

{46} I Corinthians

King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Paul, called <i>to be</i> an apostle of Jesus Christ through the will of God, and Sosthenes <i>our</i> brother,</p> <p>(2) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called <i>to be</i> saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:</p> <p>(3) Grace <i>be</i> unto you, and peace, from God our Father, and <i>from</i> the Lord Jesus Christ.</p> <p>(4) I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;</p> <p>(5) That in every thing ye are enriched by him, in all utterance, and <i>in</i> all knowledge;</p> <p>(6) Even as the testimony of Christ was confirmed in you:</p> <p>(7) So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:</p> <p>(8) Who shall also confirm you unto the end, <i>that ye may be</i> blameless in the day of our Lord Jesus Christ.</p> <p>(9) God <i>is</i> faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.</p>	<p>Chapter 1</p> <p>(1) Paul, called <i>to be</i> an apostle of Jesus Christ through the will of God, and Sosthenes <i>our</i> brother,</p> <p>(2) To the church of God which is at Corinth, to those who are sanctified {made holy}^a in Christ Jesus, called <i>to be</i> saints {holy ones},^b with all who in every place call upon the Name of Jesus Christ our Lord, both theirs and ours:</p> <p>(3) Grace <i>be</i> to you, and peace^c from God our Father, and <i>from</i> the Lord Jesus Christ.</p> <p>(4) I thank my God always on your behalf, for the grace of God which is given to you by Jesus Christ;</p> <p>(5) That in everything you are enriched by Him, in all speech, and <i>in</i> all knowledge;</p> <p>(6) Even as the testimony of Christ was confirmed in you:</p> <p>(7) So that you are lacking in no gift; waiting for the coming of our Lord Jesus Christ:</p> <p>(8) Who shall also confirm you to the end, <i>that you may be</i> blameless in the day of our Lord Jesus Christ.^d</p> <p>(9) God <i>is</i> faithful, by Whom you were called to the fellowship of His Son Jesus Christ our Lord.</p>
<p>1:2a – sanctified – made pure, clean, without sin {because of Jesus’ sacrifice}</p> <p>1:2b – saints – holy ones {holy because of Jesus}</p> <p>1:3c – Grace and Peace – grace always precedes peace – Rom. 1:7; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved</p> <p>1:8d - "the day of our Lord Jesus Christ" - i.e. the Rapture Note: whenever Jesus' Name or "Christ" is used in reference to the coming of the Lord, it is always a day of joy for believers. Whenever Jesus' Name or "Christ" is not used in reference to the coming of the Lord, it is always a reference to the Second Coming at Armageddon or the final judgment, a day of darkness and judgment on ungodly men. [Such as "the day of the Lord" or "the day of God"] – Rev. 19:11-21; Rev. 20:7-15</p>	

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<p>(10) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and <i>that</i> there be no divisions among you; but <i>that</i> ye be perfectly joined together in the same mind and in the same judgment.</p> <p>(11) For it hath been declared unto me of you, my brethren, by them <i>which are of the house</i> of Chloe, that there are contentions among you.</p> <p>(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.</p> <p>(13) Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?</p> <p>(14) I thank God that I baptized none of you, but Crispus and Gaius;</p> <p>(15) Lest any should say that I had baptized in mine own name.</p> <p>(16) And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.</p> <p>(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.</p> <p>(18) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.</p> <p>(19) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.</p> <p>(20) Where <i>is</i> the wise? where <i>is</i> the scribe? where <i>is</i> the disputer of this world? hath not God made foolish the wisdom of this world?</p>	<p>(10) Now I urge you, brothers, by the Name of our Lord Jesus Christ, that you all be in agreement, and <i>that</i> there be no divisions among you; but <i>that</i> you be perfectly joined together in the same mind and in the same judgment.</p> <p>(11) Because it has been declared to me of you, my brothers, by those <i>who are of the house</i> of Chloe, that there are contentions among you.</p> <p>(12) Now this I say, that everyone of you says, I am of Paul; and I <i>am</i> of Apollos; and I <i>am</i> of Cephas; and I <i>am</i> of Christ.</p> <p>(13) Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?</p> <p>(14) I thank God that I baptized none of you, except Crispus and Gaius;</p> <p>(15) Lest any should say that I had baptized in my own name.</p> <p>(16) And I baptized also the household of Stephanas: besides <i>these</i>, I do not know whether I baptized any other.</p> <p>(17) Because Christ did <i>not</i> send me to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of no effect.</p> <p>(18) Because the preaching of the cross is foolishness to those who perish; but to us who are saved it is the power of God.</p> <p>(19) Because it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent {wise},^e</p> <p>(20) Where <i>are</i> the wise? where <i>is</i> the scribe? where <i>is</i> the disputer of this world? has not God made foolish the wisdom of this world?</p>
1:19e - Is. 29:14	

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<p>(21) For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.</p> <p>(22) For the Jews require a sign, and the Greeks seek after wisdom:</p> <p>(23) But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;</p> <p>(24) But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.</p> <p>(25) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.</p> <p>(26) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, <i>are called</i>:</p> <p>(27) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;</p> <p>(28) And base things of the world, and things which are despised, hath God chosen, <i>yea</i>, and things which are not, to bring to nought things that are:</p> <p>(29) That no flesh should glory in his presence.</p> <p>(30) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:</p> <p>(31) That, according as it is written, He that glorieth, let him glory in the Lord.</p>	<p>(21) Because in the wisdom of God the world by wisdom did not know God, it pleased God by the foolishness of preaching to save those who believe.</p> <p>(22) Because the Jews require a sign, and the Greeks seek after wisdom:</p> <p>(23) But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness;</p> <p>(24) But to those who are called, both Jews and Greeks, Christ <i>is</i> the power of God, and the wisdom of God.</p> <p>(25) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.</p> <p>(26) Because you see your calling, brothers, how that not many wise men after the flesh, not many mighty, not many noble, <i>are called</i>:</p> <p>(27) But 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;</p> <p>(28) And base things of the world, and things which are despised, God has chosen, <i>yes</i>, and things which are not, to bring to nothing things that are:</p> <p>(29) That no flesh should glory in His presence.</p> <p>(30) But of Him you are in Christ Jesus, Who of God is made to us wisdom, and righteousness, and sanctification, and redemption:</p> <p>(31) That, accordingly as it is written, Let him who boasts, let him boast in the Lord.^f</p>
1:31f - Jer. 9:23-24	

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Chapter 2

(1) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
(2) For I determined not to know any thing among you, save Jesus Christ, and him crucified.
(3) And I was with you in weakness, and in fear, and in much trembling.
(4) And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
(5) That your faith should not stand in the wisdom of men, but in the power of God.
(6) Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
(7) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:
(8) Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.
(9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
(10) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Chapter 2

(1) And I, brothers, when I came to you, did not come with eloquence of speech or of wisdom, declaring to you the testimony of God.
(2) Because I determined not to know anything among you, except Jesus Christ, and Him crucified.
(3) And I was with you in weakness, and in fear, and in much trembling.
(4) And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
(5) That your faith should not stand in the wisdom of men, but in the power of God.
(6) However we speak wisdom among those who are perfect {mature}: yet not the wisdom of this world, nor of the princes of this world, that come to nothing:
(7) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world to our glory:
(8) Which none of the princes of this world knew: because had they known *it*, they would not have crucified the Lord of glory.
(9) But as it is written,
Eye has not seen, nor ear heard, neither has it entered into the heart of man, the things which God has prepared for those who love Him.^a
(10) But God has revealed *them* to us by His Spirit: because the Spirit searches all things, yes, the deep things of God.

2:9a - Is. 64:4

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(11) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
(12) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
(13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
(14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.
(15) But he that is spiritual judgeth all things, yet he himself is judged of no man.
(16) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Chapter 3

(1) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.
(2) I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.
(3) For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?
(4) For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

(11) Because what man knows the things of a man, except the spirit of man which is in him? even so the things of God no man knows, except the Spirit of God.
(12) Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God.
(13) Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; comparing spiritual things with spiritual.
(14) But the natural man does not receive the things of the Spirit of God: because they are foolishness to him: neither can he know *them*, because they are spiritually discerned.
(15) But he who is spiritual judges all things, yet he himself is judged by no man.
(16) Because who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

Chapter 3

(1) And I, brothers, could not speak to you as to spiritual, but as to carnal {worldly}, *even* as to babes in Christ.
(2) I have fed you with milk, and not with meat: because up to now you were not able *to bear it*, neither are you now yet able {to bear it}.
(3) Because you are still carnal {worldly}: because whereas *there is* among you envying, and strife, and divisions, are you not carnal {worldly}, and walk as men?
(4) Because while one says, I am of Paul; and another, I *am* of Apollos; are you not carnal {worldly}?

