

# **Spirit of Prophecy Version™**

“The testimony of Jesus is the spirit of prophecy.” Revelation 19:10

Translator:  
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Translation Principle:  
Syntactic and Semantic Precision

English Style:  
Translation English

King James Version:  
Pure Cambridge Edition  
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Last Updated:  
January 2019

This work of translation is  
DEDICATED TO

- 1) God, the Eternal Father, the Creator and Sustainer of all existence
- 2) The Holy Spirit, the seven Spirits of God who are before his throne,  
who continually convict us of sin, righteousness, and the coming Judgment
- 3) Jesus Christ, the Eternal Son of God, the Lord and Savior of all mankind

Without these Three, this work would never have been possible.

1 CORINTHIANS 1

SPV

KJV

CHAPTER 1

CHAPTER 1

CHAPTER 1

1 Paul, called [to be the] apostle of Jesus Christ through [the] will of God, and Sosthenes the brother,  
 2 to the church of God which is in Corinth, to [those] who are sanctified in Christ Jesus, called [to be] saints<sup>1</sup>, with all those who in every place call upon the name of our Lord Jesus Christ, both theirs and ours:  
 3 Grace and peace to you from God our Father and [the] Lord Jesus Christ.  
 4 I give thanks to my God always on your behalf because of the grace of God which was given to you in Christ Jesus,  
 5 that you were made rich in every[thing] in him, in every kind of speech and every kind of knowledge,  
 6 just as<sup>2</sup> the testimony of Christ was confirmed among you,  
 7 with the result that you do not lack in any gift while [you] eagerly wait for the revelation of our Lord Jesus Christ,  
 8 who will also establish you to [the] end [as] blameless on the day of our Lord Jesus Christ.  
 9 God [is] faithful, through whom you were called into [the] fellowship of his Son, Jesus Christ our Lord.  
 10 Now I exhort you, brothers, through the name of our Lord Jesus Christ, that you all should say the same [thing] and [that] there should be no divisions among you, but [that] you should be made complete in the same mind and in the same purpose.  
 11 For it was made known to me concerning you, my brothers, by those [who are from the people] of Chloe, that there are rivalries among you.  
 12 Now I mean this, namely, that each [one] of you says, "I belong to Paul," or "I [belong] to Apollos," or "I [belong] to Cephas," or "I [belong] to Christ."  
 13 Is Christ divided? Paul was not crucified on your behalf, or you were [not] baptized in the name of Paul, were you?  
 14 I give thanks to God that I baptized none of you except Crispus and Gaius,  
 15 in order that no man may say that I baptized in my own name.  
 16 And I baptized also the household of Stephanas; beyond that, I do not know whether I baptized any other [man].  
 17 For Christ did not send me to baptize but to proclaim the gospel, not with cleverness of speech, in order that the cross of Christ might not be made void.  
 18 For the message which [is] of the cross is foolishness to those who are perishing, but is [the] power of God to us who are being saved.  
 19 For it is written, "I will destroy the wisdom of the wise, and I will thwart<sup>3</sup> the understanding of the understanding."  
 20 Where [is the] wise [man]? Where [is the] scribe? Where [is the] debater of this age? God made foolish the wisdom of this world, did he not so?  
 21 For because, in the wisdom of God, the world did not know God through [its] wisdom, God was well pleased to save, through the foolishness of proclamation<sup>4</sup>, those who believe,  
 22 because both Jews demand a miracle and Greeks seek wisdom,  
 23 but we proclaim a crucified Christ, [who is] a stumbling block to Jews and foolishness to Greeks,  
 24 but [who is] Christ [the] power of God and [the] wisdom of God to them who [are] called, both Jews and Greeks,  
 25 for the foolishness of God is wiser [than the wisdom] of men, and the weakness of God is stronger [than the strength] of men.  
 26 For consider your calling, brothers, namely, that not many [were] wise according to [the] flesh, not many [were] powerful, not many [were] of noble birth<sup>5</sup>;  
 27 but God chose the foolish [things] of the world so that he should put to shame the wise, and God chose the weak [things] of the world so that he should put to shame the strong [things],  
 28 and God chose the base [things] of the world and those things which are disdained, that is<sup>6</sup>, those things which are not<sup>7</sup> so that he should nullify those things which are<sup>8</sup>,  
 29 in order that no flesh might boast in his sight.  
 30 And because of him you are in Christ Jesus, who became for us wisdom and righteousness and sanctification and redemption by God,

1) or, "saints who are called"

2) or, "because"

3) or, "reject"

4) or, "the proclamation"

5) or, "[there were] not many wise according to [the] flesh, not many powerful, not many of noble birth"

6) or, "and"  
 7) or, "do not exist"  
 8) or, "exist"

1 Paul, called [to be] an apostle of Jesus Christ through the will of God, and Sosthenes [our] brother,  
 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called [to be] saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:  
 3 Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ.  
 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;  
 5 That in every thing ye are enriched by him, in all utterance, and [in] all knowledge;  
 6 Even as the testimony of Christ was confirmed in you:  
 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:  
 8 Who shall also confirm you unto the end, [that ye may be] blameless in the day of our Lord Jesus Christ.  
 9 God [is] faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.  
 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and in the same judgment.  
 11 For it hath been declared unto me of you, my brethren, by them [which are of the house] of Chloe, that there are contentions among you.  
 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.  
 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?  
 14 I thank God that I baptized none of you, but Crispus and Gaius;  
 15 Lest any should say that I had baptized in mine own name.  
 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.  
 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.  
 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.  
 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.  
 20 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?  
 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.  
 22 For the Jews require a sign, and the Greeks seek after wisdom:  
 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;  
 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.  
 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.  
 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [are called]:  
 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;  
 28 And base things of the world, and things which are despised, hath God chosen, [yea], and things which are not, to bring to nought things that are:  
 29 That no flesh should glory in his presence.  
 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1 CORINTHIANS 1, 2, 3

SPV

KJV

31 in order that [it may be] just as it is written, "He who boasts, let him boast in [the] Lord."

CHAPTER 1

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER 2

CHAPTER 2

CHAPTER 2

1 And I, brothers, when [I] came to you, came for the purpose of proclaiming the testimony of God to you not with superiority of speech or of wisdom.  
 2 For I decided not to know any[thing] among you except Jesus Christ and this [man as] crucified.  
 3 And I was with<sup>1</sup> you in weakness and in fear and in much trembling;  
 4 and my speech and my proclamation [were] not with [the] persuasive words of human wisdom, but with [the] demonstration of [the] Spirit and of power,  
 5 in order that your faith might not rest on [the] wisdom of men but on [the] power of God.  
 6 Now we do speak wisdom among the mature<sup>2</sup>, but not [the] wisdom of this age or of the rulers of this age who are being brought to an end;  
 7 but we speak [the] wisdom of God in a<sup>3</sup> mystery, which is hidden, which God predetermined before the ages for our glory,  
 8 which none of the rulers of this age have known, for if they had known [it], they would not have crucified the Lord of glory.  
 9 But just as it is written, "[The things] which an eye did not see and an ear did not hear, and [which] did not arise in [the] heart of man, which God prepared for those who love him."  
 10 And God revealed [these things] to us through his Spirit, for the Spirit examines all [things], even the depths of God.  
 11 For who among men knows the [things] of man except for the spirit of the man which [is] in him? In this manner also no one knows the [things] of God except the Spirit of God.  
 12 Now we did not receive the spirit of the world but the Spirit who [is] from God, in order that we might know those things which were graciously given to us by God,  
 13 about which we also speak, not with [the] words taught by human wisdom, but with [the words] taught by [the] Holy Spirit, by explaining spiritual [things] to spiritual [men]<sup>4</sup>.  
 14 But [the] natural man does not accept the [things] of the Spirit of God, for they are foolishness to him and he is not able to understand [them], because they are spiritually discerned.  
 15 However, the spiritual [man] discerns all [things], but he himself is discerned by no one.  
 16 For who knows [the] mind of [the] Lord, with the result that he will instruct him? But we have [the] mind of Christ.

