

## Week 13 – Chronological New Testament

### *Immorality Rebuked*

**1Cor. 5:1** It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. <sup>2</sup> You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

**1Cor. 5:3** For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. <sup>4</sup> In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, <sup>5</sup> *I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

**1Cor. 5:6** Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? <sup>7</sup> Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed. <sup>8</sup> Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

**1Cor. 5:9** I wrote you in my letter not to associate with immoral people; <sup>10</sup> *I did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. <sup>11</sup> But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one. <sup>12</sup> For what have I to do with judging outsiders? Do you not judge those who are within *the church*? <sup>13</sup> But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.

### *Lawsuits Discouraged*

**1Cor. 6:1** Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? <sup>2</sup> Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent *to constitute* the smallest law courts? <sup>3</sup> Do you not know that we will judge angels? How much more matters of this life? <sup>4</sup> So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? <sup>5</sup> I say *this* to your shame. *Is it* so, *that* there is not among you one wise man who will be able to decide between his brethren, <sup>6</sup> but brother goes to law with brother, and that before unbelievers?

**1Cor. 6:7** Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? <sup>8</sup> On the contrary, you yourselves wrong and defraud. *You do* this even to *your* brethren.

**1Cor. 6:9** Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, <sup>10</sup> nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. <sup>11</sup> Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

### *The Body Is the Lord's*

**1Cor. 6:12** All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. <sup>13</sup> Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. <sup>14</sup> Now God has not only raised the Lord, but will also raise us up through His power. <sup>15</sup> Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! <sup>16</sup> Or do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, "THE TWO SHALL BECOME ONE FLESH." <sup>17</sup> But the one who joins himself to the Lord is one spirit *with Him*. <sup>18</sup> Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body. <sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? <sup>20</sup> For you have been bought with a price: therefore glorify God in your body.

### *Teaching on Marriage*

**1Cor. 7:1** Now concerning the things about which you wrote, it is good for a man not to touch a woman. <sup>2</sup> But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. <sup>3</sup> The husband must fulfill his duty to his wife, and likewise also the wife to her husband. <sup>4</sup> 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*. <sup>5</sup> Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control. <sup>6</sup> But this I say by way of concession, not of command. <sup>7</sup> Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.

**1Cor. 7:8** But I say to the unmarried and to widows that it is good for them if they remain even as I. <sup>9</sup> But if they do not have self-control, let them marry; for it is better to marry than to burn *with passion*.

**1Cor. 7:10** But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband <sup>11</sup> (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.

**1Cor. 7:12** But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. <sup>13</sup> And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away. <sup>14</sup> For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. <sup>15</sup> Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace. <sup>16</sup> For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

**1Cor. 7:17** Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And so I direct in all the churches. <sup>18</sup> Was any man called *when he was already* circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but *what matters* is the keeping of the commandments of God. <sup>20</sup> Each man must remain in that condition in which he was called.

**1Cor. 7:21** Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that. <sup>22</sup> For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave. <sup>23</sup> You were bought with a price; do not become slaves of men. <sup>24</sup> Brethren, each one is to remain with God in that *condition* in which he was called.

**1Cor. 7:25** Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy. <sup>26</sup> I think then that this is good in view of the present distress, that it is good for a man to remain as he is. <sup>27</sup> Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. <sup>28</sup> But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. <sup>29</sup> But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; <sup>30</sup> and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; <sup>31</sup> and those who use the world, as though they did not make full use of it; for the form of this world is passing away.

**1Cor. 7:32** But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; <sup>33</sup> but one who is married is concerned about the things of the world, how he may please his wife, <sup>34</sup> and *his interests* are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how

she may please her husband. <sup>35</sup> This I say for your own benefit; not to put a restraint upon you, but to promote what is appropriate and *to secure* undistracted devotion to the Lord.

**1Cor. 7:36** But if any man thinks that he is acting unbecomingly toward his virgin *daughter*, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry. <sup>37</sup> But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin *daughter*, he will do well. <sup>38</sup> So then both he who gives his own virgin *daughter* in marriage does well, and he who does not give her in marriage will do better.

**1Cor. 7:39** A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. <sup>40</sup> But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.