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<p>(5) Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?</p> <p>(6) I have planted, Apollos watered; but God gave the increase.</p> <p>(7) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.</p> <p>(8) Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.</p> <p>(9) For we are labourers together with God: ye are God's husbandry, <i>ye are</i> God's building.</p> <p>(10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.</p> <p>(11) For other foundation can no man lay than that is laid, which is Jesus Christ.</p> <p>(12) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;</p> <p>(13) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.</p> <p>(14) If any man's work abide which he hath built thereupon, he shall receive a reward.</p> <p>(15) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</p> <p>(16) Know ye not that ye are the temple of God, and <i>that</i> the Spirit of God dwelleth in you?</p>	<p>(5) Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man?</p> <p>(6) I have planted, Apollos watered; but God gave the increase.</p> <p>(7) So then neither is he who plants anything, nor he who waters; but God Who gives the increase.</p> <p>(8) Now he who plants and he who waters are one: and every man shall receive his own reward according to his own labor.</p> <p>(9) Because we are laborers together with God: you are God's garden, <i>you are</i> God's building.</p> <p>(10) According to the grace of God which is given to me, as a wise master builder, I have laid the foundation, and another builds upon it. But let every man take heed how he builds upon it.</p> <p>(11) Because no other foundation can man lay than that which is laid, which is Jesus Christ.</p> <p>(12) Now if any man builds upon this foundation gold, silver, precious stones, wood, hay, stubble;</p> <p>(13) Every man's work shall be revealed: because the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.</p> <p>(14) If any man's work stands which he has built upon it, he shall receive a reward.</p> <p>(15) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</p> <p>(16) Do you not know that you are the temple of God, and <i>that</i> the Spirit of God lives in you?</p>

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<p>(17) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which <i>temple</i> ye are.</p> <p>(18) Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.</p> <p>(19) For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.</p> <p>(20) And again, The Lord knoweth the thoughts of the wise, that they are vain.</p> <p>(21) Therefore let no man glory in men. For all things are yours;</p> <p>(22) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;</p> <p>(23) And ye are Christ's; and Christ is God's.</p> <p>Chapter 4</p> <p>(1) Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.</p> <p>(2) Moreover it is required in stewards, that a man be found faithful.</p> <p>(3) But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.</p> <p>(4) For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.</p> <p>(5) Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.</p>	<p>(17) If any man defiles the temple of God, God shall destroy him; because the temple of God is holy, Whose <i>temple</i> you are.</p> <p>(18) Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise.</p> <p>(19) Because the wisdom of this world is foolishness with God. Because it is written, He takes the wise in their own Craftiness.^a</p> <p>(20) And again, The Lord knows the thoughts of the wise, that they are vain.^b</p> <p>(21) Therefore let no man boast in men. Because all things are yours;</p> <p>(22) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;</p> <p>(23) And you are Christ's; and Christ is God's.</p> <p>Chapter 4</p> <p>(1) Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.</p> <p>(2) Furthermore it is required in stewards, that a man be found faithful.</p> <p>(3) But with me it is a very small thing that I should be judged by you, or by man's judgment: yes, I do not judge myself.</p> <p>(4) Because I know nothing by myself; yet I am not justified because of it: but He Who judges me is the Lord.</p> <p>(5) Therefore judge nothing before the time, until the Lord comes, Who both will bring to light the hidden things of darkness, and will reveal the counsels of the hearts: and then every man shall have praise from God.</p>
<p>3:19a - Job 5:13 3:20b - Ps. 94:11</p>	

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<p>(6) And these things, brethren, I have in a figure transferred to myself and <i>to</i> Apollos for your sakes; that ye might learn in us not to think <i>of men</i> above that which is written, that no one of you be puffed up for one against another.</p> <p>(7) For who maketh thee to differ <i>from another?</i> and what hast thou that thou didst not receive? now if thou didst receive <i>it</i>, why dost thou glory, as if thou hadst not received <i>it</i>?</p> <p>(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.</p> <p>(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.</p> <p>(10) <i>We are</i> fools for Christ's sake, but ye <i>are</i> wise in Christ; we <i>are</i> weak, but ye <i>are</i> strong; ye <i>are</i> honourable, but we <i>are</i> despised.</p> <p>(11) Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;</p> <p>(12) And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:</p> <p>(13) Being defamed, we intreat: we are made as the filth of the world, <i>and are</i> the offscouring of all things unto this day.</p> <p>(14) I write not these things to shame you, but as my beloved sons I warn <i>you</i>.</p>	<p>(6) And these things, brothers, I have in a figure transferred to myself and <i>to</i> Apollos for your sakes; that you might learn in us not to think <i>of men</i> above that which is written, that no one of you be puffed up against one another.</p> <p>(7) Because who causes you to differ <i>from another?</i> and what do you have that you did not receive? now if you received <i>it</i>, why do you take pride in it, as if you had not received <i>it</i>?</p> <p>(8) Now you are full, now you are rich, you have reigned as kings without us: and I wish to God you did reign, that we also might reign with you.</p> <p>(9) Because I think that God has set forth us the apostles last, as it were appointed to death: because we are made a spectacle to the world, and to angels, and to men.</p> <p>(10) <i>We are</i> fools for Christ's sake, but you <i>are</i> wise in Christ; we <i>are</i> weak, but you <i>are</i> strong; you <i>are</i> honorable, but we <i>are</i> despised.</p> <p>(11) Even to this present hour we both hunger, and thirst, and are naked, and are beaten, and have no certain place to live;</p> <p>(12) And labor, working with our own hands: being reviled {mocked; made fun of}, we bless; being persecuted, we suffer it:</p> <p>(13) Being slandered, we ask that they be forgiven: we are made as the filth of the world, <i>and are</i> the scum of all things to this day.</p> <p>(14) I write these things not to shame you, but as my beloved sons I warn <i>you</i>.</p>

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<p>(15) For though ye have ten thousand instructors in Christ, yet <i>have ye</i> not many fathers: for in Christ Jesus I have begotten you through the gospel.</p> <p>(16) Wherefore I beseech you, be ye followers of me.</p> <p>(17) For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.</p> <p>(18) Now some are puffed up, as though I would not come to you.</p> <p>(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.</p> <p>(20) For the kingdom of God is not in word, but in power.</p> <p>(21) What will ye? shall I come unto you with a rod, or in love, and <i>in</i> the spirit of meekness?</p> <p>Chapter 5</p> <p>(1) It is reported commonly <i>that there is</i> fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.</p> <p>(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.</p> <p>(3) For I verily, as absent in body, but present in spirit, have judged already, as though I were present, <i>concerning</i> him that hath so done this deed,</p>	<p>(15) Because though you have ten thousand instructors in Christ, yet <i>you do not have</i> many fathers: because in Christ Jesus I have fathered you through the gospel.</p> <p>(16) Therefore I urge you, be my followers.</p> <p>(17) Because for this reason I have sent to you Timothy, who is my beloved son, and faithful in the Lord, who shall remind you of my ways which are in Christ, as I teach everywhere in every church.</p> <p>(18) Now some are puffed up {with pride}, as though I would not come to you.</p> <p>(19) But I will come to you shortly, if the Lord wills, and will know, not the speech of those who are puffed up {with pride}, but the power.</p> <p>(20) Because the kingdom of God is not in word, but in power.</p> <p>(21) What do you want? shall I come to you with a rod, or in love, and <i>in</i> the spirit of humility?</p> <p>Chapter 5</p> <p>(1) It is reported commonly <i>that there is</i> fornication {sex outside of marriage}^a among you, and such fornication as is not so much as named among the Gentiles {non-Jews}, that one should have his father's wife.^b</p> <p>(2) And you are puffed up {with pride}, and have not rather mourned, that he who has done this deed might be taken away from among you.</p> <p>(3) Because truly I, though absent in body, but present in spirit, have judged already, as though I were present, <i>concerning</i> him who has so done this deed,</p>
<p>5:1a – fornication – sex outside of marriage - See Mat. 5:32 5:1b – See Ezek. 22:10</p>	

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<p>(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,</p> <p>(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.</p> <p>(6) Your glorying <i>is</i> not good. Know ye not that a little leaven leaveneth the whole lump?</p> <p>(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:</p> <p>(8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened <i>bread</i> of sincerity and truth.</p> <p>(9) I wrote unto you in an epistle not to company with fornicators:</p> <p>(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.</p> <p>(11) But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.</p> <p>(12) For what have I to do to judge them also that are without? do not ye judge them that are within?</p> <p>(13) But them that are without God judgeth. Therefore put away from among yourselves that wicked person.</p>	<p>(4) In the Name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ,</p> <p>(5) To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus^c</p> <p>(6) Your boasting <i>is</i> not good. Do you not know that a little leaven leavens the whole lump?</p> <p>(7) Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. Because even Christ our Passover is sacrificed for us:</p> <p>(8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened <i>bread</i> of sincerity and truth.</p> <p>(9) I wrote to you in a letter not to keep company with fornicators {people who have sex outside of marriage}:^d</p> <p>(10) Yet not altogether with the fornicators of this world, or with the covetous {greedy}, or extortionists, or with idolaters; because then you would need to go out of the world.</p> <p>(11) But now I have written to you not to keep company, if any man that is called a brother is a fornicator {has sex outside of marriage},^d or covetous {greedy},^e or an idolater, or one who rages against others, or a drunkard, or an extortionist; with such a one do not eat.</p> <p>(12) Because what have I to do to judge those also who are outside? Do you not judge those who are inside?</p> <p>(13) But those who are outside God judges. Therefore put away from among yourselves that wicked person.</p>
<p>5:5c - See note on I Cor. 1:8 5:9,11d - See Mat.5:32 5:11e – covetous – wanting things that belong to others – greedy – Ex. 20:17</p>	

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<p>Chapter 6</p> <p>(1) Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?</p> <p>(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?</p> <p>(3) Know ye not that we shall judge angels? how much more things that pertain to this life?</p> <p>(4) If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.</p> <p>(5) I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?</p> <p>(6) But brother goeth to law with brother, and that before the unbelievers.</p> <p>(7) Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather <i>suffer yourselves to be defrauded</i>?</p> <p>(8) Nay, ye do wrong, and defraud, and that <i>your</i> brethren.</p> <p>(9) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,</p> <p>(10) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.</p>	<p>Chapter 6</p> <p>(1) Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?</p> <p>(2) Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?</p> <p>(3) Do you not know that we shall judge angels? how much more things that pertain to this life?</p> <p>(4) If then you have judgments of things pertaining to this life, set those to judge who are least esteemed in the church.</p> <p>(5) I speak to your shame. Is it so, that there is not a wise man among you? no, not one who shall be able to judge between his brothers?</p> <p>(6) But brother goes to law with brother, and that before the unbelievers.</p> <p>(7) Now therefore there is completely a fault among you, because you go to law one with another. Why do you not rather take wrong? why do you not rather <i>allow yourselves to be defrauded</i>?</p> <p>(8) No, you do wrong, and defraud, and that to <i>your</i> brothers.</p> <p>(9) Do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived: neither fornicators {people who have sex outside of marriage}, nor idolaters, nor adulterers {people who have sex with someone other than their spouse}, nor effeminate {homosexuals; those who have sex with the same gender}, nor those who abuse themselves {their bodies} with mankind,</p> <p>(10) Nor thieves, nor covetous {greedy}, nor drunkards, nor revilers {slanderers}, nor extortionists, shall inherit the kingdom of God.</p>