1) or, "came to"

2) or, "perfect"

3) or, "with"

4) or, "explaining spiritual [things] with spiritual [words]" or, "comparing spiritual [things] with spiritual [things]"

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.  
 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.  
 3 And I was with you in weakness, and in fear, and in much trembling.  
 4 And my speech and my preaching [was] not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:  
 5 That your faith should not stand in the wisdom of men, but in the power of God.  
 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:  
 7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory:  
 8 Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory.  
 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.  
 10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.  
 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.  
 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.  
 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.  
 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.  
 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.  
 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3

CHAPTER 3

CHAPTER 3

1 But I, brothers, was not able to speak to you as to spiritual [men], but as to fleshly [men], as to infants in Christ.  
 2 I gave you milk to drink, but not food, for you were not yet able [to receive it]. But even now you are still not able,  
 3 for you are still fleshly. For because [there are] jealousy and rivalry and dissensions among you, you are fleshly and walk in the manner of man, do you not so?  
 4 For whenever some [man] says, "I belong to Paul," and another [man], "I [belong] to Apollos," you are fleshly, are you not so?  
 5 Who, then, is Paul and who [is] Apollos, except ministers through whom you believed, that is<sup>1</sup>, according to what the Lord gave to each [man]?  
 6 I planted, Apollos watered, but God was causing [it] to grow.  
 7 Therefore neither he who plants nor he who waters is any[thing], but he who causes [it] to grow, God<sup>2</sup>.  
 8 Now he who plants and he who waters are one, and each [man] will receive his own reward according to his own labor,  
 9 for we are [the] fellow workers of God; you are [the] cultivated field of God, [the] building of God.  
 10 According to the grace of God which was given to me, as a skillful master builder I have laid a foundation, and another [man] is building upon [it]. But let each [man] consider how he builds upon [it].  
 11 For no one is able to lay another foundation than that which is laid, which is Jesus the Christ.  
 12 Now if any [man] builds upon this foundation with gold, silver, precious stones, wood, hay, straw,

1) or, "and"

2) or, "God who causes [it] to grow"

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ.  
 2 I have fed you with milk, and not with meat: for hitherto ye were not able [to bear it], neither yet now are ye able.  
 3 For ye are yet carnal: for whereas [there is] among you envying, and strife, and divisions, are ye not carnal, and walk as men?  
 4 For while one saith, I am of Paul; and another, I [am] of Apollos; are ye not carnal?  
 5 Who then is Paul, and who [is] Apollos, but ministers by whom ye believed, even as the Lord gave to every man?  
 6 I have planted, Apollos watered; but God gave the increase.  
 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.  
 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.  
 9 For we are labourers together with God: ye are God's husbandry, [ye are] God's building.  
 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.  
 11 For other foundation can no man lay than that is laid, which is Jesus Christ.  
 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1 CORINTHIANS 3, 4

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13 the work of each [man] will become evident, for the day will make [it] known, because it is revealed with fire and the fire will examine the work of each [man to be] what sort it is.  
 14 If the work of any [man] with which he built upon [it] remains, he will receive a reward;  
 15 if the work of any [man] will be burned up, he will suffer loss, but he himself will be saved, but [he will be saved] as follows: as through fire.  
 16 You know that you are [the] temple of God and [that] the Spirit of God dwells in you, do you not?  
 17 If any [man] destroys the temple of God, God will destroy this [man], for the temple of God is holy, which you are.  
 18 Let no one deceive himself; if any [man] among you thinks that [he] is wise in this age, let him become foolish in order that he may become wise.  
 19 For the wisdom of this world is foolishness in the sight of God, for it is written, "He catches the wise in their craftiness,"  
 20 and again, "[The] Lord knows the thoughts of the wise, that they are futile."  
 21 Therefore let no one boast in men, for all [things] belong to you,  
 22 whether Paul or Apollos or Cephas, or [the] world or life or death, or things which are present or things which are to come; all [things] belong to you,  
 23 and you [belong] to Christ, and Christ [belongs] to God.

CHAPTER 3

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.  
 14 If any man's work abide which he hath built thereupon, he shall receive a reward.  
 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.  
 16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?  
 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.  
 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.  
 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.  
 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.  
 21 Therefore let no man glory in men. For all things are yours;  
 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;  
 23 And ye are Christ's; and Christ [is] God's.

CHAPTER 4

CHAPTER 4

CHAPTER 4

1 Let a man consider us as follows, as [the] servants of Christ and [the] administrators of [the] mysteries of God.  
 2 And furthermore, that a [man] should be found faithful is demanded in administrators.  
 3 But in my view, that I should be examined by you or by a human court<sup>1</sup> is a very small [thing]; but I do not even examine myself.  
 4 For I am conscious of nothing against myself, but I am not justified because of this; but he who examines me is [the] Lord.  
 5 Therefore do not judge any[thing] before [the] time until the Lord comes, who both will bring to light the hidden [things] of darkness and will make known the motives of hearts; and then the praise will come to each [man] from God.  
 6 Now I applied these [things] to myself and Apollos for your sake, brothers, in order that you might learn in connection with us not to think beyond [that] which is written, in order that none [of] you might be puffed up in favor of the one against the other.  
 7 For who distinguishes you? And what do you have which you did not receive? But if you also received [it], why do you boast as if [you] did not receive [it]?  
 8 You are already filled, you already became rich, you became kings without us; and would that indeed you had become kings in order that we also might reign with you.  
 9 For I think that God exhibited us the apostles [as] last, as [men] sentenced to death, for we became a<sup>2</sup> spectacle to the world, both<sup>3</sup> to angels and to men.  
 10 We [are] foolish for the sake of Christ, but you [are] wise in Christ; we [are] weak, but you [are] strong; you [are] distinguished, but we [are] dishonored.  
 11 Up to the present moment we both are hungry and are thirsty, and are poorly clothed, and are roughly treated<sup>4</sup>, and are homeless,  
 12 and labor by working with our own hands; we bless when [we] are being reviled, we endure when [we] are being persecuted,  
 13 we speak in a friendly manner<sup>5</sup> when [we] are being slandered; we have become as [the] refuse of the world, [the] dirt of all [things], until now.  
 14 I am not writing these [things] for the purpose of putting you to shame, but I am admonishing [you] as my beloved children.  
 15 For if you have ten thousand guardians in Christ, certainly [you have] not many fathers, for I begot you in Christ Jesus through the gospel.  
 16 Therefore I exhort you, be [the] imitators of me.  
 17 Because of this I have sent Timothy to you, who is my beloved and faithful child in [the] Lord, who will remind you of my ways which [are] in Christ, just as I teach [them] everywhere in every church.

1) lit. "day"

2) or, "[the]"  
 3) or, "and"

4) or, "beaten"

5) or, "exhort"

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.  
 2 Moreover it is required in stewards, that a man be found faithful.  
 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.  
 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.  
 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.  
 6 And these things, brethren, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might learn in us not to think [of men] above that which is written, that no one of you be puffed up for one against another.  
 7 For who maketh thee to differ [from another]? and what hast thou that thou didst not receive? now if thou didst receive [it], why dost thou glory, as if thou hadst not received [it]?  
 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.  
 9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.  
 10 We [are] fools for Christ's sake, but ye [are] wise in Christ; we [are] weak, but ye [are] strong; ye [are] honourable, but we [are] despised.  
 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;  
 12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:  
 13 Being defamed, we intreat: we are made as the filth of the world, [and are] the offscouring of all things unto this day.  
 14 I write not these things to shame you, but as my beloved sons I warn [you].  
 15 For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.  
 16 Wherefore I beseech you, be ye followers of me.  
 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

1 CORINTHIANS 4, 5, 6

SPV

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18 Now certain [men] became puffed up, as if I were not coming to you;  
 19 but I will come to you soon, if the Lord should desire, and I will know not the word but the power of those who are puffed up,  
 20 for the kingdom of God [is] not in word but in power.  
 21 Which do you want? Should I come to you with a staff or with love and a spirit of considerateness?

CHAPTER 4

18 Now some are puffed up, as though I would not come to you.  
 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.  
 20 For the kingdom of God [is] not in word, but in power.  
 21 What will ye? shall I come unto you with a rod, or in love, and [in] the spirit of meekness?

CHAPTER 5

1 Sexual immorality among you is actually reported, and sexual immorality of such a kind which is not even named among the gentiles, with the result that a certain [man] has [the] wife of [his] father.  
 2 And you are puffed up, and did not rather mourn, in order that he who had done this deed might be removed from your midst.  
 3 For I indeed, as if [I] were absent in body but were present in spirit, have already decided, as if [I] were present, with respect to him who in this manner did this,  
 4 in the name of our Lord Jesus Christ, when you and my spirit are gathered together with the power of our Lord Jesus Christ,  
 5 to hand over such a [man] to Satan for [the] destruction of the flesh, in order that the spirit may be saved on the day of the Lord Jesus.  
 6 Your boasting [is] not good. You know that a little leaven leavens the entire dough, do you not?  
 7 Therefore clean out the old leaven in order that you may be new dough, just as<sup>1</sup> you are unleavened<sup>2</sup>; for our Passover, Christ, also was slaughtered on our behalf.  
 8 Therefore let us celebrate the festival, not with old leaven nor with [the] leaven of depravity and wickedness, but with [the] unleavened [bread] of sincerity and truthfulness.  
 9 I wrote to you in the letter not to associate with sexually immoral men;  
 10 but [I did] not by any means [write not to associate] with the sexually immoral men of this world, or with greedy men or swindlers, or with idolaters, for otherwise you have to go out from the world.  
 11 But as it is, I wrote to you not to associate if any man who is called a brother should be a sexually immoral man, or a greedy man, or an idolater, or a reviler, or a drunkard, or a swindler; not even to eat with such a [man].  
 12 For what [right] do I have<sup>3</sup> to judge those [who are] outside also? You judge those [who are] inside, do you not so?  
 13 But God judges those [who are] outside. Therefore you shall remove the evil [man] from among you<sup>4</sup>.

