utterance, and in all knowledge; <sup>6</sup> As the testimony of Christ was confirmed in you, <sup>7</sup> So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. <sup>8</sup> Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ. <sup>9</sup> God is faithful: by whom you are called unto the fellowship of his Son Jesus Christ our Lord. <sup>10</sup> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment. <sup>11</sup> For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you. <sup>12</sup> Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo; and I am of Cephas; and I of Christ. <sup>13</sup> Is

Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul? <sup>14</sup> I give God thanks, that I baptized none of you but Crispus and Caius; <sup>15</sup> Lest any should say that you were baptized in my name. <sup>16</sup> And I baptized also the household of Stephanus; besides, I know not whether I baptized any other. <sup>17</sup> For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. <sup>18</sup> For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. <sup>19</sup> For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. <sup>20</sup> Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? <sup>21</sup> For seeing that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe. <sup>22</sup> For both the Jews require signs, and the Greeks seek after wisdom: <sup>23</sup> But we preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness: <sup>24</sup> But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than men; and the weakness of God is stronger than men. <sup>26</sup> For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble: <sup>27</sup> But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he

may confound the strong. <sup>28</sup> And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are: <sup>29</sup> That no flesh should glory in his sight. <sup>30</sup> But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption: <sup>31</sup> That, as it is written: He that glorieth, may glory in the Lord.

## 2

<sup>1</sup> And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. <sup>2</sup> For I judged not myself to know anything among you, but Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power; <sup>5</sup> That your faith might not stand on the wisdom of men, but on the power of God. <sup>6</sup> Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought; <sup>7</sup> But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory: <sup>8</sup> Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory. <sup>9</sup> But, as it is written: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. <sup>10</sup> But

to us God hath revealed them, by this Spirit. For the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. <sup>12</sup> Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God. <sup>13</sup> Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual. <sup>14</sup> But the sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him, and he cannot understand, because it is spiritually examined. <sup>15</sup> But the spiritual man judgeth all things; and he himself is judged of no man. <sup>16</sup> For who hath known the mind of the Lord, that we may instruct him? But we have the mind of Christ.

### 3

<sup>1</sup> And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. <sup>2</sup> I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal. <sup>3</sup> For, whereas there is among you envying and contention, are you not carnal, and walk according to man? <sup>4</sup> For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul? <sup>5</sup> The ministers of him whom you have believed; and to every one as the Lord hath given. <sup>6</sup> I have planted, Apollo watered,

but God gave the increase. <sup>7</sup> Therefore, neither he that planteth is any thing, nor he that watereth; but God that giveth the increase. <sup>8</sup> Now he that planteth, and he that watereth, ate one. And every man shall receive his own reward, according to his own labour. <sup>9</sup> For we are God's coadjutors: you are God's husbandry; you are God's building. <sup>10</sup> According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon. <sup>11</sup> For other foundation no man can lay, but that which is laid; which is Christ Jesus. <sup>12</sup> Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: <sup>13</sup> Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. <sup>14</sup> If any man's work abide, which he hath built thereupon, he shall receive a reward. <sup>15</sup> If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire. <sup>16</sup> Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup> But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are. <sup>18</sup> Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness. <sup>20</sup> And again: The Lord knoweth the thoughts of the wise, that they are vain. <sup>21</sup> Let no man therefore glory

in men. <sup>22</sup> For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to some; for all are yours; <sup>23</sup> And you are Christ's; and Christ is God's.

## 4

<sup>1</sup> Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. <sup>2</sup> Here now it is required among the dispensers, that a man be found faithful. <sup>3</sup> But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self. <sup>4</sup> For I am not conscious to myself of any thing, yet am I not hereby justified; but he that judgeth me, is the Lord. <sup>5</sup> Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God. <sup>6</sup> But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes; that in us you may learn, that one be not puffed up against the other for another, above that which is written. <sup>7</sup> For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it? <sup>8</sup> You are now full; you are now become rich; you reign without us; and I would to God you did reign, that we also might reign with you. <sup>9</sup> For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men.