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<p>(11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.</p> <p>(12) All things are lawful unto me, but all things are not expedient {beneficial}: all things are lawful for me, but I will not be brought under the power of any.</p> <p>(13) Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.</p> <p>(14) And God hath both raised up the Lord, and will also raise up us by his own power.</p> <p>(15) Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make <i>them</i> the members of an harlot? God forbid.</p> <p>(16) What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.</p> <p>(17) But he that is joined unto the Lord is one spirit.</p> <p>(18) Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.</p> <p>(19) What? know ye not that your body is the temple of the Holy Ghost <i>which is</i> in you, which ye have of God, and ye are not your own?</p> <p>(20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.</p>	<p>(11) And such were some of you: but you are washed, but you are sanctified {made holy}, but you are justified in the Name of the Lord Jesus, and by the Spirit of our God.</p> <p>(12) All things are lawful to me, but all things are not expedient {beneficial}: all things are lawful for me, but I will not be brought under the power of any.</p> <p>(13) Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication {sex outside of marriage}, but for the Lord; and the Lord for the body.</p> <p>(14) And God has both raised up the Lord, and will also raise up us by His own power.</p> <p>(15) Do you not know that your bodies are the members of Christ? shall I then take the members of Christ, and make <i>them</i> the members of a prostitute? God forbid.</p> <p>(16) What? Do you not know that he who is joined to a prostitute is one body {with her}? Because He says, the two, shall become one flesh.^a</p> <p>(17) But he who is joined to the Lord is one spirit.</p> <p>(18) Flee fornication {sex outside of marriage}. Every sin that a man does is outside the body; but he who commits fornication sins against his own body.</p> <p>(19) What? Do you not know that your body is the temple of the Holy Spirit <i>Who is</i> in you, Whom you have from God, and you are not your own?</p> <p>(20) Because you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.</p>
<p>6:16a - Gen. 2:24</p>	

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<p>Chapter 7 (1) Now concerning the things whereof ye wrote unto me: <i>It is</i> good for a man not to touch a woman. (2) Nevertheless, <i>to avoid</i> fornication, let every man have his own wife, and let every woman have her own husband. (3) Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. (4) The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. (5) Defraud ye not one the other, except <i>it be</i> with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. (6) But I speak this by permission, <i>and</i> not of commandment. (7) For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. (8) I say therefore to the unmarried and widows, It is good for them if they abide even as I. (9) But if they cannot contain, let them marry: for it is better to marry than to burn. (10) And unto the married I command, <i>yet</i> not I, but the Lord, Let not the wife depart from <i>her</i> husband:</p>	<p>Chapter 7 (1) Now concerning the things of which you wrote to me: <i>It is</i> good for a man not to touch a woman. (2) Nevertheless, <i>to avoid</i> fornication {sex outside of marriage}, let every man have his own wife, and let every woman have her own husband. (3) Let the husband render to the wife due benevolence: and likewise also the wife to the husband. (4) The wife does not have power over her own body, but the husband: and likewise also the husband does not have power over his own body, but the wife. (5) Do not deprive one another {sexually}, except <i>by mutual</i> consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan not tempt you because of your lack of self-control. (6) But I speak this by permission, <i>and</i> not of commandment. (7) Because I would <i>desire</i> that all men were even as I myself. But every man has 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 stay even as I. (9) But if they cannot contain themselves, let them marry: because it is better to marry than to burn. (10) And to the married I command, <i>yet</i> not I, but the Lord, Do not let the wife depart from <i>her</i> husband:</p>

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<p>(11) But and if she depart, let her remain unmarried, or be reconciled to <i>her</i> husband: and let not the husband put away <i>his</i> wife.</p> <p>(12) But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.</p> <p>(13) And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.</p> <p>(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.</p> <p>him depart. A brother or a sister is not under bondage in such <i>cases</i>: but God hath called us to peace.</p> <p>(16) For what knowest thou, O wife, whether thou shalt save <i>thy</i> husband? or how knowest thou, O man, whether thou shalt save <i>thy</i> wife?</p> <p>(17) But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.</p> <p>(18) Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.</p> <p>(19) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.</p> <p>(20) Let every man abide in the same calling wherein he was called.</p>	<p>(11) But and if she departs, let her remain unmarried, or be reconciled to <i>her</i> husband: and do not let the husband divorce <i>his</i> wife.</p> <p>(12) But to the rest I speak, not the Lord: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.</p> <p>(13) And the woman who has a husband who does not believe, and if he is willing to live with her, let her not leave him.</p> <p>(14) Because the unbelieving husband is sanctified {made holy} by the wife, and the unbelieving wife is sanctified {made holy} by the husband: else your children would be unclean; but now are they holy.</p> <p>(15) But if the unbelieving departs, let him depart. A brother or a sister is not under bondage^a in such <i>cases</i>: but God has called us to peace.</p> <p>(16) Because how do you know, O wife, whether you shall save <i>your</i> husband? or how do you know, O man, whether you shall save <i>your</i> wife?</p> <p>(17) But as God has distributed to every man, as the Lord has called everyone, so let him walk. And so I ordain in all churches.</p> <p>(18) Is any man called while being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.</p> <p>(19) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.</p> <p>(20) Let every man live in the same calling in which he was called.</p>
<p>7:15a - not under bondage - i.e. if the unbeliever leaves the believer, the believer is free to remarry</p>	

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<p>(21) Art thou called <i>being</i> a servant? care not for it: but if thou mayest be made free, use <i>it</i> rather.</p> <p>(22) For he that is called in the Lord, <i>being</i> a servant, is the Lord's freeman: likewise also he that is called, <i>being</i> free, is Christ's servant.</p> <p>(23) Ye are bought with a price; be not ye the servants of men.</p> <p>(24) Brethren, let every man, wherein he is called, therein abide with God.</p> <p>(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.</p> <p>(26) I suppose therefore that this is good for the present distress, <i>I say</i>, that <i>it</i> is good for a man so to be.</p> <p>(27) Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.</p> <p>(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.</p> <p>(29) But this I say, brethren, the time <i>is</i> short: it remaineth, that both they that have wives be as though they had none;</p> <p>(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;</p> <p>(31) And they that use this world, as not abusing <i>it</i>: for the fashion of this world passeth away.</p> <p>(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:</p>	<p>(21) Are you called while <i>being</i> a servant? do not worry about it: but if you may be made free, do so.</p> <p>(22) Because he who is called in the Lord, <i>being</i> a servant, is the Lord's freeman: likewise also he who is called, <i>being</i> free, is Christ's servant.</p> <p>(23) You are bought with a price; do not be the servants of men.</p> <p>(24) Brothers, let every man, in which he is called, live in that manner with God.</p> <p>(25) Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one who has obtained mercy of the Lord to be faithful.</p> <p>(26) I suppose therefore that this is good for the present distress, <i>I say</i>, that <i>it</i> is good for a man to be so.</p> <p>(27) Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.</p> <p>(28) But and if you marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such shall have trouble in the flesh: but I would spare you.</p> <p>(29) But this I say, brothers, the time <i>is</i> short: it remains, that both those who have wives be as though they had none;</p> <p>(30) 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;</p> <p>(31) And those who use this world, as not abusing <i>it</i>: because the form of this world passes away.</p> <p>(32) But I would have you not be full of cares. He who is unmarried cares for the things that belong to the Lord, how he may please the Lord:</p>

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<p>(33) But he that is married careth for the things that are of the world, how he may please <i>his</i> wife.</p> <p>(34) There is difference <i>also</i> 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 <i>her</i> husband.</p> <p>(35) And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.</p> <p>(36) But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of <i>her</i> age, and need so require, let him do what he will, he sinneth not: let them marry.</p> <p>(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.</p> <p>(38) So then he that giveth <i>her</i> in marriage doeth well; but he that giveth <i>her</i> not in marriage doeth better.</p> <p>(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.</p> <p>(40) But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.</p>	<p>(33) But he who is married cares for the things that are of the world, how he may please <i>his</i> wife.</p> <p>(34) There is difference <i>also</i> between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit: but she who is married cares for the things of the world, how she may please <i>her</i> husband.</p> <p>(35) And this I speak for your own profit; not that I may cast a snare upon you, but for that which is becoming, and that you may attend upon the Lord without distraction.</p> <p>(36) But if any man thinks that he behaves himself unbecoming toward his virgin, if she is past the flower of <i>her</i> age, and needs so require, let him do what he will, he does not sin: let them marry.</p> <p>(37) Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin, does well.</p> <p>(38) So then he who gives <i>her</i> in marriage does well; but he who does not give <i>her</i> in marriage does better.</p> <p>(39) The wife is bound by the law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wills; only in the Lord.^b</p> <p>(40) But she is happier if she so lives, after my judgment: and I think also that I have the Spirit of God.</p>
<p>7:39b - marry <u>in the Lord</u> - i.e. a believer must never marry an unbeliever. The previous verses about believers married to unbelievers has to do with those who become believers but are still married to unbelievers. A believer must always be sure the person he or she is planning to marry is a believer. See II Cor. 6:14-15; Lev. 34:16; Ezz. 9:2,12; Neh. 13:25; Mal. 2:11</p>	

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<p>Chapter 8</p> <p>(1) Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.</p> <p>(2) And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.</p> <p>(3) But if any man love God, the same is known of him.</p> <p>(4) As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol <i>is</i> nothing in the world, and that <i>there is</i> none other God but one.</p> <p>(5) For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)</p> <p>(6) But to us <i>there is but</i> one God, the Father, of whom <i>are</i> all things, and we in him; and one Lord Jesus Christ, by whom <i>are</i> all things, and we by him.</p> <p>(7) Howbeit <i>there is</i> not in every man that knowledge: for some with conscience of the idol unto this hour eat <i>it</i> as a thing offered unto an idol; and their conscience being weak is defiled.</p> <p>(8) But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.</p> <p>(9) But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.</p>	<p>Chapter 8</p> <p>(1) Now as concerning things offered to idols, we know that we all have knowledge. Knowledge puffs up, but charity edifies {builds up}.</p> <p>(2) And if any man thinks that he knows anything, he knows nothing yet as he ought to know.</p> <p>(3) But if any man loves God, the same is known by Him.</p> <p>(4) As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol <i>is</i> nothing in the world, and that <i>there is</i> no other God but one.</p> <p>(5) Because though there are those that are called gods, whether in heaven or in earth, (as there are many gods, and many lords,)</p> <p>(6) But to us <i>there is but</i> one God, the Father, of Whom <i>are</i> all things, and we in Him; and one Lord Jesus Christ, by Whom all things <i>are</i>, and we by Him.</p> <p>(7) However not every man has that knowledge: because some with conscience of the idol to this hour eat <i>it</i> as a thing offered to an idol; and their conscience being weak is defiled.</p> <p>(8) But meat does not commend us to God: because neither, if we eat, are we the better; nor, if we do not eat, are we the worse.</p> <p>(9) But take heed lest by any means this liberty of yours becomes a stumbling block to those who are weak.</p>

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(10) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
(11) And through thy knowledge shall the weak brother perish, for whom Christ died?
(12) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
(13) Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Chapter 9

(1) Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
(2) If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
(3) Mine answer to them that do examine me is this,
(4) Have we not power to eat and to drink?
(5) Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
(6) Or I only and Barnabas, have not we power to forbear working?
(7) Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

(10) Because if any man sees you who has knowledge sit at meat in the idol's temple, shall not his conscience which is weak be emboldened to eat those things which are offered to idols;
(11) And through your knowledge shall the weak brother perish, for whom Christ died?
(12) But when you sin so against the brothers, and wound their weak conscience, you sin against Christ.
(13) Therefore, if meat causes my brother to be offended, I will eat no meat while the world stands, lest I cause my brother to be offended.