#### *Take Care with Your Liberty*

**1Cor. 8:1** Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies. <sup>2</sup> If anyone supposes that he knows anything, he has not yet known as he ought to know; <sup>3</sup> but if anyone loves God, he is known by Him.

**1Cor. 8:4** Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. <sup>5</sup> For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, <sup>6</sup> yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him.

**1Cor. 8:7** However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled. <sup>8</sup> But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat. <sup>9</sup> But take care that this liberty of yours does not somehow become a stumbling block to the weak. <sup>10</sup> For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? <sup>11</sup> For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. <sup>12</sup> And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ. <sup>13</sup> Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

#### *Paul's Use of Liberty*

**1Cor. 9:1** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? <sup>2</sup> If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

**1Cor. 9:3** My defense to those who examine me is this: <sup>4</sup> Do we not have a right to eat and drink? <sup>5</sup> Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? <sup>6</sup> Or do only Barnabas and I not have a right to refrain from working? <sup>7</sup> Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?

**1Cor. 9:8** I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? <sup>9</sup> For it is written in the Law of Moses, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING.” God is not concerned about oxen, is He? <sup>10</sup> Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*. <sup>11</sup> If we sowed spiritual things in you, is it too much if we reap material things from you? <sup>12</sup> If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. <sup>13</sup> Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share from the altar? <sup>14</sup> So also the Lord directed those who proclaim the gospel to get their living from the gospel.

**1Cor. 9:15** But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one. <sup>16</sup> For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. <sup>17</sup> For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. <sup>18</sup> What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.

**1Cor. 9:19** For though I am free from all *men*, I have made myself a slave to all, so that I may win more. <sup>20</sup> To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; <sup>21</sup> to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. <sup>22</sup> To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. <sup>23</sup> I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

**1Cor. 9:24** Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. <sup>25</sup> Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. <sup>26</sup> Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; <sup>27</sup> but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

## *Avoid Israel's Mistakes*

**1Cor. 10:1** For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; <sup>2</sup> and all were baptized into Moses in the cloud and in the sea; <sup>3</sup> and all ate the same spiritual food; <sup>4</sup> and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. <sup>5</sup> Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

**1Cor. 10:6** Now these things happened as examples for us, so that we would not crave evil things as they also craved. <sup>7</sup> Do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY." <sup>8</sup> Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. <sup>9</sup> Nor let us try the Lord, as some of them did, and were destroyed by the serpents. <sup>10</sup> Nor grumble, as some of them did, and were destroyed by the destroyer. <sup>11</sup> Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. <sup>12</sup> Therefore let him who thinks he stands take heed that he does not fall. <sup>13</sup> No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

**1Cor. 10:14** Therefore, my beloved, flee from idolatry. <sup>15</sup> I speak as to wise men; you judge what I say. <sup>16</sup> Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? <sup>17</sup> Since there is one bread, we who are many are one body; for we all partake of the one bread. <sup>18</sup> Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? <sup>19</sup> What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? <sup>20</sup> *No*, but *I say* that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? We are not stronger than He, are we?

**1Cor. 10:23** All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. <sup>24</sup> Let no one seek his own *good*, but that of his neighbor. <sup>25</sup> Eat anything that is sold in the meat market without asking questions for conscience' sake; <sup>26</sup> **FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS.** <sup>27</sup> If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. <sup>28</sup> But if anyone says to you, "This is meat sacrificed to idols," do not eat *it*, for the sake of the one who informed *you*, and for conscience' sake; <sup>29</sup> I mean not your own conscience, but the other *man's*; for why is my freedom judged by another's conscience? <sup>30</sup> If I partake with thankfulness, why am I slandered concerning that for which I give thanks?



**1Cor. 10:31** Whether, then, you eat or drink or whatever you do, do all to the glory of God. <sup>32</sup> Give no offense either to Jews or to Greeks or to the church of God; <sup>33</sup> just as I also please all men in all things, not seeking my own profit but the *profit* of the many, so that they may be saved.

