

Read the Bible in A Year: Chronological
Readings for September Nov 15-21, 2020

Selections from Acts 15-19; 1 Thessalonians 1-5; 2 Thessalonians 1-3; 1 Corinthians 1-16

While the Gospels (Matthew, Mark, Luke, and John) tell the story of Jesus' birth, life, ministry, death, resurrection, and ascension; the Book of Acts continues to tell of what the disciples (apostles) and other followers of Jesus did and experienced as they began their missionary work, spreading the good news of Jesus as he had told them to do. As communities of those who came to saving faith in Jesus grew, the church began to take form.

The Council in Jerusalem

Some men came down from Judea and were teaching the brothers, "Unless you are circumcised in the tradition of Moses, you cannot be saved." Therefore when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and certain others among them, should go up to Jerusalem to the apostles and elders about this question. So being sent on their way by the church, they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles, and they brought great joy to all the brothers. When they arrived in Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared what God had done through them. Then some believers of the sect of the Pharisees rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Moses."

The apostles and elders assembled to consider this matter. After much disputing, Peter rose up and said to them, "Brothers, you know that some time ago God decided among us, that by my mouth the Gentiles should hear the word of the gospel and believe. God, who knows the heart, approved of them, giving them the Holy Spirit just as He did to us, and made no distinction between them and us, and purified their hearts by faith. Now then, why test God by putting a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

The entire assembly remained silent and listened to Barnabas and Paul declaring what signs and wonders God had done through them among the Gentiles. After they had become silent, James answered, "Brothers, listen to me. Simon has declared how God first visited the Gentiles to take from among them a people for His name. With this the words of the prophets agree. As it is written: 'After this I will return, and I will rebuild the tabernacle of David, which has fallen; I will rebuild its ruins, and I will set it up; that the rest of men may seek the Lord, and all the Gentiles who are called by My name, says the Lord who does all these things.' Known to God are all His works since the beginning of the world. Therefore my judgment is that we should not trouble those of the Gentiles who are turning to God, but that we write to them to abstain from food offered to idols, from sexual immorality, from strangled animals, and from blood. For Moses has had in every city since early generations those who preach him, being read in the synagogues every Sabbath."

The Reply of the Council

Then it pleased the apostles and the elders, with the whole church, to send chosen men from among them to Antioch with Paul and Barnabas, namely, Judas called Barsabas, and Silas, leading men among the brothers. They wrote this letter by their hand: The apostles and the elders and the brothers,

To the brothers who are of the Gentiles in Antioch and Syria and Cilicia:

Greetings. Since we have heard that some of us, whom we did not commission, have gone out and have troubled you with words, unsettling your minds, saying, "You must be circumcised and keep the law," it seemed good to us, being assembled in unity, to send chosen men to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. Therefore we have sent Judas and Silas, who will also speak to you, saying the same things. For it seemed good to the Holy Spirit and to us to put on you no greater burden than these necessary things: Abstain from food offered to idols, from sexual immorality, from strangled animals, and from blood. If you keep yourselves from these, you will do well. Farewell.

So when they were dismissed, they went down to Antioch. And when they had assembled the congregation, they delivered the letter. When they had read it, they rejoiced over the exhortation. Judas and Silas, being prophets themselves, exhorted the brothers with many words and strengthened them. After they had remained there for a time, they were sent off in peace by the brothers to the apostles. But it seemed good to Silas to remain there. And Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul and Barnabas Separate

After some days Paul said to Barnabas, "Let us return and visit our brothers in every city where we preached the word of the Lord and see how they are doing." Barnabas determined to take with them John, who was called Mark. But Paul thought it was not good to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. Then there arose a sharp contention, so that they separated from each other. Barnabas took Mark and sailed to Cyprus, but Paul chose Silas and departed, being commended by the brothers to the grace of God. And he went through Syria and Cilicia, strengthening the churches.