Chapter 9

(1) Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are you not my work in the Lord?
(2) If I am not an apostle to others, yet doubtless I am to you: because you are the seal of my apostleship in the Lord.
(3) My answer to those who examine me is this,
(4) Do we not have power to eat and to drink?
(5) Do we not have power to lead about a sister, a wife, as well as other apostles, and as the brothers of the Lord, and Cephas?
(6) Or I only and Barnabas, do we not have power to forbear working?
(7) Who goes to war at any time at his own charges? who plants a vineyard, and does not eat of its fruit? or who feeds a flock, and does not drink of the milk of the flock?

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<p>(8) Say I these things as a man? or saith not the law the same also?</p> <p>(9) For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?</p> <p>(10) Or saith he <i>it</i> altogether for our sakes? For our sakes, no doubt, <i>this</i> is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.</p> <p>(11) If we have sown unto you spiritual things, <i>is it</i> a great thing if we shall reap your carnal things?</p> <p>(12) If others be partakers of <i>this</i> power over you, <i>are</i> not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.</p> <p>(13) Do ye not know that they which minister about holy things live <i>of the things</i> of the temple? and they which wait at the altar are partakers with the altar?</p> <p>(14) Even so hath the Lord ordained that they which preach the gospel should live of the gospel.</p> <p>(15) But I have used none of these things: neither have I written these things, that it should be so done unto me: for <i>it were</i> better for me to die, than that any man should make my glorying void.</p> <p>(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!</p>	<p>(8) Do I say these things as a man? or does the law not also say the same?</p> <p>(9) Because it is written in the law of Moses,</p> <p style="text-align: center;">You shall not muzzle the mouth of the ox that treads out the corn.^a</p> <p>Does God take care for oxen?</p> <p>(10) Or does He say <i>it</i> altogether for our sakes? For our sakes, no doubt, <i>this</i> is written: that he who plows should plow in hope; and that he who threshes in hope should be partaker of his hope.</p> <p>(11) If we have sown to you spiritual things, <i>is it</i> a great thing if we shall reap your carnal {worldly} things?</p> <p>(12) If others are partakers of <i>this</i> power over you, do we not have the same right? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.</p> <p>(13) Do you not know that those who minister about holy things live <i>off the things</i> of the temple? and those who wait at the altar are partakers with the altar?^{2b}</p> <p>(14) Even so has the Lord ordained that those who preach the gospel should live of the gospel.</p> <p>(15) But I have used none of these things: neither have I written these things, that it should be so done to me: because <i>it would be</i> better for me to die, than that any man should make my boasting void.</p> <p>(16) Because though I preach the gospel, I have nothing to boast about: because necessity is laid upon me; yes, woe is me, if I do not preach the gospel!</p>
<p>9:9a - Deut. 25:4 9:13b - Num. 18:24-31 - at the Lord's command the Levites were to be provided for by the tithes and offerings brought to them</p>	

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<p>(17) For if I do this thing willingly, I have a reward: but if against my will, a dispensation <i>of the gospel</i> is committed unto me.</p> <p>(18) What is my reward then? <i>Verily</i> that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.</p> <p>(19) For though I be free from all <i>men</i>, yet have I made myself servant unto all, that I might gain the more.</p> <p>(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;</p> <p>(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.</p> <p>(22) To the weak became I as weak, that I might gain the weak: I am made all things to all <i>men</i>, that I might by all means save some.</p> <p>(23) And this I do for the gospel's sake, that I might be partaker thereof with <i>you</i>.</p> <p>(24) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.</p> <p>(25) And every man that striveth for the mastery is temperate in all things. Now they <i>do it</i> to obtain a corruptible crown; but we an incorruptible.</p> <p>(26) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:</p> <p>(27) But I keep under my body, and bring <i>it</i> into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.</p>	<p>(17) Because if I do this thing willingly, I have a reward: but if against my will, a stewardship <i>of the gospel</i> is committed to me.</p> <p>(18) What is my reward then? <i>Truly</i> that, when I preach the gospel, I may make the gospel of Christ without charge, that I do not abuse my power in the gospel.</p> <p>(19) Because though I am free from all <i>men</i>, yet I have made myself servant to all, that I might gain the more.</p> <p>(20) And to the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law;</p> <p>(21) To those who are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain those who are without law.</p> <p>(22) To the weak I became as weak, that I might gain the weak: I am made all things to all <i>men</i>, that I might by all means save some.</p> <p>(23) And this I do for the gospel's sake, that I might be partaker with <i>you</i>.</p> <p>(24) Do you not know that those who run in a race all run, but one receives the prize? So run, that you may obtain.</p> <p>(25) And every man who strives for the mastery is temperate in all things. Now they <i>do it</i> to obtain a corruptible crown;^c but we an incorruptible {<i>crown</i>}.</p> <p>(26) I therefore so run, not as uncertainly; so I fight, not as one who beats the air:</p> <p>(27) But I keep control over my body, and bring <i>it</i> into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.</p>
<p>9:25c – crown – stephanon {στεφανον} - crown of victory</p>	

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<p>Chapter 10</p> <p>(1) Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;</p> <p>(2) And were all baptized unto Moses in the cloud and in the sea;</p> <p>(3) And did all eat the same spiritual meat;</p> <p>(4) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.</p> <p>(5) But with many of them God was not well pleased: for they were overthrown in the wilderness.</p> <p>(6) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.</p> <p>(7) Neither be ye idolaters, as <i>were</i> some of them; as it is written, The people sat down to eat and drink, and rose up to play.</p> <p>(8) Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.</p> <p>(9) Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.</p> <p>(10) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.</p> <p>(11) Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.</p> <p>(12) Wherefore let him that thinketh he standeth take heed lest he fall.</p>	<p>Chapter 10</p> <p>(1) Moreover, brothers, I do not want you to be ignorant, how that all our forefathers were under the cloud, and all passed through the sea;</p> <p>(2) And were all baptized unto Moses in the cloud and in the sea;</p> <p>(3) And all ate the same spiritual meat;</p> <p>(4) And all drank the same spiritual drink: because they drank of that spiritual Rock that followed them: and that Rock was Christ.</p> <p>(5) But with many of them God was not well pleased: because they were overthrown in the wilderness.</p> <p>(6) Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted.</p> <p>(7) Neither be idolaters, as <i>were</i> some of them; as it is written,</p> <p style="text-align: center;">The people sat down to eat and drink, and rose up to play.^a</p> <p>(8) Neither let us commit fornication {sex outside of marriage}, as some of them committed, and twenty-three thousand fell in one day.</p> <p>(9) Neither let us tempt Christ, as some of them also tempted, and were destroyed by snakes.^b</p> <p>(10) Nor murmur, as some of them also murmured, and were destroyed by the destroyer.^c</p> <p>(11) Now all these things happened to them for examples: and they are written for our warning, upon whom the ends of the world have come.</p> <p>(12) Therefore let him who thinks he stands take heed lest he fall.</p>
<p>10:7a - Ex. 32:6-28 10:9b - Num. 21:6 10:10c - Num. 14:2-35</p>	

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<p>(13) There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear <i>it</i>.</p> <p>(14) Wherefore, my dearly beloved, flee from idolatry.</p> <p>(15) I speak as to wise men; judge ye what I say.</p> <p>(16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?</p> <p>(17) For we <i>being</i> many are one bread, <i>and</i> one body: for we are all partakers of that one bread.</p> <p>(18) Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?</p> <p>(19) What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?</p> <p>(20) But <i>I say</i>, 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.</p> <p>(21) Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.</p> <p>(22) Do we provoke the Lord to jealousy? are we stronger than he?</p> <p>(23) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.</p> <p>(24) Let no man seek his own, but every man another's <i>wealth</i>.</p>	<p>(13) There has no temptation overtaken you but such as is common to man: but God is faithful, Who will not allow you to be tempted above what you are able to <i>bear</i>; but will with the temptation also make a way to escape, that you may be able to bear <i>it</i>.^d</p> <p>(14) Therefore, my dearly beloved, flee from idolatry.</p> <p>(15) I speak as to wise men; you judge what I say.</p> <p>(16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?</p> <p>(17) Because we <i>being</i> many are one bread, <i>and</i> one body: because we are all partakers of that one Bread.</p> <p>(18) Consider Israel after the flesh: are not those who eat of the sacrifices partakers of the altar?^e</p> <p>(19) What do I say then? that the idol is anything, or that which is offered in sacrifice to idols is anything?</p> <p>(20) But <i>I say</i>, that the things which the Gentiles {non-Jews} sacrifice, they sacrifice to demons, and not to God: and I do not want you to have fellowship with demons.</p> <p>(21) You cannot drink the cup of the Lord, and the cup of demons: you cannot be partakers of the Lord's table, and of the table of demons.</p> <p>(22) Do we provoke the Lord to jealousy? are we stronger than He?</p> <p>(23) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things do not profit.</p> <p>(24) Let no man seek his own, but every man another's <i>wellbeing</i>.</p>
<p>10:13d – James 1:13-14 – God Himself tempts no one 10:18e – See note on I Cor. 9:13</p>	

