The First Epistle of Paul the Apostle

To the Corinthians

1. Part, 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

19. For I, brethren, when I came to you, was not weak in speech, nor in knowledge, nor in the wisdom of words.

20. Then my speech and my proclamation was not of human wisdom, but of God, even to your salvation.

21. For the word of God is not in the wisdom of men, for it is foolishness to them that perish.

22. But what is it to them that are spiritual? To them it is the power of God.

23. But the natural man receiveth it not, because it is foolishness unto him: for he that is wise in this world is foolishness in the sight of God.

24. And the natural man cannot receive the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

25. But he that is spiritual judgeth all things, yet he himself is judged of no man.

26. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.
I. CORINTHIANS.

A. V.  

1. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world?

2. 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.

3. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

4. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

5. Where is the wise? where is the scribe? where is he that learned knowledge? where is the disputer of this world?

6. 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.

7. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

8. But if ye be wise, ye shall be wise toward God.

9. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

10. For I determined not to know anything among you, save Jesus Christ, and him crucified.

11. And I was with you in weakness, and in fear, and in much trembling.

12. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

13. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

14. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

15. For he that是有 the Spirit of God is the son of God.

16. For you shall not be ignorant of this mystery, that God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty;

17. 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:

18. That no flesh should glory in his presence.

19. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

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

21. For it is written, Behold, I send my messenger, and he shall prepare the way before me: and the Lord, which is mighty, shall suddenly visit his people.

22. Who has said, I will take away my words out of my mouth, and my Spirit out of man, and no man shall know me, saith the Lord.

23. Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly visit his people.

24. For where is the wise? where is the scribe? where is he that learned knowledge? where is the disputer of this world?

25. For I determined not to know anything among you, save Jesus Christ, and him crucified.

26. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God.

27. For I determined not to know anything among you, save Jesus Christ, and him crucified.

28. And I was with you in weakness, and in fear, and in much trembling.

29. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

30. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

31. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

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33. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

34. For I determined not to know anything among you, save Jesus Christ, and him crucified.

35. And I was with you in weakness, and in fear, and in much trembling.

36. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

37. For the foolishness of God is wiser than man; and the weakness of God is stronger than man.

38. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
And I, Paul, could not speak unto you as unto spiritual men but as unto carnal, as unto babes in Christ, in the word of God. 2 For ye suffer, if a man will bring in slaves, or will eat with them that eat swine's flesh, or touch a thing unclean. 3 But if a man will not hear us, he needeth to be judged; neither trust in the word of men, but in the word of God, which is eternal. 4 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. 5 For I have borne record of Christ according to the ministration of God, which was given unto me, as to the preaching of the gospel of the kingdom of Christ, and unto the testament of the Gentiles. 6 I have suffered much in the flesh; yet not I, but the crucifixion of Christ. 7 For I am the least of the apostles, which am not meet to be called the apostle, because I have persecuted the church of God. 8 But by the grace of God I am what I am; and his grace which was given me was not in vain. 9 I am not a ministration of the letter, but of the Spirit. 10 For the letter killeth, but the spirit giveth life. 11 For if the ministration of condemnation were without the scripture, what shall the character of him that is without is that of him that is within? 12 Or is he a glory, or a shame, as it were? I speak as to a man that knoweth how to judge: 13 For the letter killeth, but the spirit giveth life. 14 For the scripture saith, that a man shall not speak against the ministration of God. 15 But the ministration of life was written in the scripture by the hand of God, that every mouth should be stopped, and all the world should be justified. 16 And he saith, Go ye into all the world, and preach the gospel to every creature. 17 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 18 For the scripture saith of him, Whosoever believeth on him shall not be put to shame. 19 And of John the Baptist, Himself he said, Whosoever believeth on this prophet is of greater than I. 20 For I am not worthy to unloose the latch-string of the same. 21 But the things which were spoken by the mouth of the prophets, and of Moses, are written, and have been kept safe, unto this time, for the ministration of life.
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.

And these things, brethren, I have in a figure transferred to myself and to Apollo for your sakes; that ye might learn in us not to think of some things after that which is written, that no one of you be puffed up for one against another.

7 For who makest thee to differ from another? and what hast thou that thou didst not receive? but 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 dwellings;

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 and faithful, and in whom I trust in Christ Jesus I have begotten you through the gospel.

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?

5 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 leaveth 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.

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9 I wrote unto you in my epistle to have no 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 reviler, 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.

6 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 pertaining 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 judge between his brethren?
6 But brother goeth to law with brother, and that before 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 in hand to redress this wrong?
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 covetous, nor extortioners, shall inherit the kingdom of God.
10 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.
11 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.
12 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.
13 And God hath both raised up the Lord, and will also raise up us by his own power.
14 Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them members of an harlot? God forbid.
15 What? know ye not that he which is joined to a harlot is one body? for two, saith he, shall one flesh.
16 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 Wherefore ye also know 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.

7 Now concerning the things whereof ye wrote unto me: See that ye walk decently, and that they which among the Gentiles be without Christ be not offended with your liberty.
2 Nevertheless, to avoid fornication, let every one himself keep under his own counsel.

9 I wrote unto you in my epistle to have no 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 named a brother be a fornicator, or covetous, or an idolater, or a reviler, 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.
man have his own wife, and let every woman have her own husband.
3 Let the husband render unto the wife her 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 Decease ye not one another, except ye be consent with one another, 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 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 have not continency, 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, Let him depart that lieth with a woman who is not his wife.
13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let him not put her away:
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?
17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so order I in all churches.
18 Is any man called being circumcised? let him not become uncircumcised. Is any called in un circumcision? 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 whereof 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 abide in the same calling wherein he was called.
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 to be bound.
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 For this I say, brethren, the time is short; it remaineth, that both 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, 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 is not condemned; neither shall she be condemned, that she should be made a virgin again.