Timothy Accompanies Paul and Silas

Then he came to Derbe and then to Lystra. A disciple was there, named Timothy, the son of a Jewess who believed, but his father was a Greek. He was well spoken of by the brothers who were at Lystra and Iconium. Paul wanted him to travel with him. So he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. As they went through the cities, they delivered to them the decrees to observe, that were set forth by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

Paul's Vision of the Macedonian

They went through the region of Phrygia and Galatia and were forbidden by the Holy Spirit to speak the word in Asia. When they came near Mysia, they tried to go into Bithynia, but the Spirit did not allow them. So they passed by Mysia and went down to Troas. During the night a vision appeared to Paul: A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." After he had seen the vision, immediately we sought to go into Macedonia, concluding that the Lord had called us to preach the gospel to them.

The Conversion of Lydia

From Troas we set sail on a straight course to Samothrace and the next day to Neapolis, and from there to Philippi, which is the main city of that part of Macedonia, and a colony. We stayed in this city several days. On the Sabbath we went out of the city to a riverside, where prayer was customarily offered. And we sat down and spoke to the women who had assembled. A woman named Lydia, a seller of purple fabric of the city of Thyatira, who worshipped God, heard us. The Lord opened her heart to acknowledge what Paul said. When she and her household were baptized, she entreated us, saying, "If you have judged me to be faithful to the Lord, come to my house and remain there." And she persuaded us.

The Imprisonment in Philippi

On one occasion, as we went to the place of prayer, a servant girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. She followed Paul and us, shouting, "These men are servants of the Most High God, who proclaim to us the way of salvation." She did this for many days. But becoming greatly troubled, Paul turned to the spirit and said, "I command you in the name of Jesus Christ to come out of her." And it came out at that moment. When her masters saw that the hope of their profits was gone, they seized Paul and Silas, and dragged them into the marketplace to the rulers. And they brought them to the magistrates, saying, "These men, being Jews, greatly trouble our city and teach customs which are not lawful for us, being Romans, to receive or observe."

The crowd rose up together against them. And the magistrates tore the garments off them and gave orders to beat them. After they had laid many stripes on them, they threw them into prison, commanding the jailer to guard them securely. Having received such an order, he threw them into the inner prison and fastened their feet in the stocks. At midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and everyone's shackles were loosened. When the jailer awoke and saw the prison doors open, he drew his sword and would have killed himself, supposing that the prisoners had escaped. But Paul shouted, "Do not harm yourself, for we are all here." He called for lights and rushed in, trembling, and fell down before Paul and Silas. He then led them out and asked, "Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus Christ, and you and your household will be saved." And they spoke the word of the Lord to him and to all who were in his household. In that hour of the night he took them and washed their wounds. And immediately he and his entire household were baptized. Then he brought them up to his house and set food before them. And he rejoiced with his entire household believing in God.

When it was day, the magistrates sent the sergeants, saying, "Release those men." The prison guard reported these words to Paul, saying, "The magistrates have sent to release you. Now therefore depart, and go in peace." But Paul said to them, "They have publicly beaten us, who are uncondemned Romans, and have thrown us into prison. And now do they secretly throw us out? Certainly not! Let them come themselves and bring us out." The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans. So they came and entreated them. And they brought them out, asking them to leave the city. They went out of the prison and entered the house of Lydia. When they had seen the brothers, they exhorted them and departed.

The Uproar in Thessalonica

When they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. According to his custom, Paul went in, and on three Sabbaths he lectured to them from the Scriptures, explaining and proving that the Christ had to suffer and to rise from the dead, and saying, "This Jesus, whom I preach to you, is the Christ." Some of them were persuaded and joined with Paul and Silas, including a great crowd of devout Greeks and many leading women.

But the Jews who did not believe became jealous and, taking some evil men from the marketplace, gathered a crowd, stirred up the city, and attacked the house of Jason, trying to bring them out to the mob. But when they did not find them, they dragged Jason and some brothers to the city officials, crying out, "These men who have turned the world upside down have come here also, and Jason has received them. They are all acting contrary to the decrees of Caesar, saying that there is another king, Jesus." They troubled the crowd and the city officials when they heard these things. When they had taken a bail payment from Jason and the rest, they released them.

The Apostles in Berea

The brothers immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. These were more noble than those in Thessalonica, for they received the word with all eagerness, daily examining the Scriptures, to find out if these things were so. Therefore many of them believed, including honorable Greek women and many Greek men.