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<p>(25) Whatsoever is sold in the shambles, <i>that</i> eat, asking no question for conscience sake:</p> <p>(26) For the earth <i>is</i> the Lord's, and the fulness thereof.</p> <p>(27) If any of them that believe not bid you <i>to a feast</i>, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.</p> <p>(28) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth <i>is</i> the Lord's, and the fulness thereof:</p> <p>(29) Conscience, I say, not thine own, but of the other: for why is my liberty judged of another <i>man's</i> conscience?</p> <p>(30) For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?</p> <p>(31) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.</p> <p>(32) Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:</p> <p>(33) Even as I please all <i>men</i> in all <i>things</i>, not seeking mine own profit, but the <i>profit</i> of many, that they may be saved.</p> <p>Chapter 11</p> <p>(1) Be ye followers of me, even as I also <i>am</i> of Christ.</p> <p>(2) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered <i>them</i> to you.</p> <p>(3) But I would have you know, that the head of every man is Christ; and the head of the woman <i>is</i> the man; and the head of Christ <i>is</i> God.</p>	<p>(25) Whatsoever is sold in the market places, <i>that</i> eat, asking no question for conscience sake:</p> <p>(26) Because the earth <i>is</i> the Lord's, and its fullness.</p> <p>(27) If any of those who do not believe bid you <i>to a feast</i>, and you are disposed to go; whatever is set before you, eat, asking no questions for conscience sake.</p> <p>(28) But if any man says to you, This is offered in sacrifice to idols, do not eat for his sake who told you, and for conscience sake: because the earth <i>is</i> the Lord's, and its fullness:</p> <p>(29) Conscience, I say, not your own {conscience}, but of the other person's {conscience}: because why is my liberty judged by another <i>man's</i> conscience?</p> <p>(30) But if I by grace am a partaker, why am I evilly spoken of for that for which I give thanks?</p> <p>(31) Whether you eat, or drink, or whatever you do, do all to the glory of God.</p> <p>(32) Give no offense, neither to the Jews, nor to the Gentiles {non-Jews}, nor to the church of God:</p> <p>(33) Even as I please all <i>men</i> in all <i>things</i>, not seeking my own profit, but the <i>profit</i> of many, that they may be saved.</p> <p>Chapter 11</p> <p>(1) Be my followers, even as I also <i>am</i> of Christ.</p> <p>(2) Now I praise you, brothers, that you remember me in all things, and keep the ordinances, as I delivered <i>them</i> to you.</p> <p>(3) But I would have you know, that the head of every man is Christ; and the head of the woman <i>is</i> the man; and the head of Christ <i>is</i> God.</p>

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<p>(4) Every man praying or prophesying, having <i>his</i> head covered, dishonoureth his head.</p> <p>(5) But every woman that prayeth or prophesieth with <i>her</i> head uncovered dishonoureth her head: for that is even all one as if she were shaven.</p> <p>(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.</p> <p>(7) For a man indeed ought not to cover <i>his</i> head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.</p> <p>(8) For the man is not of the woman; but the woman of the man.</p> <p>(9) Neither was the man created for the woman; but the woman for the man.</p> <p>(10) For this cause ought the woman to have power on <i>her</i> head because of the angels.</p> <p>(11) Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.</p> <p>(12) For as the woman <i>is</i> of the man, even so <i>is</i> the man also by the woman; but all things of God.</p> <p>(13) Judge in yourselves: is it comely that a woman pray unto God uncovered?</p> <p>(14) Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?</p> <p>(15) But if a woman have long hair, it is a glory to her: for <i>her</i> hair is given her for a covering.</p> <p>(16) But if any man seem to be contentious, we have no such custom, neither the churches of God.</p>	<p>(4) Every man praying or prophesying, having <i>his</i> head covered, dishonors his head.</p> <p>(5) But every woman who prays or prophesies with <i>her</i> head uncovered dishonors her head: because that is the same as if she were shaved.</p> <p>(6) Because if the woman is not covered, let her also be shaved: but if it is a shame for a woman to be shaved, let her be covered.</p> <p>(7) Because a man indeed ought not to cover <i>his</i> head, inasmuch as he is the image and glory of God: but the woman is the glory of the man.</p> <p>(8) Because the man is not of the woman; but the woman of the man.</p> <p>(9) Neither was the man created for the woman; but the woman for the man.</p> <p>(10) Because for this reason the woman ought to have power on <i>her</i> head^a as a witness to the angels.</p> <p>(11) Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.</p> <p>(12) Because as the woman <i>is</i> of the man, even so <i>is</i> the man also by the woman; but all things of God.</p> <p>(13) Judge in yourselves: is it becoming that a woman pray to God uncovered?</p> <p>(14) Does not even nature itself teach you, that, if a man has long hair, it is a shame to him?</p> <p>(15) But if a woman has long hair, it is a glory to her: because <i>her</i> hair is given to her for a covering.</p> <p>(16) But if any man seems to be contentious, we have no such custom, neither the churches of God.</p>
<p>11:10a - power on her head - literally a covering over her head as a sign of submission as a witness to the angels. - in 11:16 Paul makes it clear that this was the custom of the day.</p>	

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<p>(17) Now in this that I declare <i>unto you</i> I praise <i>you</i> not, that ye come together not for the better, but for the worse.</p> <p>(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.</p> <p>(19) For there must be also heresies among you, that they which are approved may be made manifest among you.</p> <p>(20) When ye come together therefore into one place, <i>this</i> is not to eat the Lord's supper.</p> <p>(21) For in eating every one taketh before <i>other</i> his own supper: and one is hungry, and another is drunken.</p> <p>(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 <i>you</i> not.</p> <p>(23) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the <i>same</i> night in which he was betrayed took bread:</p> <p>(24) And when he had given thanks, he brake <i>it</i>, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.</p> <p>(25) After the same manner also <i>he</i> took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.</p> <p>(26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.</p>	<p>(17) Now in this that I declare <i>to you</i> I do not praise <i>you</i>, that you come together not for the better, but for the worse.</p> <p>(18) Because first of all, when you come together in the church, I hear that there are divisions among you; and I partly believe it.</p> <p>(19) Because there must be also heresies among you, that those who are approved may be revealed among you.</p> <p>(20) When you come together therefore into one place, <i>this</i> is not to eat the Lord's supper.</p> <p>(21) Because in eating everyone takes his own supper before <i>the other</i>: and one is hungry, and another is drunken.</p> <p>(22) What? have you not houses to eat and to drink in? or do you despise the church of God, and shame those who do not have? What shall I say to you? shall I praise you in this? I do not praise <i>you</i>.</p> <p>(23) Because I have received of the Lord that which I also delivered to you, That the Lord Jesus the <i>same</i> night in which He was betrayed took bread:</p> <p>(24) And when He had given thanks, He broke <i>it</i>, and said, Take, eat: this is My body, which is broken for you: do this in memory of Me.</p> <p>(25) After the same manner also <i>He</i> took the cup, when He had eaten, saying, This cup is the new testament in My blood: do this, as often as you drink it, in memory of Me.</p> <p>(26) Because as often as you eat this bread, and drink this cup, you show the Lord's death until He comes.</p>

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<p>(27) Wherefore whosoever shall eat this bread, and drink <i>this</i> cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.</p> <p>(28) But let a man examine himself, and so let him eat of <i>that</i> bread, and drink of <i>that</i> cup.</p> <p>(29) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.</p> <p>(30) For this cause many <i>are</i> weak and sickly among you, and many sleep.</p> <p>(31) For if we would judge ourselves, we should not be judged.</p> <p>(32) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.</p> <p>(33) Wherefore, my brethren, when ye come together to eat, tarry one for another.</p> <p>(34) And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.</p> <p>Chapter 12</p> <p>(1) Now concerning spiritual <i>gifts</i>, brethren, I would not have you ignorant.</p> <p>(2) Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.</p> <p>(3) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and <i>that</i> no man can say that Jesus is the Lord, but by the Holy Ghost.</p>	<p>(27) Therefore whoever shall eat this bread, and drink <i>this</i> cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.^b</p> <p>(28) But let a man examine himself, and so let him eat of <i>that</i> bread, and drink of <i>that</i> cup.</p> <p>(29) Because he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.</p> <p>(30) For this reason many <i>are</i> weak and sickly among you, and many sleep.</p> <p>(31) Because if we would judge ourselves, we should not be judged.</p> <p>(32) But when we are judged, we are disciplined by the Lord, that we should not be condemned with the world.</p> <p>(33) Therefore, my brothers, when you come together to eat, wait for one another.</p> <p>(34) And if any man is hungry, let him eat at home; that you not come together to condemnation. And the rest I will set in order when I come.</p> <p>Chapter 12</p> <p>(1) Now concerning spiritual <i>gifts</i>, brothers, I do not want you to be ignorant.</p> <p>(2) You know that you were Gentiles {non-Jews}, carried away to these dumb idols, even as you were led.</p> <p>(3) Therefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed: and <i>that</i> no man can say that Jesus is the Lord, but by the Holy Spirit.</p>
<p>11:27b - see 11:21 - eat and drink "unworthily" - the issue here is not whether any of us are "worthy" to take of the Lord's supper, but that the Lord's supper should be taken in reverence and respect - apparently from verse 21 some were gorging themselves on the bread and getting drunk on the wine and as a result others did not get to participate in the Lord's supper. See verse 34. The instruction in verse 34 is for people to eat their meals at home and not gorge themselves on the Lord's supper.</p>	