### *Christian Order*

**1Cor. 11:1** Be imitators of me, just as I also am of Christ.

**1Cor. 11:2** Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. <sup>3</sup> But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. <sup>4</sup> Every man who has *something* on his head while praying or prophesying disgraces his head. <sup>5</sup> But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. <sup>6</sup> For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head. <sup>7</sup> For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. <sup>8</sup> For man does not originate from woman, but woman from man; <sup>9</sup> for indeed man was not created for the woman's sake, but woman for the man's sake. <sup>10</sup> Therefore the woman ought to have *a symbol of authority* on her head, because of the angels. <sup>11</sup> However, in the Lord, neither is woman independent of man, nor is man independent of woman. <sup>12</sup> For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God. <sup>13</sup> Judge for yourselves: is it proper for a woman to pray to God *with her head* uncovered? <sup>14</sup> Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, <sup>15</sup> but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering. <sup>16</sup> But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

**1Cor. 11:17** But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. <sup>18</sup> For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. <sup>19</sup> For there must also be factions among you, so that those who are approved may become evident among you. <sup>20</sup> Therefore when you meet together, it is not to eat the Lord's Supper, <sup>21</sup> for in your eating each one takes his own supper first; and one is hungry and another is drunk. <sup>22</sup> What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

### *The Lord's Supper*

**1Cor. 11:23** For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke it and said, "**This is My body, which is for you; do this in remembrance of Me.**" <sup>25</sup> In the same way

He took the cup also after supper, saying, “**This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.**”<sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.

**1Cor. 11:27** Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.<sup>28</sup> But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.<sup>29</sup> For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.<sup>30</sup> For this reason many among you are weak and sick, and a number sleep.<sup>31</sup> But if we judged ourselves rightly, we would not be judged.<sup>32</sup> But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

**1Cor. 11:33** So then, my brethren, when you come together to eat, wait for one another.<sup>34</sup> If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

### *The Use of Spiritual Gifts*

**1Cor. 12:1** Now concerning spiritual *gifts*, brethren, I do not want you to be unaware.<sup>2</sup> You know that when you were pagans, *you were* led astray to the mute idols, however you were led.<sup>3</sup> Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus is accursed”; and no one can say, “Jesus is Lord,” except by the Holy Spirit.

**1Cor. 12:4** Now there are varieties of gifts, but the same Spirit.<sup>5</sup> And there are varieties of ministries, and the same Lord.<sup>6</sup> There are varieties of effects, but the same God who works all things in all *persons*.<sup>7</sup> But to each one is given the manifestation of the Spirit for the common good.<sup>8</sup> For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;<sup>9</sup> to another faith by the same Spirit, and to another gifts of healing by the one Spirit,<sup>10</sup> and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.<sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills.

**1Cor. 12:12** For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ.<sup>13</sup> For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

**1Cor. 12:14** For the body is not one member, but many.<sup>15</sup> If the foot says, “Because I am not a hand, I am not *a part* of the body,” it is not for this reason any the less *a part* of the body.<sup>16</sup> And if the ear says, “Because I am not an eye, I am not *a part* of the body,” it is not for this reason any the less *a part* of the body.<sup>17</sup> If the whole body were an eye, where would the hearing be? If



the whole were hearing, where would the sense of smell be? <sup>18</sup> But now God has placed the members, each one of them, in the body, just as He desired. <sup>19</sup> If they were all one member, where would the body be? <sup>20</sup> But now there are many members, but one body. <sup>21</sup> And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." <sup>22</sup> On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; <sup>23</sup> and those *members* of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, <sup>24</sup> whereas our more presentable members have no need *of it*. But God has *so* composed the body, giving more abundant honor to that *member* which lacked, <sup>25</sup> so that there may be no division in the body, but *that* the members may have the same care for one another. <sup>26</sup> And if one member suffers, all the members suffer with it; if *one* member is honored, all the members rejoice with it.

**1Cor. 12:27** Now you are Christ's body, and individually members of it. <sup>28</sup> And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *various* kinds of tongues. <sup>29</sup> All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of* miracles, are they? <sup>30</sup> All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? <sup>31</sup> But earnestly desire the greater gifts.

And I show you a still more excellent way.

### *The Excellence of Love*

**1Cor. 13:1** If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. <sup>2</sup> If I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. <sup>3</sup> And if I give all my possessions to feed *the poor*, and if I surrender my body to be burned, but do not have love, it profits me nothing.