CHAPTER 5

CHAPTER 5  
 1 It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.  
 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.  
 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, [concerning] him that hath so done this deed,  
 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,  
 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.  
 6 Your glorying [is] not good. Know ye not that a little leaven leaveneth the whole lump?  
 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:  
 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.  
 9 I wrote unto you in an epistle not to company with fornicators:  
 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.  
 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.  
 12 For what have I to do to judge them also that are without? do not ye judge them that are within?  
 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1) or, "because"  
 2) or, "unleavened [bread]"

3) lit, "[is] belonging to me"

4) lit, "you yourselves"

CHAPTER 6

1 Does any [one] of you, if [he] has a dispute against the other [man], dare to go to law before the unjust and not before the saints?  
 2 You know that the saints will judge the world, do you not? And if the world is judged by you, are you unworthy of trivial lawsuits<sup>1</sup>?  
 3 You know that we will judge angels, not to mention [matters] pertaining to life, do you not?  
 4 So, then, if you have lawsuits<sup>2</sup> pertaining to life, those who are disdained in the church, do you appoint these [men] as judges?  
 5 I say [this] to you for the purpose of shame. Is it so, [that] there is not a wise [man] among you, not even one, who will be able to decide between his brothers<sup>3</sup>?  
 6 Instead, a brother goes to law against a brother, and especially before unbelievers.  
 7 So, then, it is in fact utterly<sup>4</sup> a loss among you that you have lawsuits against each other. Why do you not rather allow yourselves to be wronged? Why do you not rather allow yourselves to be defrauded?  
 8 But you yourselves wrong and defraud, and especially brothers.  
 9 Or you know that unjust [men] will not inherit [the] kingdom of God, do you not? Do not be deceived; neither sexually immoral men, nor idolaters, nor adulterers, nor [males] who are passive partners in homosexual activity, nor males who are active partners in homosexual activity,

CHAPTER 6

CHAPTER 6  
 1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?  
 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?  
 3 Know ye not that we shall judge angels? how much more things that pertain to this life?  
 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.  
 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?  
 6 But brother goeth to law with brother, and that before the unbelievers.  
 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?  
 8 Nay, ye do wrong, and defraud, and that [your] brethren.  
 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1) or, "lawcourts"

2) or, "lawcourts"

3) lit, "brother"

4) or, "actually"

1 CORINTHIANS 6, 7

SPV

KJV

**10** nor thieves, nor greedy men, nor drunkards, not revilers, not swindlers—they will not inherit [the] kingdom of God.  
**11** And you were these [things], some [of you]; but you allowed yourselves to be washed, but you were sanctified, but you were justified<sup>5</sup>, by<sup>6</sup> the name of the Lord Jesus and by the Spirit of our God.  
**12** "All [things] are lawful for me," but not all [things] are beneficial; "all [things] are lawful for me," but I will not be authorized by any[thing].  
**13** "Foods [are] for the stomach and the stomach [is] for foods, but God will do away with both this [stomach] and these [foods]." But the body [is] not for sexual immorality but for the Lord, and the Lord [is] for the body;  
**14** and God both raised up the Lord and will raise us up through his power.  
**15** You know that your bodies are [the] members of Christ, do you not? Should [I], then, take the members of Christ [and] make [them into the] members of a prostitute? May it never be!  
**16** Or you know that he who is joined to a prostitute is one body, do you not? For it says, "The two will become one flesh."  
**17** But he who is joined to the Lord is one spirit.  
**18** Flee from sexual immorality. "Every sin which a man commits is outside the body," but he who commits sexual immorality sins against his own body.  
**19** Or you know that your body is [the] temple of the Holy Spirit [who is] in you, whom you have from God, and [that] you do not belong to yourselves, do you not?  
**20** For you were bought for a price; therefore glorify God with your body and with your spirit, which belong to God.

CHAPTER 6

5) or, "made pure"  
6) or, "in"

**10** Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.  
**11** And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.  
**12** All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.  
**13** Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body [is] not for fornication, but for the Lord; and the Lord for the body.  
**14** And God hath both raised up the Lord, and will also raise up us by his own power.  
**15** Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make [them] the members of an harlot? God forbid.  
**16** What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.  
**17** But he that is joined unto the Lord is one spirit.  
**18** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.  
**19** What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?  
**20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER 7

**1** Now concerning [those things] about which you wrote to me: "Not to touch a woman [is] good for a man."  
**2** But because of sexual immoralities, let each [man] have his own wife and let each [woman] have her own husband.  
**3** Let the husband give to [his] wife the affection which is owed, and likewise also the wife to [her] husband.  
**4** The wife does not have authority over her own body, but the husband [does]; and likewise also the husband does not have authority over his own body, but the wife [does].  
**5** Do not deprive one another, unless perhaps [it is] by agreement for a time in order that you may give your time to fasting and to prayer, and may come together again to the same [place]; in order that Satan may not tempt you because of your lack of self-control.  
**6** But I say this as a concession, not as a command.  
**7** For I wish that all men were also as I [am]; but each [man] has his own gift from God, one in this manner, another in that manner.  
**8** And I say to the unmarried [men] and to the widows: it is good for them if they remain as I [am];  
**9** but if they do not exercise self-control, let them marry, for it is better to marry than to be inflamed.  
**10** And to those who are married I command, not I but the Lord, that a wife should not cause herself to be separated from [her] husband  
**11** (but even if she should cause herself to be separated, let her remain unmarried or let her be reconciled to [her] husband), and that a husband should not put away [his] wife.  
**12** But to the rest I say, not the Lord: if any brother has an unbelieving wife and she is willing to dwell with him, let him not put her away;  
**13** and a woman who has an unbelieving husband and he is willing to dwell with her, let her not put him away.  
**14** For the unbelieving husband is sanctified because of [his] wife, and the unbelieving wife is sanctified because of [her] husband; for otherwise your children are unclean, but as it is, they are holy.  
**15** But if the unbelieving [one] causes himself to be separated, let him cause himself to be separated; the brother or the sister is not enslaved in such [cases], but God has called us to peace.  
**16** For how do you know, wife, whether you will save [your] husband? Or how do you know, husband, whether you will save [your] wife?

CHAPTER 7

CHAPTER 7

**1** Now concerning the things whereof ye wrote unto me: [It is] good for a man not to touch a woman.  
**2** Nevertheless, [to avoid] fornication, let every man have his own wife, and let every woman have her own husband.  
**3** Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.  
**4** The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.  
**5** Defraud ye not one the other, except [it be] with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.  
**6** But I speak this by permission, [and] not of commandment.  
**7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.  
**8** I say therefore to the unmarried and widows, It is good for them if they abide even as I.  
**9** But if they cannot contain, let them marry: for it is better to marry than to burn.  
**10** And unto the married I command, [yet] not I, but the Lord, Let not the wife depart from [her] husband:  
**11** But and if she depart, let her remain unmarried, or be reconciled to [her] husband: and let not the husband put away [his] wife.  
**12** But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.  
**13** And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.  
**14** For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.  
**15** But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such [cases]: but God hath called us to peace.  
**16** For what knowest thou, O wife, whether thou shalt save [thy] husband? or how knowest thou, O man, whether thou shalt save [thy] wife?

1 CORINTHIANS 7, 8

SPV

KJV

17 But as God apportioned to each [man], as the Lord has called each [man], in this manner let him walk. And in this manner I give orders in all the churches.

18 Was any [man] called after [he] was circumcised? Let him not become uncircumcised<sup>1</sup>. Was any [man] called in uncircumcision? Let him not be circumcised.

19 Circumcision is nothing and uncircumcision is nothing, but [the] keeping of [the] commandments of God.

20 Each [man], in the condition<sup>2</sup> in which he was called, in this let him remain.

21 Were you called [while you were] a slave? Let it not be a concern to you; but if you are also able to become free, make use of [it] rather.

22 For he who was called in [the] Lord [while he was] a slave is [the] freedman of [the] Lord; likewise also he who was called [while he was] free is [the] slave of Christ.