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<p>(4) Now there are diversities of gifts, but the same Spirit.</p> <p>(5) And there are differences of administrations, but the same Lord.</p> <p>(6) And there are diversities of operations, but it is the same God which worketh all in all.</p> <p>(7) But the manifestation of the Spirit is given to every man to profit withal.</p> <p>(8) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;</p> <p>(9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;</p> <p>(10) To another the working of miracles; to another prophecy; to another discerning of spirits; to another <i>divers</i> kinds of tongues; to another the interpretation of tongues:</p> <p>(11) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.</p> <p>(12) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also <i>is</i> Christ.</p> <p>(13) For by one Spirit are we all baptized into one body, whether <i>we be</i> Jews or Gentiles, whether <i>we be</i> bond or free; and have been all made to drink into one Spirit.</p> <p>(14) For the body is not one member, but many.</p> <p>(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?</p>	<p>(4) Now there are differing gifts, but the same Spirit.</p> <p>(5) And there are differences of administrations, but the same Lord.</p> <p>(6) And there are differing operations, but it is the same God Who works all in all.</p> <p>(7) But the revelation of the Spirit is given to every man to profit from.</p> <p>(8) Because to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;</p> <p>(9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;</p> <p>(10) To another the working of miracles; to another prophecy; to another discerning of spirits; to another <i>various</i> kinds of tongues; to another the interpretation of tongues:</p> <p>(11) But all these work that one and the same Spirit, dividing to every man severally as He wills.</p> <p>(12) Because as the body is one, and has many members, and all the members of that one body, being many, are one body: so also <i>is</i> Christ.</p> <p>(13) Because by one Spirit we are all baptized into one body, whether <i>we are</i> Jews or Gentiles {non-Jews}, whether <i>we are</i> slave or free; and have been all made to drink into one Spirit.</p> <p>(14) Because the body is not one member, but many.</p> <p>(15) If the foot should say, Because I am not the hand, I am not of the body; is it therefore not of the body?</p>

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<p>(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?</p> <p>(17) If the whole body <i>were</i> an eye, where <i>were</i> the hearing? If the whole <i>were</i> hearing, where <i>were</i> the smelling?</p> <p>(18) But now hath God set the members every one of them in the body, as it hath pleased him.</p> <p>(19) And if they were all one member, where <i>were</i> the body?</p> <p>(20) But now <i>are they</i> many members, yet but one body.</p> <p>(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.</p> <p>(22) Nay, much more those members of the body, which seem to be more feeble, are necessary:</p> <p>(23) And those <i>members</i> of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely <i>parts</i> have more abundant comeliness.</p> <p>(24) For our comely <i>parts</i> have no need: but God hath tempered the body together, having given more abundant honour to that <i>part</i> which lacked:</p> <p>(25) That there should be no schism in the body; but <i>that</i> the members should have the same care one for another.</p> <p>(26) And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.</p> <p>(27) Now ye are the body of Christ, and members in particular.</p>	<p>(16) And if the ear should say, Because I am not the eye, I am not of the body; is it therefore not of the body?</p> <p>(17) If the whole body <i>were</i> an eye, where <i>would be</i> the hearing? If the whole <i>were</i> hearing, where <i>would</i> the smelling be?</p> <p>(18) But now God has set the members everyone of them in the body, as it has pleased Him.</p> <p>(19) And if they were all one member, where <i>would</i> the body be?</p> <p>(20) But now <i>they are</i> many members, yet but one body.</p> <p>(21) And the eye cannot say to the hand, I have no need of you: nor again the head to the feet, I have no need of you.</p> <p>(22) No, much more those members of the body, which seem to be more feeble, are necessary:</p> <p>(23) And those <i>members</i> of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our <i>unpresentable parts</i> have more abundant beauty.^a</p> <p>(24) Because our more beautiful <i>parts</i> have no need: but God has tempered the body together, having given more abundant honor to that <i>part</i> which lacks:</p> <p>(25) That there should be no division in the body; but <i>that</i> the members should have the same care for one another.</p> <p>(26) And when one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it.</p> <p>(27) Now you are the body of Christ, and members in particular.</p>
<p>12:23-24a - less honorable .. we bestow more honor, unpresentable parts . - i.e. we are careful to cover our private parts so that they are not seen, but our face and more presentable parts of our body do not require such coverings. Each part of the body has its own purpose which God has provided for the benefit of the entire body.</p>	

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<p>(28) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. (29) <i>Are</i> all apostles? <i>are</i> all prophets? <i>are</i> all teachers? <i>are</i> all workers of miracles? (30) Have all the gifts of healing? do all speak with tongues? do all interpret? (31) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.</p> <p>Chapter 13 (1) Though I speak with the tongues of men and of angels, and have not charity, I am become <i>as</i> sounding brass, or a tinkling cymbal. (2) And though I have <i>the gift of</i> prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (3) And though I bestow all my goods to feed <i>the poor</i>, and though I give my body to be burned, and have not charity, it profiteth me nothing. (4) Charity suffereth long, <i>and</i> is kind; charity envieth not; charity vaunteth not itself, is not puffed up, (5) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; (6) Rejoiceth not in iniquity, but rejoiceth in the truth;</p>	<p>(28) And God has set some in the church, first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, governments, varieties of tongues. (29) <i>Are</i> all apostles {no}?^b <i>are</i> all prophets {no}?^b <i>are</i> all teachers {no}?^b <i>are</i> all workers of miracles {no}?^b (30) Have all the gifts of healing {no}?^b do all speak with tongues {no}?^b do all interpret {no}?^b (31) But earnestly desire the best gifts: and yet I will show to you a more excellent way.</p> <p>Chapter 13 (1) Though I speak with the languages of men and of angels, and do not have charity {love},^a I have become <i>as</i> sounding brass, or a tinkling cymbal. (2) And though I have <i>the gift of</i> prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and do not have charity {love}, I am nothing. (3) And though I bestow all my goods to feed <i>the poor</i>, and though I give my body to be burned, and do not have charity {love}, it does not profit me anything. (4) Charity {love} suffers long, <i>and</i> is kind; charity {love} does not envy; charity {love} does not flaunt itself, is not puffed up {with pride}, (5) Does not behave itself unseemly, does not seek her own benefit, is not easily provoked, thinks no evil; (6) Does not rejoice in sin, but rejoices in the truth;</p>
<p>12:29-30b - the wording requires a "no" answer to each of the questions 13:1a - charity - agape love {ἀγάπη}- love that moves to action in helping others. The King James usually translates agape as <u>charity</u> because <u>godly love is not an emotion, but an attitude of service</u> to others.</p>	

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(7) Beareth all things, believeth all things, hopeth all things, endureth all things.
(8) Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.
(9) For we know in part, and we prophesy in part.
(10) But when that which is perfect is come, then that which is in part shall be done away.
(11) When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
(12) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
(13) And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Chapter 14

(1) Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.
(2) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.
(3) But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
(4) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

(7) Bears all things, believes all things, hopes all things, endures all things.
(8) Charity {love} never fails: but where *there are* prophecies, they shall fail; where *there are* languages they shall cease; where *there is* knowledge, it shall vanish away.
(9) Because we know in part, and we prophesy in part.
(10) But when that which is perfect has come, then that which is in part shall be done away.
(11) When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
(12) Because now we see through a glass, dimly {*as a blur*}; but then face to face: now I know in part; but then I shall know even as also I am known.
(13) And now these three faith, hope, charity {love} remain; but the greatest of these is charity {love}.

Chapter 14

(1) Seek after charity {love}, and desire spiritual *gifts*, but especially that you may prophesy.
(2) Because he who speaks in an *unknown* language speaks not to men, but to God: because no man understands *him*; even so in the spirit he speaks mysteries.
(3) But he who prophesies speaks to men to encouragement, and exhortation, and comfort.
(4) He who speaks in an *unknown* language uplifts himself; but he who prophesies uplifts the church.

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<p>(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.</p> <p>(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?</p> <p>(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?</p> <p>(8) For if the trumpet give an uncertain sound, who shall prepare himself to the battle?</p> <p>(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.</p> <p>(10) There are, it may be, so many kinds of voices in the world, and none of them is without signification.</p> <p>(11) Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh <i>shall be</i> a barbarian unto me.</p> <p>(12) Even so ye, forasmuch as ye are zealous of spiritual <i>gifts</i>, seek that ye may excel to the edifying of the church.</p> <p>(13) Wherefore let him that speaketh in an <i>unknown</i> tongue pray that he may interpret.</p>	<p>(5) I desire that you all spoke with {spiritual} languages, but even more that you prophesied: because greater is he who prophesies than he who speaks with {spiritual} languages, unless he interprets, that the church may receive encouragement.</p> <p>(6) Now, brothers, if I come to you speaking with {spiritual} languages, what shall I profit you, unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching?</p> <p>(7) And even things without life giving sound, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped?</p> <p>(8) Because if the trumpet gives an uncertain sound, who shall prepare himself to the battle?</p> <p>(9) So likewise you, unless you speak by the {spiritual} language words easy to be understood, how shall it be known what is spoken? because you shall speak into the air.</p> <p>(10) There are, it may be, so many kinds of voices in the world, and none of them is without significance.</p> <p>(11) Therefore if I do not know the meaning of the voice, I shall be to him who speaks a barbarian {uneducated; uncivilized}, and he who speaks <i>shall be</i> a barbarian {uneducated; uncivilized} to me.</p> <p>(12) Even so you, inasmuch as you are zealous of spiritual <i>gifts</i>, seek that you may excel to the encouragement of the church.</p> <p>(13) Therefore let him who speaks in an <i>unknown</i> language pray that he may interpret.</p>

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<p>(14) For if I pray in an <i>unknown</i> tongue, my spirit prayeth, but my understanding is unfruitful.</p> <p>(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.</p> <p>(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?</p> <p>(17) For thou verily givest thanks well, but the other is not edified.</p> <p>(18) I thank my God, I speak with tongues more than ye all:</p> <p>(19) Yet in the church I had rather speak five words with my understanding, that <i>by my voice</i> I might teach others also, than ten thousand words in an <i>unknown</i> tongue.</p> <p>(20) Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.</p> <p>(21) In the law it is written, With <i>men of other tongues</i> and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.</p> <p>(22) Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying <i>serveth</i> not for them that believe not, but for them which believe.</p>	<p>(14) Because if I pray in an <i>unknown</i> language, my spirit prays, but my understanding is unfruitful.</p> <p>(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.</p> <p>(16) Else when you shall bless with the spirit, how shall he who occupies the room of the unlearned say Amen {Let it be} at your giving of thanks, since he does not understand what you say?</p> <p>(17) Because you truly give thanks well, but the other is not encouraged.</p> <p>(18) I thank my God, I speak with {spiritual} languages more than you all:</p> <p>(19) Yet in the church I had rather speak five words with my understanding, that <i>by my voice</i> I might teach others also, than ten thousand words in an <i>unknown</i> language.</p> <p>(20) Brothers, do not be children in understanding: let it be that you are in malice children, but in understanding be men.</p> <p>(21) In the law it is written, With <i>men of other languages</i> and other lips I will speak to this people; and yet for all that they will not listen to Me, says the Lord.^a</p> <p>(22) Therefore {spiritual} languages are for a sign, not to those who believe, but to those who do not believe: but prophesying does not <i>serve</i> those who do not believe, but those who believe.</p>
14:21a - Is. 28:11	