But when the Jews of Thessalonica learned that the word of God was preached by Paul at Berea, they came there also, stirring up the crowds. The brothers immediately sent Paul away to the sea. But Silas and Timothy remained there. Those who escorted Paul brought him to Athens and departed with instructions for Silas and Timothy to come to him quickly.

Paul in Athens

While Paul waited for them in Athens, his spirit was provoked within him as he saw that the city was full of idols. Therefore he disputed in the synagogue with the Jews and the devout persons, and in the marketplace daily with those who happened to there. Then some of the Epicurean and Stoic philosophers encountered him. And some said, "What will this babbling say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached Jesus and the resurrection to them. They took hold of him and led him to the Areopagus, saying, "May we know what this new doctrine is of which you speak? For you are bringing

strange things to our ears. Therefore we want to know what these things mean.” For all the Athenians and foreigners who lived there spent their time in nothing else, but either telling or hearing something new. Then Paul stood in the middle of the Areopagus, and said: “Men of Athens, I perceive that in all things you are very religious. For as I passed by and looked up at your objects of worship, I found an altar with this inscription: TO THE UNKNOWN GOD.

“Whom you therefore unknowingly worship, Him I proclaim to you. God who made the world and all things in it, being Lord of heaven and earth, does not live in temples made by hands. Nor is He served by men’s hands, as though He needed anything, since He gives all men life and breath and all things. He has made from one blood every nation of men to live on the entire face of the earth, having appointed fixed times and the boundaries of their habitation, that they should seek the Lord so perhaps they might reach for Him and find Him, though He is not far from each one of us. ‘For in Him we live and move and have our being.’ As some of your own poets have said, ‘We are His offspring.’ Therefore since we are the offspring of God, we ought not to suppose that the Deity is like gold or silver or stone or an engraved work of art or an image of the reflection of man. God overlooked the times of ignorance, but now He commands all men everywhere to repent. For He has appointed a day on which He will judge the world in righteousness by a Man whom He has appointed, having given assurance of this to all men by raising Him from the dead.”

When they heard of the resurrection of the dead, some scoffed. But others said, “We will hear you again concerning this matter.” So Paul departed from them. However, some men joined him and believed. Among them were Dionysius the Areopagite, and a woman named Damaris, and others with them.

Paul in Corinth

After this, Paul left Athens and went to Corinth. He found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to them. And because he was of the same trade, he remained with them and worked, for they were tentmakers by trade.

It was at about this point in his ministry that Paul wrote two letters to the churches in Thessalonica, encouraging them to continue in the faith, though they had, he heard, become discouraged.

1 Thessalonians

Salutation Paul, Silas, and Timothy, to the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

The Thessalonians’ Faith and Example We give thanks to God always for you all, mentioning you in our prayers, remembering without ceasing your work of faith, labor of love, and patient hope in our Lord Jesus Christ in the sight of God and our Father. For we know, beloved brothers, your election by God. For our gospel did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, just as you know what kind of men we were among you for your sake. You became followers of us and the Lord, having received the word in much affliction, with joy of the Holy Spirit. Therefore you were examples to all who believe in Macedonia and Achaia. For the word of the

Lord sounded out from you not only in Macedonia and Achaia, but also in every place your faith in God has gone forth, so that we do not need to say anything. For they themselves declare how we were received by you, and how you turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead—Jesus, who delivered us from the wrath to come.

Paul's Ministry in Thessalonica You yourselves know, brothers, that our visit to you was not in vain. But even after we had previously suffered and were shamefully treated at Philippi, as you know, we were bold in our God to declare to you the gospel of God amid much opposition. For our exhortation was not from deceit, nor from uncleanness, nor in guile. But as we were allowed by God to be entrusted with the gospel, even so we speak, not to please men, but God, who examines our hearts. For neither at any time did we come with flattering words, as you know, nor with a pretext for greed. God is our witness. Nor did we seek glory from men, either from you, or from others, even though we might have made demands as the apostles of Christ. But we were gentle among you, like a nurse caring for her own children. So having great love toward you, we were willing to impart to you not only the gospel of God but also our own lives, because you were dear to us. For you remember, brothers, our labor and toil. Laboring night and day so as not to be an expense to any of you, we preached to you the gospel of God. You and God are witnesses of how pure, upright, and blameless we ourselves behaved among you who believe. As you know, we exhorted, comforted, and commanded every one of you, as a father does his own children, that you would walk in a manner worthy of God, who has called you to His kingdom and glory. For this reason we thank God without ceasing because, when you received the word of God, which you heard from us, you received it not as the word of men, but as it truly is, the word of God, which effectively works also in you who believe. For you, brothers, became followers of the churches of God, which in Judea are in Christ Jesus. You also have suffered the same things from your own countrymen, as they have from the Jews, who both killed the Lord Jesus and their own prophets and have persecuted us. They do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved. In this way they are always piling up their sins, but wrath has come upon them to the extreme.