23 You were bought for a price; do not become [the] slaves of men.

24 Each [man], in [the state] in which he was called, brothers, in this let him remain before God.

25 Now concerning virgins I have no commandment of [the] Lord, but I give an opinion as one who is shown mercy by [the] Lord to be trustworthy.

26 Therefore I think that this is good because of the present<sup>3</sup> distress, namely, that it [is] good for a man to be in this manner.<sup>4</sup>

27 Are you bound to a woman? Do not seek a release. Are you released from a woman? Do not seek a woman.

28 But even if you should marry, you have not sinned, and if a virgin should marry, she has not sinned; but such [ones] will have tribulation in the flesh, and I am trying to spare you [this].

29 And I mean this, brothers, namely, that the time [is] shortened; from now on is that both those who have wives should be as [those] who do not have [any],

30 and [that] those who weep [should be] as [those] who do not weep, and [that] those who rejoice [should be] as [those] who do not rejoice, and [that] those who buy [should be] as [those] who do not possess,

31 and [that] those who use this world [should be] as [those] who do not use [it]; for the form of this world is passing away.

32 And I want you to be free from care. The unmarried [man] cares for the [things] of the Lord, how he will please the Lord;

33 but he who marries cares for the [things] of the world, how he will please [his] wife.

34 The wife and the virgin are differentiated: the unmarried [woman] cares for the [things] of the Lord, in order that she may be holy both in body and in spirit; but she who marries cares for the [things] of the world, how she will please [her] husband.

35 And I say this for your own benefit, not in order that I may put a restraint<sup>5</sup> upon you, but for the purpose of the good order and constant service to the Lord without distraction.

36 But if any [man] thinks that [he] is behaving dishonorably toward his virgin, if she should be past the bloom of youth<sup>6</sup> and in this manner it ought to be, let him do [that] which he wants, he does not sin; let them marry.

37 But [he] who stands firm in [his] heart, while not having a necessity, and has freedom with respect to his own will, and has decided this in his heart, namely, to keep his virgin, does well.

38 So then he who gives [her] in marriage does well, but he who does not give [her] in marriage does better.

39 A wife is bound by [the] law as long<sup>7</sup> as her husband lives; but if her husband falls asleep, she is free to be married to [him] whom she wants, only in [the] Lord.

40 But in my opinion she is happier if she remains in this manner; and I also think that [I] have [the] Spirit of God.

CHAPTER 7

1) lit. "pull over the foreskin"

2) lit. "calling"

3) or, "impending"

4) or, "as follows:"

5) lit. "throw a noose"

6) lit. "high point"

7) lit. "for as long time"

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

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.

22 For he that is called in the Lord, [being] a servant, is the Lord's freeman: likewise also he that is called, [being] free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

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

26 I suppose therefore that this is good for the present distress, [I say], that [it is] good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

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

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

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing [it]: for the fashion of this world passeth away.

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

33 But he that is married careth for the things that are of the world, how he may please [his] wife.

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

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

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

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

38 So then he that giveth [her] in marriage doeth well; but he that giveth [her] not in marriage doeth better.

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

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

CHAPTER 8

1 Now concerning [things] sacrificed to idols: we know that "we all have knowledge." Knowledge puffs up, but love builds up;

2 and if any [man] thinks that [he] knows any[thing], he does not yet know anything as it is necessary [for him] to know;

3 but if any [man] loves God, this [man] is known by him.

4 Concerning, then, the eating of [things] sacrificed to idols, we know that "no idol [exists]<sup>1</sup> in [the] world," and that "no other God [exists] except one."

CHAPTER 8

1) or, "an idol [is] nothing"

CHAPTER 8

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

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

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



1 CORINTHIANS 8, 9

SPV

KJV

5 For even if there are so-called gods, whether in [the] heavens<sup>2</sup> or upon the earth (just as there are many gods and many lords),

6 yet for us [there is] one God, the Father, from whom [are] all [things] and we [exist] for him, and one Lord, Jesus Christ, through whom [are] all [things] and we [exist] through him.

7 However, the knowledge [is] not in all [men]; but some [men], with the consciousness of the idol until now, eat [food] as a [thing] sacrificed to an idol, and their conscience, because [it] is weak, is defiled.

8 Now food does not bring us before God, for neither do we abound if we eat, nor do we lack if we do not eat.

9 But watch out that this freedom of yours does not somehow become a stumbling block to those who are weak.

10 For if any [man] should see you who have knowledge reclining in a temple of an idol, his conscience, if [he] is weak, will be built up with the result that [he] will eat [things] sacrificed to idols, will it not so?

11 And the brother who is weak, for the sake of whom Christ died, will perish because of your knowledge.

12 And if in this manner [you] sin against the brothers and strike their conscience when [it] is weak, you sin against Christ.

13 Therefore if food causes my brother to stumble, I will certainly not eat flesh for eternity, in order that I may not cause my brother to stumble.

CHAPTER 9

1 I am an apostle, am I not? I am free, am I not? I have seen Jesus Christ our Lord, have I not so? You are my work in [the] Lord, are you not?

2 If I am not an apostle to others, at least I am to you, for you are the seal of my apostleship in [the] Lord.

3 This is my defense to those who examine me.

4 [It is] not [that] we do not have a right to eat and to drink, is it<sup>1</sup>?

5 [It is] not [that] we do not have a right to take along a sister [as] wife, as also the rest of [the] apostles and the brothers of the Lord and Cephas, is it<sup>2</sup>?

6 Or do only Barnabas and I not have a right not to work?

7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat from its fruit? Or who tends a flock and does not eat from the milk of the flock?

8 I do not say these [things] in the manner of man, do I? Or the law also says these [things], does it not so?

9 For it is written in the law of Moses, "You shall not muzzle an ox while [it] is threshing." God is not concerned about oxen, is he<sup>3</sup>?

10 Or does he certainly say [it] for our sake? Indeed for our sake it was written, because he who plows ought to plow in hope, and he who threshes [ought to thresh] in hope<sup>4</sup> to partake of his hope.

11 If we sowed spiritual [things] among you, [is it] a great [thing] if we will reap your material [things]?

12 If others partake of the right over you, we [are] even more [entitled to partake of it], are we not? Nevertheless, we did not use this right, but we endure all [things], in order that we may not cause any hindrance to the gospel of Christ.

13 You know that those who perform the temple [services] eat from the temple, those who wait upon the altar share with the altar, do you not?

14 In this manner also the Lord ordered those who proclaim the gospel to obtain their living from the gospel.

15 But I used none of these [things]. And I have not written these [things] in order that it may be done to me in this manner, for [it would be] better for me to die than that any [man] should make void my boasting.

16 For if I proclaim the gospel, I have no reason for boasting<sup>5</sup>, for necessity is laid upon me; but woe belongs to me if I do not proclaim the gospel.

17 For if I do this willingly, I have a reward; but if [I do this] unwillingly, I am entrusted with an administration.

18 What, then, is my reward? That, when [I] proclaim the gospel, I should make the gospel of Christ free of charge, in order not to use my right in the gospel.

CHAPTER 8  
2) or, "heaven"

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

6 But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

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

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

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

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

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

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

CHAPTER 9

CHAPTER 9

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

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

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and [as] the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

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

8 Say I these things as a man? or saith not the law the same also?

9 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?

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

11 If we have sown unto you spiritual things, [is it] a great thing if we shall reap your carnal things?

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

13 Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

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

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

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

18 What is my reward then? [Verily] that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

1) lit, "We do not 'not have' a right to eat and to drink, do we?"

2) lit, "We do not 'not have' a right to take along a sister [as] a wife, as also the remaining apostles and the brothers of the Lord and Cephas, do we?"

3) lit, "It is not a concern to God about oxen, is it?"

4) or, "in hope [ought]"

5) lit, "boasting is not to me"

1 CORINTHIANS 9, 10

SPV

KJV

19 By all means although [I] was free from all [men], I made myself into a slave to all [men], in order that I might gain the more<sup>6</sup>;  
 20 and I became as a Jew to the Jews, in order that I might gain [the]<sup>7</sup> Jews; [I became] as under [the] law to those under [the] law, in order that I might gain those under [the] law;  
 21 [I became] as without law to those without law (although [I] was not without law to God but under law to Christ), in order that I might gain [men] without law;  
 22 I became as weak to the weak, in order that I might gain the weak; I have become all [things] to all [men], in order that I might by all means<sup>8</sup> save some [men].  
 23 And I do this for the sake of the gospel, in order that I may become [the] fellow partaker of it.  
 24 You know that all those who run in a stadium run, but one receiveth the prize, do you not? Run in such a way that you should win [it].  
 25 And every man who engages in a contest exercises self-control with respect to all [things]. Now indeed those [men exercise self-control] in order that they may receive a corruptible crown, but we [exercise self-control in order that we may receive] an incorruptible [crown].  
 26 Therefore I run in such a way as [one who does] not [run] aimlessly; I box in such a way as one who does not beat [the] air;  
 27 but I discipline and enslave my body, in order that, after [I] proclaim to others, I myself may not somehow be disqualified.