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 abideth, after my judgment: and I think also that I have the Spirit of God.

8 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.

5 And if I pray in an unknown tongue, my spirit prayeth, but my understanding is unedified.

6 But now, if I come in un edifying, I am become an offence unto them that are without, and the edification of Christ is made less.

7 When ye come together therefore into one place, this is not to eat, but to edify in the Lord.

8 But I will have you know, that there are works of grace.

9 But he that exposeth his brother in this manner is not走得, but edifieth with his knowledge.

10 But he that thinketh thus hath not the spirit of Christ.

11 But if any man see thee with naked eyes of yours become a stumblingblock to them that are weak.

12 And 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 things which are offered to idols?

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

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

15 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.
9 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 other Corinthians do? or are we apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have we not 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 also the same?

9 For if 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 pray to plow; and he that thresheth should be partaker of his hope.

11 If we have sown up unto spiritual things, is it a great thing if we shall reap carnal things?

12 If others be partakers of this power over you, are we not rather? Nevertheless we have not used this power; but suffer all things, lest we 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 anyone 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.

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 castaway.
10 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 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 lustéd. 7 Neither be ye idolators, 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 serpents. 11 Neither be ye grumbling, as some of them also grumbled, and perished of the destroyer. 12 Now these things happened unto them as examples: and they were written for our admonition, upon whom the ends of the world are come. 13 Wherefore let him that thinketh he standeth take heed lest he fall. 14 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 make a way to escape, that ye may be able to bear it. 15 Wherefore, my dearly beloved, flee from idolatry. 16 I speak as to wise men; judge ye what I say. 17 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? 18 For we being many are one bread, and one body: for we are all partakers of that one bread. 19 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 20 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 21 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. 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 Whosoever is sold in the shambles, that eat, asking no question for conscience sake: 26 For if the earth be 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 saith it, and for conscience sake: 29 Consciences, 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.
XI. 28

I. CORINTHANS.

A. V.

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.

11. 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 prophesideth 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 have his head covered, 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 authority over 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 man 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 Do 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.

19 And 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, 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.

R. V.

32 Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

11. 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 hold fast the traditions, even 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 prophesideth 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 have his head covered, 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 authority over 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 man 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 Do 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.

19 And 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.

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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, 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.
A.V. 29 For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discrimining the Lord's body.

For this cause many are weak and sickly among you, and many sleep. 31 For we ought to judge ourselves, and not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

And therefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; and ye come not together unto condemnation. And the rest will I set in order whenever I come.

II. Or. unanathema.

12 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 not 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 the 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? 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 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 set the members every one of them in the body, 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.

R.V. 1 Or. dis. minuate. 2 Or. dis. nated. 3 Or. then, we are judged of the Lord, we are chastened.

12 Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto these dumb idols, however ye might be led.

3 Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit. And there are diversities of ministries, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body: so also is Christ.

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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 set the members every one of them in the body, giving 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.
A V.

26 And whether one member suffereth, 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 healing, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shewed I unto you a more excellent way.

V R.

26 And whether one member suffereth, 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 healing, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shewed I unto you a more excellent way.

13 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 as to remove mountains, but have not love, 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; charityenvieth 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 cease; 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, dimly; 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.

14 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; loweth in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and encouragement, 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.

14 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; loweth in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and encouragement, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

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I. CORINTHIANS.

XIV. 10

10 There are, it may be, so many kinds of voices in the world, and none of them 2 is without significance. 11 Therefore if I know not the meaning of the voice, I shall be to 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 a 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 wilt greatly err, thankful 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: yet 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 is for signs, not to the unbelieving, but to 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 we are mad? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced all of: 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 Wherefore, 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. 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 the law saith. 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 of you? or came it unto you only?
I. CORINTHIANS.

37 If any man thinketh 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.

15 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and whereby 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 Yes, 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 which are fallen asleep in Christ are perished. 19 For 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. 21 For since by man came death, by man came also the resurrection of the dead. 22 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.

37 If any man thinketh 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. 15 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and whereby 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 Yes, 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 which are fallen asleep in Christ are perished. 19 For 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. 21 For since by man came death, by man came also the resurrection of the dead. 22 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 to God, even Father.
unto him that put all things under him, that God may be all in all.

18 Some read, our.
19 Or, to speak after the manner of men.
20 And 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?
21 And why stand we in jealousy every hour? are we provoking Christ again? do we provocate him?
22 And if I prophesy in the language of the heathen, and in the tongue of angels, and have not charity, I am become as sounding brass, or a clanging cymbal.
23 And if I have prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not charity, I am nothing.
24 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not charity, it profiteth me nothing.

25 Now let us set aside all these things.

26 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed;
27 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.
28 For this corruptible must put on incorruption, and this mortal must put on immortality.

29 And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying which is written, The death is swallowed up in victory.
30 O death, where is thy sting? O grave, where is thy victory?

31 The sting of death is sin; and the strength of sin is the law.
32 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
33 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
16 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, wisoever 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 wheresoever 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 Timothy come, see that he 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 con- duct 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 added 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.

16 Now concerning the collection for the saints, as I have given order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections come when we come.
1 And when I arrive, wisoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me.
2 But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey wheresoever I go.
3 For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
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