**1Cor. 13:4** Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant, <sup>5</sup> does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*, <sup>6</sup> does not rejoice in unrighteousness, but rejoices with the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things.

**1Cor. 13:8** Love never fails; but if *there are gifts of* prophecy, they will be done away; if *there are* tongues, they will cease; if *there is* knowledge, it will be done away. <sup>9</sup> For we know in part and we prophesy in part; <sup>10</sup> but when the perfect comes, the partial will be done away. <sup>11</sup> When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. <sup>12</sup> For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. <sup>13</sup> But now faith, hope, love, abide these three; but the greatest of these is love.

### *Prophecy a Superior Gift*

**1Cor. 14:1** Pursue love, yet desire earnestly spiritual *gifts*, but especially that you may prophesy. <sup>2</sup> For one who speaks in a tongue does not speak to men but to God; for no one understands, but in *his* spirit he speaks mysteries. <sup>3</sup> But one who prophesies speaks to men for edification and exhortation and consolation. <sup>4</sup> One who speaks in a tongue edifies himself; but one who prophesies edifies the church. <sup>5</sup> Now I wish that you all spoke in tongues, but *even* more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.

**1Cor. 14:6** But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? <sup>7</sup> Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? <sup>8</sup> For if the bugle produces an indistinct sound, who will prepare himself for battle? <sup>9</sup> So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. <sup>10</sup> There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning. <sup>11</sup> If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. <sup>12</sup> So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church.

**1Cor. 14:13** Therefore let one who speaks in a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup> What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. <sup>16</sup> Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying? <sup>17</sup> For you are giving thanks well enough, but the other person is not edified. <sup>18</sup> I thank God, I speak in tongues more than you all; <sup>19</sup> however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.

### *Instruction for the Church*

**1Cor. 14:20** Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature. <sup>21</sup> In the Law it is written, “BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,” says the Lord. <sup>22</sup> So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy *is for a sign*, not to unbelievers but to those who believe. <sup>23</sup> Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? <sup>24</sup> But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; <sup>25</sup>

the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

**1Cor. 14:26** What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. <sup>27</sup> If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret; <sup>28</sup> but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God. <sup>29</sup> Let two or three prophets speak, and let the others pass judgment. <sup>30</sup> But if a revelation is made to another who is seated, the first one must keep silent. <sup>31</sup> For you can all prophesy one by one, so that all may learn and all may be exhorted; <sup>32</sup> and the spirits of prophets are subject to prophets; <sup>33</sup> for God is not *a God* of confusion but of peace, as in all the churches of the saints.

**1Cor. 14:34** The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. <sup>35</sup> If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. <sup>36</sup> Was it from you that the word of God *first* went forth? Or has it come to you only?

**1Cor. 14:37** If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. <sup>38</sup> But if anyone does not recognize *this*, he is not recognized.

**1Cor. 14:39** Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. <sup>40</sup> But all things must be done properly and in an orderly manner.

### *The Fact of Christ's Resurrection*

**1Cor. 15:1** Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, <sup>2</sup> by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

**1Cor. 15:3** For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, <sup>4</sup> and that He was buried, and that He was raised on the third day according to the Scriptures, <sup>5</sup> and that He appeared to Cephas, then to the twelve. <sup>6</sup> After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; <sup>7</sup> then He appeared to James, then to all the apostles; <sup>8</sup> and last of all, as to one untimely born, He appeared to me also. <sup>9</sup> For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. <sup>11</sup> Whether then *it was* I or they, so we preach and so you believed.

**1Cor. 15:12** Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, not even Christ has been raised; <sup>14</sup> and if Christ has not been raised, then our preaching is vain, your faith also is vain. <sup>15</sup> Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. <sup>16</sup> For if the dead are not raised, not even Christ has been raised; <sup>17</sup> and if Christ has not been raised, your faith is worthless; you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ have perished. <sup>19</sup> If we have hoped in Christ in this life only, we are of all men most to be pitied.