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<p>(23) If therefore the whole church be come together into one place, and all speak with tongues, and there come in <i>those that are</i> unlearned, or unbelievers, will they not say that ye are mad?</p> <p>(24) But if all prophesy, and there come in one that believeth not, or <i>one</i> unlearned, he is convinced of all, he is judged of all:</p> <p>(25) And thus are the secrets of his heart made manifest; and so falling down on <i>his</i> face he will worship God, and report that God is in you of a truth.</p> <p>(26) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.</p> <p>(27) If any man speak in an <i>unknown</i> tongue, <i>let it be</i> by two, or at the most <i>by</i> three, and <i>that</i> by course; and let one interpret.</p> <p>(28) But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.</p> <p>(29) Let the prophets speak two or three, and let the other judge.</p> <p>(30) If <i>any thing</i> be revealed to another that sitteth by, let the first hold his peace.</p> <p>(31) For ye may all prophesy one by one, that all may learn, and all may be comforted.</p> <p>(32) And the spirits of the prophets are subject to the prophets.</p>	<p>(23) If therefore the whole church comes together into one place, and all speak with {unknown} languages, and there comes in <i>those who are</i> unlearned, or unbelievers, will they not say that you are mad?</p> <p>(24) But if all prophesy, and there comes in one who does not believe, or <i>one</i> unlearned, he is convicted of all, he is judged of all:</p> <p>(25) And so the secrets of his heart are revealed; and so falling down on <i>his</i> face he will worship God, and report that God is truly in you.</p> <p>(26) How is it then, brothers? when you come together, every one of you has a song, has a teaching, has a {spiritual} language, has a revelation, has an interpretation. Let all things be done to the up-building {of the church}.</p> <p>(27) If any man speaks in an <i>unknown</i> language, <i>let it be</i> by two, or at the most <i>by</i> three, and <i>that</i> by course; and let one interpret.</p> <p>(28) But if there is no interpreter, let him keep silence in the church; and let him speak to himself, and to God.^b</p> <p>(29) Let the prophets speak two or three, and let the others judge.</p> <p>(30) If <i>anything</i> is revealed to another who sits by, let the first hold his peace.</p> <p>(31) Because you may all prophesy one by one, that all may learn, and all may be comforted.</p> <p>(32) And the spirits of the prophets are subject to the prophets.</p>
<p>14:28b – If there is no one to interpret – tongues {unknown} languages are not allowed in the church!</p>	

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<p>(33) For God is not <i>the author</i> of confusion, but of peace, as in all churches of the saints.</p> <p>(34) Let your women keep silence in the churches: for it is not permitted unto them to speak; but <i>they are commanded</i> to be under obedience, as also saith the law.</p> <p>(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.</p> <p>(36) What? came the word of God out from you? or came it unto you only?</p> <p>(37) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.</p> <p>(38) But if any man be ignorant, let him be ignorant.</p> <p>(39) Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.</p> <p>(40) Let all things be done decently and in order.</p> <p>Chapter 15</p> <p>(1) Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;</p> <p>(2) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.</p> <p>(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;</p>	<p>(33) Because God is not <i>the author</i> of confusion, but of peace, as in all churches of the saints.</p> <p>(34) Let your women keep silence in the churches: because it is not permitted for them to speak; but <i>they are commanded</i> to be under obedience, as also the law says.^c</p> <p>(35) And if they will learn anything, let them ask their husbands at home: because it is a shame for women to speak in the church.</p> <p>(36) What? Did the word of God come out from you? or did it come to you only?</p> <p>(37) If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord.</p> <p>(38) But if any man is ignorant, let him be ignorant.</p> <p>(39) Therefore, brothers, earnestly desire to prophesy, and do not forbid to speak with {spiritual} languages.^d</p> <p>(40) Let all things be done decently and in order.</p> <p>Chapter 15</p> <p>(1) Furthermore, brothers, I declare to you the gospel which I preached to you, which also you have received, and in which you stand;</p> <p>(2) By which also you are saved, if you keep in memory what I preached to you, unless you have believed in vain.</p> <p>(3) Because I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures;</p>
<p>14:34c - Gen. 3:16 - i.e. women are not to speak out in church [this was the custom of the Jews in the synagogues which Paul carries over to the modern church - see chapter 11] - This also suggests that women {and men} should not be talking about other things when they should be listening to what is being said.</p> <p>14:39d - we are not to forbid the use of tongues in church - however, there must be an interpreter present to translate the message - see 14:28</p>	

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<p>(4) And that he was buried, and that he rose again the third day according to the scriptures:</p> <p>(5) And that he was seen of Cephas, then of the twelve:</p> <p>(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.</p> <p>(7) After that, he was seen of James; then of all the apostles.</p> <p>(8) And last of all he was seen of me also, as of one born out of due time.</p> <p>(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.</p> <p>(10) But by the grace of God I am what I am: and his grace which <i>was bestowed</i> 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.</p> <p>(11) Therefore whether <i>it were</i> I or they, so we preach, and so ye believed.</p> <p>(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?</p> <p>(13) But if there be no resurrection of the dead, then is Christ not risen:</p> <p>(14) And if Christ be not risen, then <i>is</i> our preaching vain, and your faith <i>is</i> also vain.</p> <p>(15) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.</p>	<p>(4) And that He was buried, and that He rose again the third day according to the scriptures:</p> <p>(5) And that He was seen by Cephas {Peter}, then by the twelve:</p> <p>(6) After that, He was seen by more than five hundred brothers at once; of whom the greater part remain to this present {day},^a but some are fallen asleep.</p> <p>(7) After that, He was seen by James; then by all the apostles.</p> <p>(8) And last of all He was seen by me also, as of one born out of due time.</p> <p>(9) Because I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of God.</p> <p>(10) But by the grace of God I am what I am: and His grace which <i>was bestowed</i> upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.</p> <p>(11) Therefore whether <i>it were</i> I or they, so we preach, and so you believed.</p> <p>(12) Now if Christ is preached that He rose from the dead, how is it that some among you say that there is no resurrection of the dead?</p> <p>(13) But if there is no resurrection of the dead, then Christ has not risen:</p> <p>(14) And if Christ has not risen, then our preaching <i>is</i> vain, and your faith <i>is</i> also vain.</p> <p>(15) Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He did not raise up, if it is that the dead do not rise.</p>
15:6a - Acts 1:3	

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<p>(16) For if the dead rise not, then is not Christ raised:</p> <p>(17) And if Christ be not raised, your faith is vain; ye are yet in your sins.</p> <p>(18) Then they also which are fallen asleep in Christ are perished.</p> <p>(19) If in this life only we have hope in Christ, we are of all men most miserable.</p> <p>(20) But now is Christ risen from the dead, <i>and</i> become the firstfruits of them that slept.</p> <p>(21) For since by man <i>came</i> death, by man <i>came</i> also the resurrection of the dead.</p> <p>(22) For as in Adam all die, even so in Christ shall all be made alive.</p> <p>(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.</p> <p>(24) Then <i>cometh</i> 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.</p> <p>(25) For he must reign, till he hath put all enemies under his feet.</p> <p>(26) The last enemy <i>that</i> shall be destroyed <i>is</i> death.</p> <p>(27) For he hath put all things under his feet. But when he saith all things are put under <i>him</i>, <i>it is</i> manifest that he is excepted, which did put all things under him.</p> <p>(28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.</p>	<p>(16) Because if the dead do not rise, then Christ is not raised:</p> <p>(17) And if Christ is not raised, your faith is vain; you are yet in your sins.</p> <p>(18) Then they also who have fallen asleep in Christ have perished.</p> <p>(19) If in this life only we have hope in Christ, we are of all men most miserable.</p> <p>(20) But now Christ has risen from the dead, <i>and</i> become the first-fruits of those who slept.</p> <p>(21) Because since by man death <i>came</i>, by Man the resurrection of the dead <i>came</i> also.</p> <p>(22) Because as in Adam all die, even so in Christ shall all be made alive.</p> <p>(23) But every man in his own order: Christ the first-fruits; afterward those who are Christ's at His coming.^b</p> <p>(24) Then <i>comes</i> 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.</p> <p>(25) Because He must reign, until He has put all enemies under His feet.</p> <p>(26) The last enemy <i>that</i> shall be destroyed <i>is</i> death.</p> <p>(27) Because He has put all things under His feet. But when He says all things are put under <i>Him</i>, <i>it is</i> revealed that He is excepted, Who put all things under Him.</p> <p>(28) And when all things shall be subdued to Him, then the Son shall also Himself be subject to Him Who put all things under Him, that God may be all in all.</p>
<p>15:23b - His coming - i.e. the Rapture - see Is. 26:20</p>	