<sup>10</sup> We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour. <sup>11</sup> Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode; <sup>12</sup> And we labour, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it. <sup>13</sup> We are blasphemed, and we entreat; we are made as the refuse of this world, the offscouring of all even until now. <sup>14</sup> I write not these things to confound you; but I admonish you as my dearest children. <sup>15</sup> For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you. <sup>16</sup> Wherefore I beseech you, be ye followers of me, as I also am of Christ. <sup>17</sup> For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus; as I teach every where in every church. <sup>18</sup> As if I would not come to you, so some are puffed up. <sup>19</sup> But I will come to you shortly, if the Lord will: and will know, not the speech of them that are puffed up, but the power. <sup>20</sup> For the kingdom of God is not in speech, but in power. <sup>21</sup> What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

## 5

<sup>1</sup> It is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father's wife. <sup>2</sup> And you are puffed up; and have

not rather mourned, that he might be taken away from among you, that hath done this deed. <sup>3</sup> I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done, <sup>4</sup> In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus; <sup>5</sup> To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. <sup>6</sup> Your glorying is not good. Know you not that a little leaven corrupteth the whole lump? <sup>7</sup> Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. <sup>8</sup> Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. <sup>9</sup> I wrote to you in an epistle, not to keep company with fornicators. <sup>10</sup> I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise you must needs go out of this world. <sup>11</sup> But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat. <sup>12</sup> For what have I to do to judge them that are without? Do not you judge them that are within? <sup>13</sup> For them that are without, God will judge. Put away the evil one from among yourselves.

## 6

<sup>1</sup> Dare any of you, having a matter against



another, go to be judged before the unjust, and not before the saints? <sup>2</sup> Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? <sup>3</sup> Know you not that we shall judge angels? how much more things of this world? <sup>4</sup> If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the church. <sup>5</sup> I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren? <sup>6</sup> But brother goeth to law with brother, and that before unbelievers. <sup>7</sup> Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded? <sup>8</sup> But you do wrong and defraud, and that to your brethren. <sup>9</sup> Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, <sup>10</sup> Nor the effeminate, nor liers with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. <sup>11</sup> And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and the Spirit of our God. <sup>12</sup> All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any. <sup>13</sup> Meat for the belly, and the belly for the meats; but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the

body. <sup>14</sup> Now God hath both raised up the Lord, and will raise us up also by his power. <sup>15</sup> Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. <sup>16</sup> Or know you not, that he who is joined to a harlot, is made one body? For they shall be, saith he, two in one flesh. <sup>17</sup> But he who is joined to the Lord, is one spirit. <sup>18</sup> Fly fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body. <sup>19</sup> Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own? <sup>20</sup> For you are bought with a great price. Glorify and bear God in your body.

## 7

<sup>1</sup> Now concerning the thing whereof you wrote to me: It is good for a man not to touch a woman. <sup>2</sup> But for fear of fornication, let every man have his own wife, and let every woman have her own husband. <sup>3</sup> Let the husband render the debt to his wife, and the wife also in like manner to the husband. <sup>4</sup> The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife. <sup>5</sup> Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency. <sup>6</sup> But I speak this by indulgence, not by commandment. <sup>7</sup> For I would that all men were even as myself:

but every one hath his proper gift from God; one after this manner, and another after that. <sup>8</sup> But I say to the unmarried, and to the widows: It is good for them if they so continue, even as I. <sup>9</sup> But if they do not contain themselves, let them marry. For it is better to marry than to be burnt. <sup>10</sup> But to them that are married, not I but the Lord commandeth, that the wife depart not from her husband. <sup>11</sup> And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. <sup>12</sup> For to the rest I speak, not the Lord. If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. <sup>13</sup> And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. <sup>14</sup> For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy. <sup>15</sup> But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace. <sup>16</sup> For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? <sup>17</sup> But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so in all churches I teach. <sup>18</sup> Is any man called, being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing: but the

observance of the commandments of God. <sup>20</sup> Let every man abide in the same calling in which he was called. <sup>21</sup> Wast thou called, being a bondman? care not for it; but if thou mayest be made free, use it rather. <sup>22</sup> For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ. <sup>23</sup> You are bought with a price; be not made the bondslaves of men. <sup>24</sup> Brethren, let every man, wherein he was called, therein abide with God. <sup>25</sup> Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful. <sup>26</sup> I think therefore that this is good for the present necessity, that it is good for a man so to be. <sup>27</sup> Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup> But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. <sup>29</sup> This therefore I say, brethren; the time is short; it remaineth, that they also who have wives, be as if they had none; <sup>30</sup> And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup> And they that use this world, as if they used it not: for the fashion of this world passeth away. <sup>32</sup> But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. <sup>33</sup> But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. <sup>34</sup> And

the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. <sup>35</sup> And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Lord, without impediment. <sup>36</sup> But if any man think that he seemeth dishonoured, with regard to his virgin, for that she is above the age, and it must so be: let him do what he will; he sinneth not, if she marry. <sup>37</sup> For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well. <sup>38</sup> Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better. <sup>39</sup> A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord. <sup>40</sup> But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God.