CHAPTER 9

6) or, "most"

7) or omit

8) or, "at least"

19 For though I be free from all [men], yet have I made myself servant unto all, that I might gain the more.  
 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;  
 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.  
 22 To the weak became I as weak, that I might gain the weak: I am made all things to all [men], that I might by all means save some.  
 23 And this I do for the gospel's sake, that I might be partaker thereof with [you].  
 24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.  
 25 And every man that striveth for the mastery is temperate in all things. Now they [do it] to obtain a corruptible crown; but we an incorruptible.  
 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:  
 27 But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER 10

1 Now I do not want you to be unaware, brothers, that all our fathers were under the cloud, and all passed through the sea,  
 2 and all allowed themselves to be baptized into Moses in the cloud and in the sea,  
 3 and all ate the same spiritual food,  
 4 and all drank the same spiritual drink, for they would drink from a spiritual rock which would follow [them], and the rock was Christ.  
 5 Nevertheless, God was not well pleased with most of them, for they were overthrown<sup>1</sup> in the wilderness.  
 6 Now these [things] happened [as] examples for us, in order that we might not be [the] cravers of evil [things], just as they<sup>2</sup> also craved.  
 7 And do not be idolaters, just as some of them [were], as it is written, "The people sat down to eat and to drink, and rose up to play."  
 8 And let us not commit sexual immorality, just as some of them committed sexual immorality, and twenty-three thousand fell in one day.  
 9 And let us not test Christ, just as some of them also tested and perished by snakes<sup>3</sup>.  
 10 And do not grumble, just as some of them also grumbled, and perished by the destroyer.  
 11 Now all these [things] happened to them<sup>4</sup> [as] examples, and were written for our admonition, on whom the ends<sup>5</sup> of the ages came.  
 12 Therefore let him who thinks that [he] stands firm watch out that he does not fall.  
 13 No temptation has seized you except a human [temptation]; and God [is] faithful, who will not permit you to be tempted beyond [that] which you are able [to endure], but with the temptation will also provide the way out in order that you may be able to endure [it].  
 14 Therefore, my beloved, flee from idolatry.  
 15 I speak as to wise [men]; you, judge [that] which I say.  
 16 The cup of blessing which we bless, it is [the] participation in the blood of Christ, is it not so? The bread which we break, it is [the] participation in the body of Christ, is it not so?  
 17 For [there is] one bread; we the many are one body, for we all partake of the one bread.  
 18 Consider Israel according to [the] flesh; those who eat the sacrifices are [the] partners in the altar, are they not so?  
 19 What, then, do I mean? That an idol is any[thing], or that a [thing] sacrificed to an idol is any[thing]?  
 20 But [I mean] that [the things] which the gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become [the] partners with demons.

CHAPTER 10

1) lit, "spread out"

2) lit, "those"

3) or, "the snakes"

4) lit, "those"

5) or, "end"

CHAPTER 10

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;  
 2 And were all baptized unto Moses in the cloud and in the sea;  
 3 And did all eat the same spiritual meat;  
 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.  
 5 But with many of them God was not well pleased: for they were overthrown in the wilderness.  
 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.  
 7 Neither be ye idolaters, as [were] some of them; as it is written, The people sat down to eat and drink, and rose up to play.  
 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.  
 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.  
 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.  
 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.  
 12 Wherefore let him that thinketh he standeth take heed lest he fall.  
 13 There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it].  
 14 Wherefore, my dearly beloved, flee from idolatry.  
 15 I speak as to wise men; judge ye what I say.  
 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?  
 17 For we [being] many are one bread, [and] one body: for we are all partakers of that one bread.  
 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?  
 19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?  
 20 But [I say], that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 You are not able to drink [the] cup of [the] Lord and [the] cup of demons. You are not able to partake of [the] table of [the] Lord and [the] table of demons.

22 Or do we provoke the Lord to jealousy? We are not stronger than he, are we?

23 "All [things] are lawful for me," but not all [things] are beneficial; "all [things] are lawful for me," but not all [things] build up.

24 Let no one seek the [benefit] of his own, but [let] each [man seek] the [benefit] of the other [man].

25 Eat anything which is sold in a flesh market, while questioning nothing for the sake of the conscience,

26 for the earth and its fullness [belong] to the Lord.

27 Now if any [one] of the unbelievers invites you [to a feast] and you want to go, eat anything which is set before you, while questioning nothing for the sake of the conscience.

28 But if any [man] should say to you, "This is a [thing] sacrificed to an idol," do not eat [it], for the sake of that man who informed [you] and [for the sake of] the conscience, for the earth and its fullness [belong] to the Lord;

29 and I do not mean a conscience which [is] of your own, but which [is] of the other [man]. For why is my freedom judged by another conscience?

30 And if I partake with thankfulness, why am I slandered for [the thing for] which I give thanks?

31 Therefore whether you eat or drink or do some[thing], do all [things] for [the] glory of God.

32 Be inoffensive both to Jews and to Greeks and to the church of God,

33 just as I try to please all [men] with respect to all [things], not by seeking my own benefit, but [by seeking] the [benefit] of the many in order that they may be saved.

CHAPTER 11

1 Be imitators of me, just as I [am an imitator] of Christ.

2 Now I praise you, brothers, because you remember me with respect to all [things] and hold fast to the traditions, just as I passed [them] on to you.

3 But I want you to know that Christ is the head of every man, and the man [is the] head of [the] woman<sup>1</sup>, and God [is the] head of Christ.

4 Every man who prays or prophesies while having [a covering] on<sup>2</sup> [his] head disgraces his head.

5 And every woman who prays or prophesies with [her] head uncovered disgraces her head, for she<sup>3</sup> is one and the same [thing] as a woman who is shaved.

6 For if a woman does not cover herself, let her also have herself sheared; but if [it is] shameful for a woman to have herself sheared or to have herself shaved, let her cover herself.

7 For indeed a man ought not to cover [his] head, because [he] is [the] image and [the] glory of God; but [the] woman is [the] glory of [the] man.

8 For [the] man does not come from [the] woman, but [the] woman [comes] from [the] man;

9 for also [the] man was not created for the sake of the woman, but [the] woman [was created] for the sake of the man.

10 Because of this the woman ought to have authority upon [her] head because of the angels.

11 In any case, in [the] Lord, neither [is the] man apart from [the] woman, nor [is the] woman apart from [the] man,

12 for just as the woman [comes] from the man, in this manner also the man [comes] through the woman; and all [things come] from God.

13 Judge among yourselves<sup>4</sup>: is it proper for an uncovered woman to pray to God?

14 Or even nature itself teaches you that if a man has long hair, it is a dishonor to him,

15 but if a woman has long hair, it is a glory to her, is it not? For long hair is given to her as a covering.

16 But if any [man] intends to be contentious, we do not have such a custom, nor [do] the churches of God.

17 Now when [I] give this as instruction I do not praise [you], because you come together not for the better but for the worse.

18 For, in the first place, when you come together in the church, I hear that there are divisions among you; and I believe [it] in<sup>5</sup> part.

CHAPTER 10

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

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's [wealth].

25 Whatsoever is sold in the shambles, [that] eat, asking no question for conscience sake:

26 For the earth [is] the Lord's, and the fulness thereof.

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

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

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

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

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all [men] in all [things], not seeking mine own profit, but the [profit] of many, that they may be saved.

CHAPTER 11

CHAPTER 11

1 Be ye followers of me, even as I also [am] of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you.

3 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.

4 Every man praying or prophesying, having [his] head covered, dishonoureth his head.

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

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

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

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on [her] head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman [is] of the man, even so [is] the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

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

15 But if a woman have long hair, it is a glory to her: for [her] hair is given her for a covering.

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

17 Now in this that I declare [unto you] I praise [you] not, that ye come together not for the better, but for the worse.