Paul's Desire to Visit Again But we, brothers, being taken from you for a short time, in presence, not in heart, endeavored all the more abundantly to see your face with great desire. Therefore we wished to come to you—even I, Paul, once and again—but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Will it not even be you in the presence of our Lord Jesus Christ at His coming? You are our glory and joy. Therefore, when we could no longer endure it, we thought it good to be left at Athens alone. ² We sent Timothy, who is our brother and minister of God and our fellow laborer in the gospel of Christ, to establish and comfort you with regard to your faith, ³ so that no one would be shaken by these afflictions. For you know that we are appointed to this. ⁴ Indeed, we told you before when we were with you that we would suffer tribulation, just as it came to pass, as you well know. ⁵ For this reason, when I could no longer endure it, I sent to inquire about your faith, lest by some means the tempter might have tempted you, and our labor might have been in vain.

But just now Timothy has come from you to us and brought us good news of your faith and love, and that you always have good memories of us, desiring greatly to see us, as we also desire to see you. Therefore, brothers, during all our afflictions and distress, we have been encouraged about you through your faith. For now we live, if you stand strong in the Lord. For what thanks can we render to God for you, for all the joy with which we rejoice for your sakes before our God, night and day praying earnestly that we might see your face and might perfect that which is lacking in your faith? Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. And may the Lord make you increase and abound in love for one another and for all men, even as we do for you. To this end may

He establish your hearts to be blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

A Life Pleasing to God Finally, brothers, we urge and exhort you by the Lord Jesus, that as you have learned from us how you ought to walk and to please God, you should excel more and more. For you know what commands we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from sexual immorality, that each one of you should know how to possess his own vessel in sanctification and honor, not in the lust of depravity, even as the Gentiles who do not know God, and that no man take advantage of and defraud his brother in any matter, because the Lord is the avenger in all these things, as we also have forewarned you and testified. For God has not called us to uncleanness, but to holiness. Therefore, he that despises does not despise man, but God, who has also given us His Holy Spirit. As concerning brotherly love, you do not need me to write to you. For you yourselves are taught by God to love one another. And indeed, you do have love for all the brothers who are in all Macedonia. But we urge you, brothers, that you increase more and more. Learn to be calm, and to conduct your own business, and to work with your own hands, as we commanded you, so that you may walk honestly toward those who are outsiders and that you may lack nothing.

The Lord's Coming But I would not have you ignorant, brothers, concerning those who are asleep, that you may not grieve as others who have no hope. ¹⁴ For if we believe that Jesus died and arose again, so God will bring with Him those who sleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will not precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet call of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so we shall be forever with the Lord. ¹⁸ Therefore comfort one another with these words.

5 Concerning the times and the seasons, brothers, you have no need that I write to you. ² For you know perfectly that the day of the Lord will come like a thief in the night. ³ When they say, "Peace and safety!" then sudden destruction will come upon them as labor upon a woman with child, and they shall not escape.

But you, brothers, are not in darkness so that this Day should overtake you as a thief. You are all the sons of light and the sons of the day. We are not of the night nor of darkness. Therefore let us not sleep as others do. But let us be alert and sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and as a helmet, the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we should live together with Him. So comfort yourselves together, and edify one another, just as you are doing.

Final Exhortations and Greetings We ask you, brothers, to acknowledge those who labor among you, and are appointed over you in the Lord, and instruct you. Esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brothers, warn those who are unruly, comfort the faint-hearted, support the weak, and be patient toward everyone. See that no one renders evil for evil to anyone. But always seek to do good to one another and to all. Rejoice always. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Do not quench the Spirit. Do not despise prophecies. Examine all things. Firmly hold onto what is good. Abstain from all appearances of evil. May the very God of peace sanctify you completely. And I pray to God that your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it. Brothers, pray for

us. Greet all the brothers with a holy kiss. I command you by the Lord that this letter be read to all the holy brothers. The grace of our Lord Jesus Christ be with you. Amen.