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<p>(29) Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?</p> <p>(30) And why stand we in jeopardy every hour?</p> <p>(31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.</p> <p>(32) If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.</p> <p>(33) Be not deceived: evil communications corrupt good manners.</p> <p>(34) Awake to righteousness, and sin not; for some have not the knowledge of God: I speak <i>this</i> to your shame.</p> <p>(35) But some <i>man</i> will say, How are the dead raised up? and with what body do they come?</p> <p>(36) <i>Thou</i> fool, that which thou sowest is not quickened, except it die:</p> <p>(37) And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other <i>grain</i>:</p> <p>(38) But God giveth it a body as it hath pleased him, and to every seed his own body.</p> <p>(39) All flesh <i>is</i> not the same flesh: but <i>there is one kind of</i> flesh of men, another flesh of beasts, another of fishes, <i>and</i> another of birds.</p>	<p>(29) Else what shall they do who are baptized for the dead, if the dead do not rise at all? why are they then baptized for the dead?^c</p> <p>(30) And why do we stand in jeopardy every hour?</p> <p>(31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.</p> <p>(32) If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead do not rise? let us eat and drink; because tomorrow we die.</p> <p>(33) Do not be deceived: evil communications corrupt good manners.</p> <p>(34) Awake to righteousness, and do not sin; because some do not have the knowledge of God: I speak <i>this</i> to your shame.</p> <p>(35) But some <i>man</i> will say, How are the dead raised up? and with what body do they come?</p> <p>(36) <i>You</i> fool, that which you sow does not come alive, unless it dies:</p> <p>(37) And that which you sow, is not sown in that body that shall be, but bare grain, it may chance of wheat, or of some other <i>grain</i>:</p> <p>(38) But God gives it a body as it has pleased Him, and to every seed its own body.</p> <p>(39) All flesh <i>is</i> not the same flesh: but <i>there is one kind of</i> flesh of men, another flesh of beasts, another of fish, <i>and</i> another of birds.^d</p>
<p>15:29c - baptized for the dead - literally baptized on <u>behalf</u> of the dead - apparently some practiced baptizing by proxy, where someone is baptized for someone who is already dead. Interestingly, Paul not only does not criticize this practice, but uses it as an argument for the resurrection of the dead.</p> <p>15:39d - the flesh of man, or of animals, or of fish, or of birds is not the same - anyone who eats meat knows that the meat of cattle is not the same as the meat of fish, or of birds – it doesn't look the same, it doesn't smell the same, it doesn't taste the same.</p>	

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<p>(40) <i>There are</i> also celestial bodies, and bodies terrestrial: but the glory of the celestial <i>is</i> one, and the <i>glory</i> of the terrestrial <i>is</i> another.</p> <p>(41) <i>There is</i> one glory of the sun, and another glory of the moon, and another glory of the stars: for <i>one</i> star differeth from <i>another</i> star in glory.</p> <p>(42) So also <i>is</i> the resurrection of the dead. It is sown in corruption; it is raised in incorruption:</p> <p>(43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:</p> <p>(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.</p> <p>(45) And so it is written, The first man Adam was made a living soul; the last Adam <i>was made</i> a quickening spirit.</p> <p>(46) Howbeit that <i>was</i> not first which is spiritual, but that which is natural; and afterward that which is spiritual.</p> <p>(47) The first man <i>is</i> of the earth, earthy: the second man <i>is</i> the Lord from heaven.</p> <p>(48) As <i>is</i> the earthy, such <i>are</i> they also that are earthy: and as <i>is</i> the heavenly, such <i>are</i> they also that are heavenly.</p> <p>(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.</p> <p>(50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.</p> <p>(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,</p>	<p>(40) <i>There are</i> also heavenly bodies, and earthly bodies: but the glory of the heavenly <i>is</i> one, and the <i>glory</i> of the earthly <i>is</i> another.</p> <p>(41) <i>There is</i> one glory of the sun, and another glory of the moon, and another glory of the stars: because <i>one</i> star differs from <i>another</i> star in glory.</p> <p>(42) So also <i>is</i> the resurrection of the dead. It is sown in corruption; it is raised in incorruption:</p> <p>(43) It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:</p> <p>(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.</p> <p>(45) And so it is written, The first man Adam was made a living soul; the last Adam <i>was made</i> a life giving Spirit.</p> <p>(46) So it is that which is spiritual <i>was</i> not first, but that which is natural; and afterward that which is spiritual.</p> <p>(47) The first man <i>is</i> of the earth, earthy: the second Man <i>is</i> the Lord from heaven.</p> <p>(48) As <i>is</i> the earthy, such <i>are</i> they also who are earthy: and as <i>is</i> the heavenly, such <i>are</i> those also who are heavenly.</p> <p>(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.</p> <p>(50) Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.</p> <p>(51) Look, I show you a mystery; We shall not all sleep, but we shall all be changed,</p>

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<p>(52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.</p> <p>(53) For this corruptible must put on incorruption, and this mortal <i>must</i> put on immortality.</p> <p>(54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.</p> <p>(55) O death, where is thy sting? O grave, where is thy victory?</p> <p>(56) The sting of death is sin; and the strength of sin is the law.</p> <p>(57) But thanks <i>be</i> to God, which giveth us the victory through our Lord Jesus Christ.</p> <p>(58) Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.</p> <p>Chapter 16</p> <p>(1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.</p> <p>(2) Upon the first <i>day</i> of the week let every one of you lay by him in store, as <i>God</i> hath prospered him, that there be no gatherings when I come.</p> <p>(3) And when I come, whomsoever ye shall approve by <i>your</i> letters, them will I send to bring your liberality unto Jerusalem.</p>	<p>(52) In a moment,^e in the twinkling of an eye, at the last trump:^f because the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.</p> <p>(53) Because this corruptible must put on incorruption, and this mortal <i>must</i> put on immortality.</p> <p>(54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.^g</p> <p>(55) O death, where is your sting? O grave, where is your victory?</p> <p>(56) The sting of death is sin; and the strength of sin is the law.</p> <p>(57) But thanks <i>be</i> to God, Who gives us the victory through our Lord Jesus Christ.</p> <p>(58) Therefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you know that your labor is not in vain in the Lord.</p> <p>Chapter 16</p> <p>(1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so you do <i>the same</i>.</p> <p>(2) Upon the first <i>day</i> of the week {Sunday},^a let everyone of you lay by in store, as <i>God</i> has prospered him, that there be no collections when I come.</p> <p>(3) And when I come, whomever you shall approve by <i>your</i> letters, them I will send to bring your generous offerings^b to Jerusalem.</p>
<p>15:52e – moment – has a special meaning – 5/114 seconds – see The Jewish Calendar at www.TheWordNotes.com – note “twinkling” of an eye not “blink” of an eye!</p> <p>15:52f – last trumpet – see Appendix L: The Modern Jewish Calendar and Holy Days – see also Appendix N: Fulfilled Holy Days</p> <p>15:54g - Is. 25:8</p> <p>16:2a - See note on Matt. 28:1</p> <p>16:3b - liberality - liberal offerings - generous offerings to be sent to Jerusalem to help out with those who had needs due to the famine that was going on there - see Acts 11:28</p>	

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<p>(4) And if it be meet that I go also, they shall go with me.</p> <p>(5) Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.</p> <p>(6) And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.</p> <p>(7) For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.</p> <p>(8) But I will tarry at Ephesus until Pentecost.</p> <p>(9) For a great door and effectual is opened unto me, and <i>there are</i> many adversaries.</p> <p>(10) Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also <i>do</i>.</p> <p>(11) Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.</p> <p>(12) As touching <i>our</i> 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.</p> <p>(13) Watch ye, stand fast in the faith, quit you like men, be strong.</p> <p>(14) Let all your things be done with charity.</p>	<p>(4) And if it is appropriate that I go also, they shall go with me.</p> <p>(5) Now I will come to you, when I shall pass through Macedonia: because I will pass through Macedonia.</p> <p>(6) And it may be that I will stay, yes, and winter with you, that you may bring me on my journey wherever I go.</p> <p>(7) Because I will not see you now by the way; but I trust to stay a while with you, if the Lord permits.</p> <p>(8) But I will remain at Ephesus until Pentecost.</p> <p>(9) Because a great and effective door has opened to me, and <i>there are</i> many adversaries.</p> <p>(10) Now if Timothy^c comes, see that he may be with you without fear: because he works the work of the Lord, as I also <i>do</i>.</p> <p>(11) Let no man therefore despise him: but conduct him forth in peace, that he may come to me: because I look for him with the brothers.</p> <p>(12) As concerning <i>our</i> brother Apollos,^d I greatly desired him to come to you with the brothers: but his will was not at all to come at this time; but he will come when he shall have convenient time.</p> <p>(13) You watch, stand fast in the faith, stand like men, be strong.</p> <p>(14) Let all your things be done with charity {love}.</p>
<p>16:10c – Timothy -Acts 16:1; 18:5; 20:4; II Cor. 2:1; I Tim. 1:2 16:12d – Apollos – Acts 18:24; 19:1; Tit. 3:13</p>	

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<p>(15) I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and <i>that</i> they have addicted themselves to the ministry of the saints,)</p> <p>(16) That ye submit yourselves unto such, and to every one that helpeth with <i>us</i>, and laboureth.</p> <p>(17) I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.</p> <p>(18) For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.</p> <p>(19) The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.</p> <p>(20) All the brethren greet you. Greet ye one another with an holy kiss.</p> <p>(21) The salutation of <i>me</i> Paul with mine own hand.</p> <p>(22) If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.</p> <p>(23) The grace of our Lord Jesus Christ <i>be</i> with you.</p> <p>(24) My love <i>be</i> with you all in Christ Jesus. Amen.</p>	<p>(15) I urge you, brothers, (you know the house of Stephanas, that it is the firstfruits of Achaia, and <i>that</i> they have dedicated themselves to the ministry of the saints,)</p> <p>(16) That you submit yourselves to such, and to everyone who helps with <i>us</i>, and labors.</p> <p>(17) I am glad for the coming of Stephanas and Fortunatus and Achaicus: because that which was lacking on your part they have supplied.</p> <p>(18) Because they have refreshed my spirit and yours: therefore acknowledge them who are such.</p> <p>(19) The churches of Asia {Minor} salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.</p> <p>(20) All the brothers greet you. Greet one another with a holy kiss.</p> <p>(21) The salutation is <i>mine</i>, Paul, with my own hand.</p> <p>(22) If any man does not love the Lord Jesus Christ, let him be cursed, Maranatha {Come, Lord}.^e</p> <p>(23) The grace of our Lord Jesus Christ <i>be</i> with you.</p> <p>(24) My love <i>be</i> with you all in Christ Jesus. Amen {let it be}.</p>
<p>16:22e - Maranatha - {μαραν αθα} - "Come, Lord", "the Lord has come" or "the Lord is returning"</p>	