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

1) or, "husband [is the] head of [the] wife"

2) lit, "hanging down from"

3) or, "it"

4) lit, "you yourselves"

5) lit, "some"

1 CORINTHIANS 11, 12

SPV

KJV

19 For it is necessary that there are also factions among you, in order that the approved may be evident among you.  
 20 Therefore when you come together to the same [place], it is not possible to eat the Lord's supper,  
 21 for when eating, each [man] takes his own supper ahead of time; and one is hungry and another is drunk.  
 22 What! [It is] not [that] you do not have houses for the purpose of eating and drinking, is it? Or do you despise the church of God and put to shame those who do not have? What should I say to you? Should I praise you in this? I do not praise [you].  
 23 For I received from the Lord [that] which I also passed on to you, namely, that the Lord Jesus on the night on which he was handed over took bread,  
 24 and gave thanks [and] brake [it], and said, "Take, eat; this is my body which is broken on your behalf; do this in remembrance of me."  
 25 Likewise also [he took] the cup, after [he] dined, saying, "This cup is the new covenant in my blood; do this, as often as you drink [it], in remembrance of me."  
 26 For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until [the time] when he comes.  
 27 Therefore whoever eats this bread or drinks the cup of the Lord unworthily will be guilty of the body and blood of the Lord.  
 28 But let a man examine himself, and in this manner let him eat from the bread and let him drink from the cup,  
 29 for he who eats and drinks unworthily eats and drinks judgment upon himself, because [he] does not recognize the body of the Lord.  
 30 Because of this many among you [are] weak and sick, and quite a few fall asleep.  
 31 For if we evaluated ourselves, we would not be judged;  
 32 but when [we] are judged, we are disciplined by [the] Lord<sup>7</sup>, so that we should not be condemned with the world.  
 33 Therefore, my brothers, when [you] come together to eat, wait for one another.  
 34 But if any [man] is hungry, let him eat at home, in order that you may not come together into judgment. And I will give directions about the other [things] as soon as I come.

CHAPTER 11

19 For there must be also heresies among you, that they which are approved may be made manifest among you.  
 20 When ye come together therefore into one place, [this] is not to eat the Lord's supper.  
 21 For in eating every one taketh before [other] his own supper: and one is hungry, and another is drunken.  
 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not.  
 23 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:  
 24 And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.  
 25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.  
 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.  
 27 Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.  
 28 But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.  
 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.  
 30 For this cause many [are] weak and sickly among you, and many sleep.  
 31 For if we would judge ourselves, we should not be judged.  
 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.  
 33 Wherefore, my brethren, when ye come together to eat, tarry one for another.  
 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

6) lit, "You do not 'not have' houses for the purpose of eating and drinking, do you"

7) or, "judged by [the] Lord, we are disciplined"

CHAPTER 12

1 Now concerning spiritual [gifts], brothers, I do not want you to be ignorant.  
 2 You know that you were gentiles, while<sup>1</sup> being led astray to mute idols, however you were being led.  
 3 Therefore I make known to you that no one who speaks in [the] Spirit of God says Jesus [is] cursed, and [that] no one is able to say Jesus [is the<sup>2</sup>] Lord except in [the] Holy Spirit.  
 4 Now there are varieties of gifts, but the same Spirit;  
 5 and there are varieties of ministries, but the same Lord;  
 6 and there are varieties of activities, but it is the same God who produces all [things] in all [men].  
 7 But the manifestation of the Spirit is given to each [man] for the benefit.  
 8 For [the] word of wisdom is given to one through the Spirit, and [the] word of knowledge [is given] to another according to the same Spirit,  
 9 and faith [is given] to another by the same Spirit, and gifts of healings [are given] to another by the same Spirit,  
 10 and activities of powerful deeds [are given] to another, and prophesying [is given] to another, and [the] distinguishings of spirits [are given] to another, and kinds of languages [are given] to another, and [the] interpreting of languages [is given] to another;  
 11 but one<sup>3</sup> and the same Spirit produces all these [things] for the purpose of privately<sup>4</sup> apportioning [them] to each [man] to the degree that he desires.  
 12 For just as the body is one and has many members, and all the members of the one body, although [they] are many, are one body, in this manner also [is] Christ;  
 13 for both we all were baptized by one Spirit into one body, whether Jews or Greeks, or slaves or free [men], and we all were made to drink into one Spirit.  
 14 For also the body is not one member but many [members].  
 15 If the foot says, "Because I am not a hand, I do not belong to the body," it does not, because of this, not belong to the body;

CHAPTER 12

CHAPTER 12  
 1 Now concerning spiritual [gifts], brethren, I would not have you ignorant.  
 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.  
 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost.  
 4 Now there are diversities of gifts, but the same Spirit.  
 5 And there are differences of administrations, but the same Lord.  
 6 And there are diversities of operations, but it is the same God which worketh all in all.  
 7 But the manifestation of the Spirit is given to every man to profit withal.  
 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;  
 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;  
 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:  
 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.  
 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ.  
 13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.  
 14 For the body is not one member, but many.  
 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

1) or omit

2) or omit

3) lit, "the one"

4) lit, "by himself"

1 CORINTHIANS 12, 13

SPV

KJV

16 and if the ear says, "Because I am not an eye, I do not belong to the body," it does not, because of this, not belong to the body.  
 17 If the whole body [were] an eye, where [would] the hearing<sup>5</sup> [be]? If [the] whole [body were] an ear<sup>6</sup>, where [would] the smelling<sup>7</sup> [be]?  
 18 But as it is, God arranged the members, each one of them, in the body to the degree that he desired.  
 19 And if they all were one member, where [would] the body [be]?  
 20 But as it is, [there are] many members, but [there is] one body.  
 21 And [the] eye is not able to say to the hand, "I do not have a need of you," or in turn the head [is not able to say] to the feet, "I do not have a need of you";  
 22 on the contrary, the members of the body which seem to be weaker are much more<sup>8</sup> necessary;  
 23 and [those members] of the body which we think to be more void of honor, on these [members] we place more abundant honor; and our unrepresentable [members] have more abundant presentability,  
 24 but our presentable [members] do not have a need [of it]. But God composed the body by giving more abundant honor to the inferior [member],  
 25 so that there should be no division in the body, but [that] the members should be concerned about the same [thing] for one another.  
 26 And if one member suffers, all the members suffer with [it]; if one member is glorified, all the members rejoice with [it].  
 27 Now you are [the] body of Christ and members in part.  
 28 And God set some in the church first [to be] apostles, second [he set] prophets, third [he set] teachers, then [he set] powerful deeds, then [he set] gifts of healings, helps, administrations, kinds of languages.  
 29 All [are] not apostles, are they? All [are] not prophets, are they? All [are] not teachers, are they? All [are] not powerful deeds, are they?  
 30 All do not have gifts of healings, do they? All do not speak in languages, do they? All do not interpret, do they?  
 31 But earnestly desire the better gifts. And still I show you a way [which is] of extraordinary character.

CHAPTER 12

5) or, "ear"  
 6) or, "hearing"  
 7) or, "nose"

8) lit, "more by much"

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?  
 17 If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling?  
 18 But now hath God set the members every one of them in the body, as it hath pleased him.  
 19 And if they were all one member, where [were] the body?  
 20 But now [are they] many members, yet but one body.  
 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.  
 22 Nay, much more those members of the body, which seem to be more feeble, are necessary:  
 23 And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness.  
 24 For our comely [parts] have no need: but God hath tempered the body together, having given more abundant honour to that [part] which lacked:  
 25 That there should be no schism in the body; but [that] the members should have the same care one for another.  
 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.  
 27 Now ye are the body of Christ, and members in particular.  
 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.  
 29 [Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?  
 30 Have all the gifts of healing? do all speak with tongues? do all interpret?  
 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER 13

1 If I speak in the languages of men and of angels, but do not have love, I am a noisy brass instrument<sup>1</sup> or a clashing cymbal.  
 2 And if I have prophesying and know all mysteries and all knowledge, and if I have all faith with the result of removing mountains, but do not have love, I am nothing.  
 3 And if I give away<sup>2</sup> all my possessions, and if I hand over my body in order that I may be burned, but do not have love, I am not benefited at all.  
 4 Love is patient, it is kind; love is not jealous; love does not brag, it is not puffed up,  
 5 it does not behave disgracefully, it does not seek the [things] of its own, it is not provoked, it does not take into account that which is evil;  
 6 it does not rejoice over unrighteousness, but rejoices in the truth;  
 7 it bears all [things], it believes all [things], it hopes all [things], it endures all [things].  
 8 Love never fails; but if [there are] prophesyings, they will be done away with; if [there are] languages, they will cease; if [there is] knowledge, it will be done away with.  
 9 For we know in part and we prophesy in part;  
 10 but when the perfect comes, then that [which is] in part will be done away with.  
 11 While I was a child, I would speak like a child, I would think like a child, I would reason like a child; but when I became a man, I did away with the [things] of a child.  
 12 For now we see through a mirror indirectly<sup>3</sup>, but then [we will see] face to face; now I know in part, but then I will know fully, just as I was also fully known.  
 13 But as it is, faith, hope, love, these three, remain; and love [is the] greatest of these.