## 8

<sup>1</sup> Now concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth. <sup>2</sup> And if any man think that he knoweth any thing, he hath not yet known as he ought to know. <sup>3</sup> But if any any love God, the same is known by him. <sup>4</sup> But as for the meats that are sacrificed to idols, we

know that an idol is nothing in the world, and that there is no God but one. <sup>5</sup> For although there be that are called gods, either in heaven or on earth (for there be gods many, and lords many). <sup>6</sup> Yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him. <sup>7</sup> But there is not knowledge in every one. For some until this present, with conscience of the idol: eat as a thing sacrificed to an idol, and their conscience, being weak, is defiled. <sup>8</sup> But meat doth not commend us to God. For neither, if we eat, shall we have the more; nor, if we eat not, shall we have the less. <sup>9</sup> But take heed lest perhaps this your liberty become a stumblingblock to the weak. <sup>10</sup> For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols? <sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ hath died? <sup>12</sup> Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. <sup>13</sup> Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

## 9

<sup>1</sup> Am not I free? Am not I an apostle? Have not I seen Christ Jesus our Lord? Are not you my work in the Lord? <sup>2</sup> And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord. <sup>3</sup> My defence with

them that do examine me is this. <sup>4</sup> Have not we power to eat and to drink? <sup>5</sup> Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas? <sup>6</sup> Or I only and Barnabas, have not we power to do this? <sup>7</sup> Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth the flock, and eateth not of the milk of the flock? <sup>8</sup> Speak I these things according to man? Or doth not the law also say these things? <sup>9</sup> For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? <sup>10</sup> Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in hope; and he that thrasheth, in hope to receive fruit. <sup>11</sup> If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? <sup>12</sup> If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ. <sup>13</sup> Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? <sup>14</sup> So also the Lord ordained that they who preach the gospel, should live by the gospel. <sup>15</sup> But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die, rather than that any man should make my glory void. <sup>16</sup> For if I preach the gospel, it is no glory to me,

for a necessity lieth upon me: for woe is unto me if I preach not the gospel. <sup>17</sup> For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me: <sup>18</sup> What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel. <sup>19</sup> For whereas I was free as to all, I made myself the servant of all, that I might gain the more. <sup>20</sup> And I became to the Jews, a Jew, that I might gain the Jews: <sup>21</sup> To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law. <sup>22</sup> To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all. <sup>23</sup> And I do all things for the gospel's sake: that I may be made partaker thereof. <sup>24</sup> Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. <sup>25</sup> And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. <sup>26</sup> I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: <sup>27</sup> But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.



# 10

<sup>1</sup> For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. <sup>2</sup> And all in Moses were baptized, in the cloud, and in the sea: <sup>3</sup> And did all eat the same spiritual food, <sup>4</sup> And all drank the same spiritual drink; (and they drank of the spiritual rock that followed them, and the rock was Christ.) <sup>5</sup> But with most of them God was not well pleased: for they were overthrown in the desert. <sup>6</sup> Now these things were done in a figure of us, that we should not covet evil things as they also coveted. <sup>7</sup> Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ: as some of them tempted, and perished by the serpents. <sup>10</sup> Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. <sup>11</sup> Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. <sup>12</sup> Wherefore he that thinketh himself to stand, let him take heed lest he fall. <sup>13</sup> Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it. <sup>14</sup> Wherefore, my dearly beloved, fly from the service of idols. <sup>15</sup> I speak as to wise men: judge ye yourselves what I say. <sup>16</sup> The

chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? <sup>17</sup> For we, being many, are one bread, one body, all that partake of one bread. <sup>18</sup> Behold Israel according to the flesh: are not they, that eat of the sacrifices, partakers of the altar? <sup>19</sup> What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or, that the idol is any thing? <sup>20</sup> But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. <sup>21</sup> You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils. <sup>22</sup> Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient. <sup>23</sup> All things are lawful for me, but all things do not edify. <sup>24</sup> Let no man seek his own, but that which is another's. <sup>25</sup> Whatsoever is sold in the shambles, eat; asking no question for conscience' sake. <sup>26</sup> The earth is the Lord's, and the fulness thereof. <sup>27</sup> If any of them that believe not, invite you, and you will be willing to go; eat of any thing that is set before you, asking no question for conscience' sake. <sup>28</sup> But if any man say: This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience' sake. <sup>29</sup> Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience? <sup>30</sup> If I partake with thanksgiving, why am I evil spoken of, for that for which I give thanks? <sup>31</sup> Therefore, whether you

eat or drink, or whatsoever else you do, do all to the glory of God. <sup>32</sup> Be without offence to the Jews, and to the Gentiles, and to the church of God: <sup>33</sup> As I also in all things please all men, not seeking that which is profitable to myself, but to many, that may be saved.

## 11

<sup>1</sup> Be ye followers of me, as I also am of Christ. <sup>2</sup> Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you. <sup>3</sup> But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. <sup>4</sup> Every man praying or prophesying with his head covered, disgraceth his head. <sup>5</sup> But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven. <sup>6</sup> For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head. <sup>7</sup> The man indeed ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man. <sup>8</sup> For the man is not of the woman, but the woman of the man. <sup>9</sup> For the man was not created for the woman, but the woman for the man. <sup>10</sup> Therefore ought the woman to have a power over her head, because of the angels. <sup>11</sup> But yet neither is the man without the woman, nor the woman without the man, in the Lord. <sup>12</sup> For as the woman is of the man, so also is the man by the woman: but all things of God. <sup>13</sup> You yourselves

judge: doth it become a woman, to pray unto God uncovered? <sup>14</sup> Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him? <sup>15</sup> But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering. <sup>16</sup> But if any man seem to be contentious, we have no such custom, nor the church of God. <sup>17</sup> Now this I ordain: not praising you, that you come together not for the better, but for the worse. <sup>18</sup> For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it. <sup>19</sup> For there must be also heresies: that they also, who are approved, may be made manifest among you. <sup>20</sup> When you come therefore together into one place, it is not now to eat the Lord's supper. <sup>21</sup> For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. <sup>22</sup> What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. <sup>23</sup> For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. <sup>24</sup> And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. <sup>25</sup> In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. <sup>26</sup> For as often as you shall eat this bread, and drink the chalice, you

shall shew the death of the Lord, until he come. <sup>27</sup> Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. <sup>28</sup> But let a man prove himself: and so let him eat of that bread, and drink of the chalice. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. <sup>30</sup> Therefore are there many infirm and weak among you, and many sleep. <sup>31</sup> But if we would judge ourselves, we should not be judged. <sup>32</sup> But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world. <sup>33</sup> Wherefore, my brethren, when you come together to eat, wait for one another. <sup>34</sup> If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

## 12

<sup>1</sup> Now concerning spiritual things, my brethren, I would not have you ignorant. <sup>2</sup> You know that when you were heathens, you went to dumb idols, according as you were led. <sup>3</sup> Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. <sup>4</sup> Now there are diversities of graces, but the same Spirit; <sup>5</sup> And there are diversities of ministries, but the same Lord; <sup>6</sup> And there are diversities of operations, but the same God, who worketh all in all. <sup>7</sup> And the manifestation of the Spirit is given to every man unto profit. <sup>8</sup> To one indeed, by

the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit; <sup>9</sup> To another, faith in the same spirit; to another, the grace of healing in one Spirit; <sup>10</sup> To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. <sup>11</sup> But all these things one and the same Spirit worketh, dividing to every one according as he will. <sup>12</sup> For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. <sup>13</sup> For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. <sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? <sup>18</sup> But now God hath set the members every one of them in the body as it hath pleased him. <sup>19</sup> And if they all were one member, where would be the body? <sup>20</sup> But now there are many members indeed, yet one body. <sup>21</sup> And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. <sup>22</sup> Yea, much more those that seem to be the more feeble members of the body, are

more necessary. <sup>23</sup> And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness. <sup>24</sup> But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour, <sup>25</sup> That there might be no schism in the body; but the members might be mutually careful one for another. <sup>26</sup> And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it. <sup>27</sup> Now you are the body of Christ, and members of member. <sup>28</sup> And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healing, helps, governments, kinds of tongues, interpretations of speeches. <sup>29</sup> Are all apostles? Are all prophets? Are all doctors? <sup>30</sup> Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? <sup>31</sup> But be zealous for the better gifts. And I shew unto you yet a more excellent way.