2 Thessalonians

Salutation Paul, and Silas, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

The Judgment at Christ's Coming We are bound to thank God always for you, brothers, as it is fitting, because your faith is growing abundantly, and the love of every one of you abounds toward each other. So we boast about you in the churches of God for your patience and faith in all your persecutions and tribulations that you are enduring. This is evidence that God's judgment, being righteous, will count you worthy of the kingdom of God for which you are suffering. It is a righteous matter with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God and do not obey the gospel of our Lord Jesus Christ. They shall be punished with eternal destruction, isolated from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be marveled at by all those who believe, because our testimony among you was believed. Therefore we always pray for you that our God would count you worthy of this calling and with power fulfill all your good desires and works done by faith, so that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

The Man of Lawlessness Now, brothers, concerning the coming of our Lord Jesus Christ, and concerning our gathering together unto Him, we ask you not to let your mind be quickly shaken or be troubled, neither in spirit nor by word, nor by letter coming as though from us, as if the day of Christ is already here. Do not let anyone deceive you in any way. For that Day will not come unless a falling away comes first, and the man of sin is revealed, the son of destruction, who opposes and exalts himself above all that is called God or is worshipped, so that he sits as God in the temple of God, showing himself as God. Do you not remember that when I was still with you, I told you these things? Now you know what restrains him that he might be revealed in his time. For the mystery of lawlessness is already working. Only He who is now restraining him will do so until He is taken out of the way. Then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth, and destroy with the brightness of His presence, even him, whose coming is in accordance with the working of Satan with all power and signs and false wonders, and with all deception of unrighteousness among those who perish, because they did not receive the love for the truth that they might be saved. Therefore God will send them a strong delusion, that they should believe the lie: that they all might be condemned who did not believe the truth but had pleasure in unrighteousness.

Chosen for Salvation But we are bound to always give thanks to God for you, beloved brothers of the Lord, because God has from the beginning called you to salvation through sanctification by the Spirit and belief of the truth. To this He called you by our gospel, to obtain the glory of our Lord Jesus Christ. Therefore, brothers, stand firm and hold the traditions which you have been taught, whether by word or by our letter. Now may our Lord Jesus Christ Himself, and God our Father, who has loved us and has given us eternal consolation and good hope through grace, comfort your hearts and establish you in every good word and work.

Pray for Us Finally, brothers, pray for us, that the word of the Lord may quickly spread and be glorified, even as it did with you. And pray that we may be delivered from unreasonable and wicked men, for not all men have faith. But the Lord is faithful, who will establish you and guard you from the evil one. We have confidence in the Lord concerning you, that you are doing and will do the things which we command you. May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Warning Against Idleness Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks in idleness and not according to the tradition that he received from us. For you know how you should follow us. For we were not idle among you, neither did we eat anyone's bread without paying for it, but we worked tirelessly and toiled night and day that we might not be a burden to any of you. We did this, not because we did not have that right, but to make ourselves an example for you to follow. For when we were with you, we commanded you that if any will not work, neither shall he eat. For we hear that there are some among you who live in idleness, mere busybodies, not working at all. Now, concerning those who are such, we command and exhort by our Lord Jesus Christ that they quietly work and eat their own bread. But you, brothers, do not be weary in doing good. If anyone does not obey our word in this letter, note that man, and do not socialize with him, so that he may be ashamed. Still, do not count him as an enemy, but admonish him as a brother.

Benediction Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all. I, Paul, write this greeting with my own hand, and this is the distinguishing mark in every letter: So I write. The grace of our Lord Jesus Christ be with you all. Amen.

We continue following Paul's journeys and missionary work on behalf of the gospel of Jesus Christ, as recorded in the Book of Acts...