CHAPTER 13

1) or, "gong"

2) or, "away bit by bit"

3) lit, "with an indirect mode of communication"

CHAPTER 13

1 Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal.  
 2 And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.  
 3 And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing.  
 4 Charity suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up,  
 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;  
 6 Rejoiceth not in iniquity, but rejoiceth in the truth;  
 7 Beareth all things, believeth all things, hopeth all things, endureth all things.  
 8 Charity never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall vanish away.  
 9 For we know in part, and we prophesy in part.  
 10 But when that which is perfect is come, then that which is in part shall be done away.  
 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.  
 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.  
 13 And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.

CHAPTER 14

CHAPTER 14

CHAPTER 14

1 Pursue love; and earnestly desire the<sup>1</sup> spiritual [gifts], but [earnestly desire] more that you should prophesy.

2 For he who speaks in a language does not speak to men but to God, for no one understands [him], but he speaks mysteries in [the] spirit;

3 but he who prophesies speaks upbuilding and exhortation and consolation to men.

4 He who speaks in a language builds himself up, but he who prophesies builds up [the] church.

5 Now I want you all to speak in languages, but [I want] more that you should prophesy, for he who prophesies [is] greater than he who speaks in languages, unless he interprets in order that the church may receive upbuilding.

6 But as it is, brothers, if I should come to you speaking in languages, what shall I benefit you if I should not speak to you either with revelation or with knowledge or with prophecy or with teaching?

7 Lifeless things which produce sound, whether [the] flute or [the] harp, nevertheless, if they should not produce a distinction with respect to the tones, how shall that which is played on the flute or that which is played on the harp be known?

8 For if [the] trumpet should also produce an indistinct sound, who shall prepare himself for battle?

9 In this manner also you, if you should not produce distinct speech with [your] tongue, how shall that which is spoken be known? For you will be speaking into [the] air.

10 There are, if perhaps it should happen, so many kinds of voices in [the] world, and none [is] meaningless<sup>2</sup>;

11 if, then, I should not know the meaning<sup>3</sup> of the voice, I will be a barbarian to him who speaks and he who speaks [will be] a barbarian to me<sup>4</sup>.

12 In this manner also you, because you are zealots of spirits, seek that you should abound for the building up of the church.

13 Therefore let him who speaks in a language pray that he should interpret.

14 For if I pray in a language, my spirit prays but my mind is unfruitful.

15 What, then, is [to be done]? I will pray with [my] spirit, but I will pray with [my] mind also; I will sing praise with [my] spirit, but I will sing praise with [my] mind also.

16 For otherwise if you should praise with [your] spirit, how shall he who fills the place of the unlearned man say the "Amen" to your thanksgiving, because he does not know what you are saying?

17 For indeed you give thanks well enough, but the other [man] is not built up.

18 I give thanks to my God while speaking in languages more than you all;

19 but in [the] church I would rather speak five words with my mind in order that I may instruct others also, than ten thousand words in a language.

20 Brothers, do not be children with respect to [your] thinking; rather, be children<sup>5</sup> with respect to wickedness, but be mature with respect to [your] thinking.

21 In the law it is written, "By [men] who speak foreign languages and by foreign lips I will speak to this people; yet not even in this manner will they listen to me, says [the] Lord."

22 Therefore languages serve as a sign not to those who believe but to unbelievers, but prophesying [serves as a sign] not to unbelievers but to those who believe.

23 Therefore if the whole church should come together to the same [place] and all should speak in languages, and unlearned men or unbelievers should come in, they will say that you are out of your minds, will they not?

24 But if all prophesy, and some unbeliever or unlearned man comes in, he is convicted by all, he is called to account by all,

25 and in this manner the secret [things] of his heart become evident; and so [he] will fall upon [his] face [and] will worship God by<sup>6</sup> proclaiming that God is certainly among you<sup>7</sup>.

26 What, then, is [to be done], brothers? Whenever you come together, each [one] of you has a psalm, has a teaching, has a language, has a revelation, has an interpretation; let all [things] be done for building up.

1) or omit

2) lit, "voiceless"

3) lit, "power"

4) or, "in my view"

5) or, "infants"

6) or, "while"

7) or, "God is certainly among you"

1 Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

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

3 But he that prophesieth speaketh unto men [to] edification, and exhortation, and comfort.

4 He that speaketh in an [unknown] tongue edifieth himself; but he that prophesieth edifieth the church.

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

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

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

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

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

10 There are, it may be, so many kinds of voices in the world, and none of them [is] without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh [shall be] a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual [gifts], seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an [unknown] tongue pray that he may interpret.

14 For if I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful.

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

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

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

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

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

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

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying [serveth] not for them that believe not, but for them which believe.

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

24 But if all prophesy, and there come in one that believeth not, or [one] unlearned, he is convinced of all, he is judged of all:

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

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

1 CORINTHIANS 14, 15

SPV

KJV

27 If any [man] speaks in a language, [let it be] two or at the most three at a time, and in succession, and let one interpret;  
 28 but if there should not be an interpreter, let him keep silent in [the] church, and let him speak to himself and to God.  
 29 And let two or three prophets speak, and let the others evaluate [what is said];  
 30 and if [something] should be revealed to another who is sitting, let the first [one] become silent.  
 31 For you all are able to prophesy one after another, in order that all may learn and [that] all may be exhorted.  
 32 And [the] spirits of prophets are subject to prophets,  
 33 for God is not [the God] of disorder but of peace, as in all the churches of the saints.  
 34 Let your women keep silent in the churches, for it is not permitted to them to speak, but [they are] to subject themselves, just as also the law says.  
 35 And if they want to learn some[thing], let them ask their own husbands at home, for it is shameful to a woman to speak in [the] church.  
 36 Or did the word of God come forth from you, or did it come to you only?  
 37 If any [man] thinks that [he] is a prophet or a spiritual [man], let him recognize [the things] which I write to you, namely, that they are commandments of the Lord;  
 38 but if any [man] is ignorant, let him be ignorant.  
 39 Therefore, my brothers, earnestly desire the prophesying, and do not forbid the speaking in languages;  
 40 let all [things] be done properly and in order.

CHAPTER 14

27 If any man speak in an [unknown] tongue, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret.  
 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.  
 29 Let the prophets speak two or three, and let the other judge.  
 30 If [any thing] be revealed to another that sitteth by, let the first hold his peace.  
 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.  
 32 And the spirits of the prophets are subject to the prophets.  
 33 For God is not [the author] of confusion, but of peace, as in all churches of the saints.  
 34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law.  
 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.  
 36 What? came the word of God out from you? or came it unto you only?  
 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.  
 38 But if any man be ignorant, let him be ignorant.  
 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.  
 40 Let all things be done decently and in order.

CHAPTER 15

1 Now I make known to you, brothers, the gospel which I proclaimed to you, which you also accepted, in which you also stand,  
 2 through which you are also saved if you hold fast to [the] word by which I proclaimed the gospel to you, unless you believed without careful thought.  
 3 For I passed on to you among [the] most important [things that] which I also received, namely, that Christ died on behalf of our sins according to the scriptures,  
 4 and that he was buried, and that he has been raised up on the third day according to the scriptures,  
 5 and that he appeared to Cephas, then to the twelve;  
 6 then he appeared to more than five hundred brothers at once, <sup>1</sup>most of whom have remained until now, but some also fell asleep;  
 7 then he appeared to James, then to all the apostles;  
 8 and last of all, as if to the untimely birth, he appeared also to me.  
 9 For I am the least of the apostles, who am not qualified to be called an apostle, because I persecuted the church of God;  
 10 but by [the] grace of God I am what I am, and his grace which [was] toward me was not in vain; but I labored even more than they all, yet not I, but the grace of God which [was] with me.  
 11 Whether, then, [it was] I or <sup>2</sup>they, in this manner we proclaim and in this manner you believed.  
 12 Now if Christ is proclaimed, that he is risen from among [the] dead, how [is it that] some among you say that there is no resurrection of [the] dead?  
 13 But if there is no resurrection of [the] dead, Christ is not risen either;  
 14 and if Christ is not risen, then our proclamation [is] empty and your faith [is] also empty;  
 15 and also we are found [to be] false witnesses of God, because we bore witness against God that he had raised up Christ, whom he did not raise up if indeed [the] dead are not raised up.  
 16 For if [the] dead are not raised up, Christ is not risen either;  
 17 and if Christ is not risen, your faith [is] useless, you are still in your sins,  
 18 then those also who fell asleep in Christ perished.  
 19 If we put our confidence in Christ only in this life, we are [the] most pitiable of all men.  
 20 But as it is, Christ is risen from among [the] dead; he became [the] firstfruits of those who are asleep.