## 13

<sup>1</sup> If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. <sup>2</sup> And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup> And if I should distribute all my goods to feed the poor, and if I

should deliver my body to be burned, and have not charity, it profiteth me nothing. <sup>4</sup> Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; <sup>5</sup> Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; <sup>6</sup> Rejoiceth not in iniquity, but rejoiceth with the truth; <sup>7</sup> Beareth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, that which is in part shall be done away. <sup>11</sup> When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child. <sup>12</sup> We see now through a glass in a dark manner; but then face to face. Now I know I part; but then I shall know even as I am known. <sup>13</sup> And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

## 14

<sup>1</sup> Follow after charity, be zealous for spiritual gifts; but rather that you may prophesy. <sup>2</sup> For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth, speaketh to men unto edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in a tongue, edifieth himself: but he that prophesieth, edifieth the church. <sup>5</sup> And I would



have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification. <sup>6</sup> But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? <sup>7</sup> Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup> So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air. <sup>10</sup> There are, for example, so many kinds of tongues in this world; and none is without voice. <sup>11</sup> If then I know not the power of the voice, I shall be to him to whom I speak a barbarian; and he that speaketh, a barbarian to me. <sup>12</sup> So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church. <sup>13</sup> And therefore he that speaketh by a tongue, let him pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit. <sup>15</sup> What is it then? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding. <sup>16</sup> Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou

sayest. <sup>17</sup> For thou indeed givest thanks well, but the other is not edified. <sup>18</sup> I thank my God I speak with all your tongues. <sup>19</sup> But in the church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue. <sup>20</sup> Brethren, do not become children in sense: but in malice be children, and in sense be perfect. <sup>21</sup> In the law it is written: In other tongues and other lips I will speak to this people; and neither so will they hear me, saith the Lord. <sup>22</sup> Wherefore tongues are for a sign, not to believers, but to unbelievers; but prophecies not to unbelievers, but to believers. <sup>23</sup> If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad? <sup>24</sup> But if all prophecy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all. <sup>25</sup> The secrets of his heart are made manifest; and so, falling down on his face, he will adore God, affirming that God is among you indeed. <sup>26</sup> How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification. <sup>27</sup> If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret. <sup>28</sup> But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God. <sup>29</sup> And let the prophets speak, two or three; and let the rest judge. <sup>30</sup> But if any thing be revealed to another sitting, let the first hold his peace. <sup>31</sup> For

you may all prophesy one by one; that all may learn, and all may be exhorted: <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints. <sup>34</sup> Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith. <sup>35</sup> But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church. <sup>36</sup> Or did the word of God come out from you? Or came it only unto you? <sup>37</sup> If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord. <sup>38</sup> But if any man know not, he shall not be known. <sup>39</sup> Wherefore, brethren, be zealous to prophesy; and forbid not to speak with tongues. <sup>40</sup> But let all things be done decently, and according to order.

## 15

<sup>1</sup> Now I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand; <sup>2</sup> By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. <sup>3</sup> For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures: <sup>4</sup> And that he was buried, and that he rose again the third day, according to the scriptures: <sup>5</sup> And that he was seen by Cephas; and after that by the eleven. <sup>6</sup> Then he was seen by more than five hundred brethren at once: of whom many remain until this present,

and some are fallen asleep. <sup>7</sup> After that, he was seen by James, then by all the apostles. <sup>8</sup> And last of all, he was seen also by me, as by one born out of due time. <sup>9</sup> For I am the least of the apostles, who am not worthy 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 in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me. <sup>11</sup> For whether I, or they, so we preach, and so you have believed. <sup>12</sup> Now if Christ be preached, that he arose again from the dead, how do some among you say, that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, then Christ is not risen again. <sup>14</sup> And if Christ be not risen again, then is our preaching vain, and your faith is also vain. <sup>15</sup> Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again. <sup>16</sup> For if the dead rise not again, neither is Christ risen again. <sup>17</sup> And if Christ be not risen again, your faith is vain, for you are yet in your sins. <sup>18</sup> Then they also that are fallen asleep in Christ, are perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable. <sup>20</sup> But now Christ is risen from the dead, the firstfruits of them that sleep: <sup>21</sup> For by a man came death, and by a man the resurrection of the dead. <sup>22</sup> And as in Adam all die, so also in Christ all shall be made alive. <sup>23</sup> But every one in his own order: the firstfruits Christ, then they that are of Christ, who have believed