### *The Order of Resurrection*

**1Cor. 15:20** But now Christ has been raised from the dead, the first fruits of those who are asleep. <sup>21</sup> For since by a man *came* death, by a man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ all will be made alive. <sup>23</sup> But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, <sup>24</sup> then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. <sup>25</sup> For He must reign until He has put all His enemies under His feet. <sup>26</sup> The last enemy that will be abolished is death. <sup>27</sup> For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. <sup>28</sup> When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

**1Cor. 15:29** Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? <sup>30</sup> Why are we also in danger every hour? <sup>31</sup> I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE. <sup>33</sup> Do not be deceived: "Bad company corrupts good morals." <sup>34</sup> Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak *this* to your shame.

**1Cor. 15:35** But someone will say, "How are the dead raised? And with what kind of body do they come?" <sup>36</sup> You fool! That which you sow does not come to life unless it dies; <sup>37</sup> and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. <sup>38</sup> But God gives it a body just as He wished, and to each of the seeds a body of its own. <sup>39</sup> All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish. <sup>40</sup> There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

**1Cor. 15:42** So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; <sup>43</sup> it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup> it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. <sup>45</sup> So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam *became* a life-giving spirit. <sup>46</sup> However, the spiritual is not first, but the natural; then the spiritual. <sup>47</sup> The first man is from the earth, earthy; the second man is from heaven. <sup>48</sup> As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. <sup>49</sup> Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

### *The Mystery of Resurrection*

**1Cor. 15:50** Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. <sup>51</sup> Behold, I tell you a mystery; we will not all sleep, but we will all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. <sup>53</sup> For this perishable must put on the imperishable, and this mortal must put on immortality. <sup>54</sup> But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory. <sup>55</sup> “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” <sup>56</sup> The sting of death is sin, and the power of sin is the law; <sup>57</sup> but thanks be to God, who gives us the victory through our Lord Jesus Christ.

**1Cor. 15:58** Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.

### *Instructions and Greetings*

**1Cor. 16:1** Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. <sup>2</sup> On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come. <sup>3</sup> When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; <sup>4</sup> and if it is fitting for me to go also, they will go with me.

**1Cor. 16:5** But I will come to you after I go through Macedonia, for I am going through Macedonia; <sup>6</sup> and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. <sup>7</sup> For I do not wish to see you now *just* in passing; for I hope to remain with you for some time, if the Lord permits. <sup>8</sup> But I will remain in Ephesus until Pentecost; <sup>9</sup> for a wide door for effective *service* has opened to me, and there are many adversaries.

**1Cor. 16:10** Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am. <sup>11</sup> So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.

**1Cor. 16:12** But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all *his* desire to come now, but he will come when he has opportunity.

**1Cor. 16:13** Be on the alert, stand firm in the faith, act like men, be strong. <sup>14</sup> Let all that you do be done in love.

**1Cor. 16:15** Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), <sup>16</sup> that you also be in subjection to such men and to everyone who helps in the work and labors. <sup>17</sup> I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. <sup>18</sup> For they have refreshed my spirit and yours. Therefore acknowledge such men.

**1Cor. 16:19** The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house. <sup>20</sup> All the brethren greet you. Greet one another with a holy kiss.

**1Cor. 16:21** The greeting is in my own hand — Paul. <sup>22</sup> If anyone does not love the Lord, he is to be accursed. Maranatha. <sup>23</sup> The grace of the Lord Jesus be with you. <sup>24</sup> My love be with you all in Christ Jesus. Amen.

## 2 CORINTHIANS

**2Cor. 1:1** Paul, an apostle of Christ Jesus by the will of God, and Timothy *our* brother,

### *Introduction*

To the church of God which is at Corinth with all the saints who are throughout Achaia:

**2Cor. 1:2** Grace to you and peace from God our Father and the Lord Jesus Christ.

**2Cor. 1:3** Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, <sup>4</sup> who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God. <sup>5</sup> For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ. <sup>6</sup> But if we are afflicted, it is for your comfort and salvation; or if we are



comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer; <sup>7</sup> and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are *sharers* of our comfort.

**2Cor. 1:8** For we do not want you to be unaware, brethren, of our affliction which came *to us* in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; <sup>9</sup> indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; <sup>10</sup> who delivered us from so great a *peril of death*, and will deliver *us*, He on whom we have set our hope. And He will yet deliver us, <sup>11</sup> you also joining in helping us through your prayers, so that thanks may be given by many persons on our behalf for the favor bestowed on us through *the prayers of many*.