CHAPTER 15

CHAPTER 15

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;  
 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.  
 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;  
 4 And that he was buried, and that he rose again the third day according to the scriptures:  
 5 And that he was seen of Cephas, then of the twelve:  
 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.  
 7 After that, he was seen of James; then of all the apostles.  
 8 And last of all he was seen of me also, as of one born out of due time.  
 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.  
 10 But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.  
 11 Therefore whether [it were] I or they, so we preach, and so ye believed.  
 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?  
 13 But if there be no resurrection of the dead, then is Christ not risen:  
 14 And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain.  
 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.  
 16 For if the dead rise not, then is not Christ raised:  
 17 And if Christ be not raised, your faith [is] vain; ye are yet in your sins.  
 18 Then they also which are fallen asleep in Christ are perished.  
 19 If in this life only we have hope in Christ, we are of all men most miserable.  
 20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.

1) lit, "the most"

2) lit, "those"

21 For because death [came] through a man, [the] resurrection of [the] dead also [came] through a man.

22 For just as all die in Adam, in this manner also all will be made alive in Christ.

23 But each [man is made alive] in his own group<sup>3</sup>: Christ [is made alive as the] firstfruits, then those [who] belong to Christ [are made alive] at his coming.

24 then the end [comes] when he hands over the kingdom to the God and Father, when he brings to an end every ruler and every authority and power.

25 For it is necessary for him to reign until [the time] when he puts all [his] enemies under his feet.

26 [The] last enemy is brought to an end—death—

27 for he subjected all [things] under his feet. But when it says that all [things] have been subjected, [it is] clear that [all things] except him who subjected all [things] to him [have been subjected].

28 And when all [things] are subjected to him, then the Son himself also will be subjected to him who subjected all [things] to him, in order that God may be all in all.

29 For otherwise what will those who are baptized on behalf<sup>4</sup> of the dead do? If [the] dead are not raised up at all, why are they baptized at all on behalf<sup>5</sup> of the dead?

30 Why are we in danger at all every hour?

31 [I affirm] by the boasting in you<sup>6</sup> which I have in Christ Jesus our Lord, each day I face death.

32 If in the manner of<sup>7</sup> man I fought against beasts in Ephesus, what [is] the benefit to me? If [the] dead are not raised up, let us eat and let us drink, for tomorrow we die.

33 Do not be deceived: "Evil associations corrupt good habits."

34 Wake up from drunkenness righteously and do not sin, for certain [men] have no knowledge of God; I say [this] to you for the purpose of shame.

35 But some [man] will say, "How are the dead raised up? And with what kind of body do they come?"

36 [You] fool, [that] which you sow is not made alive if it does not die;

37 and [that] which you sow, you sow not the body which will be produced, but a naked seed, if perhaps it should be, of wheat or of some of the other [things];

38 but God gives it a body to the degree that he desired, and to each [one] of the seeds [he gives] its own body.

39 Not every flesh [is] the same flesh; but one flesh [is] of men, and another flesh [is] of animals, and another [flesh is] of fish, and another [flesh is] of birds.

40 And [there are] heavenly bodies and [there are] earthly bodies, but the glory of the heavenly [bodies is] of one kind and the [glory] of the earthly [bodies is] of another kind.

41 [There is] one glory of [the] sun, and [there is] another glory of [the] moon, and [there is] another glory of [the] stars, for a star differs from a star in glory.

42 In this manner also [is] the resurrection of the dead. It is sown in corruptibility, it is raised up in incorruptibility;

43 it is sown in dishonor, it is raised up in glory; it is sown in weakness, it is raised up in power;

44 it is sown a physical body, it is raised up a spiritual body. There is a physical body and there is a spiritual body.

45 In this manner also it is written, "The first man, Adam, became a living soul"; the last Adam [became] a life-giving spirit.

46 However, the spiritual [is] not first, but the physical [is first]; then the spiritual.

47 The first man [is] from [the] earth, earthy; the second man [is] the Lord<sup>8</sup> from heaven.

48 As [is] the earthy [man], in this manner also [are] those who are earthy, and as [is] the heavenly [man], in this manner also [are] those who are heavenly;

49 and just as we bore the image of the earthy [man], we will also bear the image of the heavenly [man].

50 Now I mean this, brothers, namely, that flesh and blood are not able to inherit [the] kingdom of God, nor does corruptibility inherit incorruptibility.

51 Behold, I tell you a mystery: we all will not fall asleep, but we all will be changed,

3) or, "order"

4) or, "in place"

5) or, "in place"

6) lit, "your boasting"

7) or, "like a"

8) or, "the Lord, [is]"

21 For since by man [came] death, by man [came] also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

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

24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy [that] shall be destroyed [is] death.

27 For he hath put all things under his feet. But when he saith, all things are put under [him, it is] manifest that he is excepted, which did put all things under him.

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

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

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

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

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak [this] to your shame.

35 But some [man] will say, How are the dead raised up? and with what body do they come?

36 [Thou] fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other [grain]:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds.

40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.

41 [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory.

42 So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,



1 CORINTHIANS 15, 16

SPV

KJV

52 in a moment, in [the] twinkling of [the] eye, at the last trumpet-sound, for the trumpet will be blown, and the dead will be raised up incorruptible, and we will be changed.

53 For it is necessary for this corruptible [body] to be clothed with incorruptibility and for this mortal [body] to be clothed with immortality.

54 And when this corruptible [body] is clothed with incorruptibility and this mortal [body] is clothed with immortality, then the word which is written will happen: "Death has been swallowed up in victory."

55 "Where, [O] Death, [is] your sting? Where, [O] Hades, [is] your victory?"

56 Now the sting of death [is] sin, and the power of sin [is] the law;

57 but thanks [be] to God, who gives us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brothers, be firm, immovable, always abounding in the work of the Lord, because [you] know that your labor is not in vain in [the] Lord.

CHAPTER 15

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

53 For this corruptible must put on incorruption, and this mortal [must] put on immortality.

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

55 O death, where [is] thy sting? O grave, where [is] thy victory?

56 The sting of death [is] sin; and the strength of sin [is] the law.

57 But thanks [be] to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16

1 Now concerning the collection which [is] for the saints: just as I gave directions to the churches of Galatia, in this manner you also, do.

2 Each first [day] of [the] week, let each [one] of you put [something] aside at home<sup>1</sup> for the purpose of storing up whatever he prospers in, in order that when I come, then no collections may be made.

3 Then when I arrive, whomever you approve, these I will send by letters to bring your gift to Jerusalem;

4 and if it should be worthwhile that I also should go, they will go with me.

5 But I will come to you when I pass through Macedonia, for I am going to pass through Macedonia,

6 and, if perhaps [it] should happen, I will stay or will even spend the winter with you, in order that you may send me on my way, wherever I go.

7 For I do not want to see you now in passing; but I hope to stay with you for some time, if the Lord should permit.

8 But I will stay in Ephesus until Pentecost,

9 for a wide and active door has opened to me, but [there are] many opponents.

10 Now if Timothy should come, see that he should be with you without fear, for he is carrying out the work of [the] Lord, as I also [am].

11 Therefore let no man disdain him. But send him on his way in peace in order that he may come to me, for I am waiting for him with the brothers.

12 Now concerning Apollos the brother: I strongly implored him that he should go to you with the brothers, but it was not [his] will at all that he should go now; however, he will go when he has an opportunity.

13 Stay alert, stand firm in the faith, conduct yourselves like men, be strong.

14 Let all your [things] be done in love.

15 Now I exhort you, brothers (you know the household of Stephanas, that it is [the] firstfruits of Achaia and [that] they devoted themselves for service to the saints),

16 that you also should subject yourselves to such [men] and to every man who helps in the work and labors.

17 And I rejoice over the presence of Stephanas and Fortunatus and Achaicus, because these [men] made up for your absence,

18 for they refreshed my spirit and yours. Therefore acknowledge such [men].

19 The churches of Asia greet you. Aquila and Priscilla, with the church in their house, greet you warmly in [the] Lord.

20 All the brothers greet you. Greet one another with a holy kiss.

21 The greeting of Paul with my own hand.

22 If any [man] does not love the Lord Jesus Christ, let him be cursed. Maranatha.

23 The grace of the Lord Jesus Christ [be] with you.

24 My love [be] with you all in Christ Jesus. Amen.

CHAPTER 16

<sup>1</sup>) lit. "near himself"

CHAPTER 16

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

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

3 And when I come, whomsoever ye shall approve by [your] letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

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

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

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

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and [there are] many adversaries.

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

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

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

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and [that] they have addicted themselves to the ministry of the saints.)

16 That ye submit yourselves unto such, and to every one that helpeth with [us], and laboureth.

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

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

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

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of [me] Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ [be] with you.

24 My love [be] with you all in Christ Jesus. Amen. <<[The first [epistle] to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.]>>