in his coming. <sup>24</sup> Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue. <sup>25</sup> For he must reign, until he hath put all his enemies under his feet. <sup>26</sup> And the enemy death shall be destroyed last: For he hath put all things under his feet. And whereas he saith, <sup>27</sup> All things are put under him; undoubtedly, he is excepted, who put all things under him. <sup>28</sup> And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all. <sup>29</sup> Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? why are they then baptized for them? <sup>30</sup> Why also are we in danger every hour? <sup>31</sup> I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord. <sup>32</sup> If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for tomorrow we shall die. <sup>33</sup> Be not seduced: Evil communications corrupt good manners. <sup>34</sup> Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame. <sup>35</sup> But some man will say: How do the dead rise again? or with what manner of body shall they come? <sup>36</sup> Senseless man, that which thou sowest is not quickened, except it die first. <sup>37</sup> And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. <sup>38</sup> But God giveth it a body as he will: and to every seed its proper body. <sup>39</sup> All flesh is not the same flesh: but one is the

flesh of men, another of beasts, another of birds, another of fishes. <sup>40</sup> And there are bodies celestial, and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial. <sup>41</sup> One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory. <sup>42</sup> So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. <sup>43</sup> It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. <sup>44</sup> It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written: <sup>45</sup> The first man Adam was made into a living soul; the last Adam into a quickening spirit. <sup>46</sup> Yet that was not first which is spiritual, but that which is natural; afterwards that which is spiritual. <sup>47</sup> The first man was of the earth, earthly: the second man, from heaven, heavenly. <sup>48</sup> Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly. <sup>49</sup> Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly. <sup>50</sup> Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption. <sup>51</sup> Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. <sup>52</sup> In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption;

and this mortal must put on immortality. <sup>54</sup> And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. <sup>55</sup> O death, where is thy victory? O death, where is thy sting? <sup>56</sup> Now the sting of death is sin: and the power of sin is the law. <sup>57</sup> But thanks be to God, who hath given us the victory through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

## 16

<sup>1</sup> Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also. <sup>2</sup> On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made. <sup>3</sup> And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem. <sup>4</sup> And if it be meet that I also go, they shall go with me. <sup>5</sup> Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia. <sup>6</sup> And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go. <sup>7</sup> For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit. <sup>8</sup> But I will tarry at Ephesus until Pentecost. <sup>9</sup> For a great door and evident is opened unto me: and many adversaries. <sup>10</sup> Now

if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do. <sup>11</sup> Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren. <sup>12</sup> And touching our brother Apollo, I give you to understand, that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure. <sup>13</sup> Watch ye, stand fast in the faith, do manfully, and be strengthened. <sup>14</sup> Let all your things be done in charity. <sup>15</sup> And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the firstfruits of Achaia, and have dedicated themselves to the ministry of the saints: <sup>16</sup> That you also be subject to such, and to every one that worketh with us, and laboureth. <sup>17</sup> And I rejoyce in the presence of Stephanas, and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied. <sup>18</sup> For they have refreshed both my spirit and yours. Know them, therefore, that are such. <sup>19</sup> The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge. <sup>20</sup> All the brethren salute you. Salute one another with a holy kiss. <sup>21</sup> The salutation of me Paul, with my own hand. <sup>22</sup> If any man love not our Lord Jesus Christ, let him be anathema, maranatha. <sup>23</sup> The grace of our Lord Jesus Christ be with you. <sup>24</sup> My charity be with you all in Christ Jesus. Amen.



**Douay-Rheims 1899**  
**The Holy Bible in English, Douay-Rheims American**  
**Edition of 1899, translated from the Latin Vulgate**

Public Domain

Language: English

Dialect: archaic American

Translation by: English College, Douai

This Public Domain Bible text is brought to you courtesy of eBible.org. Help support free Bible access at <https://eBible.org/give.php>.

2022-11-03

---

PDF generated using Haiola and XeLaTeX on 18 Apr 2025 from source files dated 3 Nov 2022

8ba1d13c-ed47-5e11-8c81-32a22f4e6527