### *Paul's Integrity*

**2Cor. 1:12** For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you. <sup>13</sup> For we write nothing else to you than what you read and understand, and I hope you will understand until the end; <sup>14</sup> just as you also partially did understand us, that we are your reason to be proud as you also are ours, in the day of our Lord Jesus.

**2Cor. 1:15** In this confidence I intended at first to come to you, so that you might twice receive a blessing; <sup>16</sup> that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea. <sup>17</sup> Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no *at the same time*? <sup>18</sup> But as God is faithful, our word to you is not yes and no. <sup>19</sup> For the Son of God, Christ Jesus, who was preached among you by us — by me and Silvanus and Timothy — was not yes and no, but is yes in Him. <sup>20</sup> For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us. <sup>21</sup> Now He who establishes us with you in Christ and anointed us is God, <sup>22</sup> who also sealed us and gave *us* the Spirit in our hearts as a pledge.

**2Cor. 1:23** But I call God as witness to my soul, that to spare you I did not come again to Corinth. <sup>24</sup> Not that we lord it over your faith, but are workers with you for your joy; for in your faith you are standing firm.

### *Reaffirm Your Love*

**2Cor. 2:1** But I determined this for my own sake, that I would not come to you in sorrow again. <sup>2</sup> For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful? <sup>3</sup> This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be *the joy of you all*. <sup>4</sup>

For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you.

**2Cor. 2:5** But if any has caused sorrow, he has caused sorrow not to me, but in some degree — in order not to say too much — to all of you. <sup>6</sup> Sufficient for such a one is this punishment which *was inflicted* by the majority, <sup>7</sup> so that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow. <sup>8</sup> Wherefore I urge you to reaffirm *your* love for him. <sup>9</sup> For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. <sup>10</sup> But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ, <sup>11</sup> so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.

**2Cor. 2:12** Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord, <sup>13</sup> I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.

**2Cor. 2:14** But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. <sup>15</sup> For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; <sup>16</sup> to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? <sup>17</sup> For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.

### *Ministers of a New Covenant*

**2Cor. 3:1** Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? <sup>2</sup> You are our letter, written in our hearts, known and read by all men; <sup>3</sup> being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

**2Cor. 3:4** Such confidence we have through Christ toward God. <sup>5</sup> Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but our adequacy is from God, <sup>6</sup> who also made us adequate *as* servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

**2Cor. 3:7** But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as it was*, <sup>8</sup> how will the ministry of the Spirit fail to be even more with glory? <sup>9</sup> For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. <sup>10</sup> For indeed what had glory, in this case has no glory because of the glory that surpasses *it*. <sup>11</sup> For if that which fades away *was* with glory, much more that which remains *is* in glory.

**2Cor. 3:12** Therefore having such a hope, we use great boldness in *our* speech, <sup>13</sup> and *are* not like Moses, *who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. <sup>14</sup> But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. <sup>15</sup> But to this day whenever Moses is read, a veil lies over their heart; <sup>16</sup> but whenever a person turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty. <sup>18</sup> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

### *Paul's Apostolic Ministry*

**2Cor. 4:1** Therefore, since we have this ministry, as we received mercy, we do not lose heart, <sup>2</sup> but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup> And even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. <sup>5</sup> For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. <sup>6</sup> For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.

**2Cor. 4:7** But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; <sup>8</sup> *we are* afflicted in every way, but not crushed; perplexed, but not despairing; <sup>9</sup> persecuted, but not forsaken; struck down, but not destroyed; <sup>10</sup> always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. <sup>11</sup> For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. <sup>12</sup> So death works in us, but life in you.

**2Cor. 4:13** But having the same spirit of faith, according to what is written, "I BELIEVED, THEREFORE I SPOKE," we also believe, therefore we also speak, <sup>14</sup> knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you. <sup>15</sup> For all things *are* for your sakes, so that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God.

**2Cor. 4:16** Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. <sup>17</sup> For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, <sup>18</sup> while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.