Paul in Corinth

After this, Paul left Athens and went to Corinth. He found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to them. And because he was of the same trade, he remained with them and worked, for they were tentmakers by trade. He lectured in the synagogue every Sabbath and persuaded Jews and Greeks. When Silas and Timothy came from Macedonia, Paul was pressed by the Spirit and testified to the Jews that Jesus was the Christ. But when they opposed him and blasphemed, he shook out his garments and said to them, "Your blood be upon your heads. I am innocent. From now on I will go to the Gentiles."

Then he departed from there and entered the house of a man named Justus, one who worshipped God, whose house was next door to the synagogue. Crispus, the ruler of the synagogue, believed in the Lord with his entire household. And many of the Corinthians, who heard, believed and were baptized.

The Lord spoke to Paul in the night through a vision, "Do not be afraid, but speak and do not be silent. For I am with you, and no one shall attack you and hurt you, for I have many people in this city." So for a year and six months he sat among them, teaching the word of God. When Gallio was proconsul of Achaia, the Jews in unity attacked Paul and brought him to court, saying, "This man is

persuading men to worship God contrary to the law.” When Paul was about to speak, Gallio said to the Jews, “O Jews, if it were a matter of a misdemeanor or serious crime, I would rightly bear with you. But if it is a question of words and names and your law, look into it yourselves. For I do not intend to be a judge of these matters.” So he drove them out of court. Then all the Greeks seized Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. But none of these things mattered to Gallio.

Paul’s Return to Antioch

Yet Paul remained many days. He had his hair cut in Cenchrea, for he had taken a vow. Then, bidding farewell to the brothers, he sailed to Syria, and Priscilla and Aquila were with him. He arrived at Ephesus and left them there. But he himself went into the synagogue and lectured the Jews. When they asked him to remain for a while longer, he did not consent, but, bidding farewell, said, “I must by all means attend this upcoming feast in Jerusalem, but I will return to you if God wills.” And he set sail from Ephesus. When he had landed at Caesarea, he went up and greeted the church and then went down to Antioch. After spending some time there, he departed and passed through the entire region of Galatia and Phrygia in sequence, strengthening all the disciples.

Apollos Preaches in Ephesus

Meanwhile a Jew named Apollos, born in Alexandria, who was an eloquent man and powerful in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, knowing only the baptism of John, but being fervent in spirit, he accurately spoke and taught the things concerning the Lord. He began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him and explained the way of God more accurately. When Apollos intended to pass into Achaia, the brothers wrote to encourage the disciples to welcome him. On arriving, he greatly helped those who had believed through grace. For he vehemently refuted the Jews publicly, proving from the Scriptures that Jesus was the Christ.

Ephesians Receive the Holy Spirit

While Apollos was at Corinth, Paul passed through the upper regions and came to Ephesus. He found some disciples and said to them, “Have you received the Holy Spirit since you believed?” They said to him, “No, we have not even heard that there is a Holy Spirit.” He said to them, “Into what then were you baptized?” They said, “Into John’s baptism.” Paul said, “John indeed baptized with the baptism of repentance, telling the people that they should believe in the One coming after him, that is, in Christ Jesus.” When they heard this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came on them, and they spoke in other tongues and prophesied. There were about twelve men in all.

He went into the synagogue and spoke boldly for three months, lecturing and persuading concerning the kingdom of God. But when some were hardened and did not believe, but spoke evil of the Way before the crowd, he withdrew from them and took the disciples, lecturing daily in the school of Tyrannus. ¹This continued for two years, so that all who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks.

The Sons of Sceva

God worked powerful miracles by the hands of Paul. So handkerchiefs or aprons he had touched were brought to the sick, and the diseases left them, and the evil spirits went out of them. Then some of the itinerant Jewish exorcists invoked the name of the Lord Jesus over those who had evil spirits, saying, "We command you to come out in the name of Jesus whom Paul preaches." There were seven sons of a Jewish high priest named Sceva doing this. The evil spirit answered, "I know Jesus, and I know Paul, but who are you?" Then the man in whom the evil spirit was jumped on them, overpowered them, and prevailed against them, so that they fled from that house naked and wounded. This became known to all Jews and Greeks living in Ephesus. And fear fell on them all, and the name of the Lord Jesus was magnified. Many who believed came confessing and telling their deeds. Many who practiced magic brought their books together and burned them before everyone. They calculated their value, which equaled fifty thousand drachmas. So the word of the Lord powerfully grew and spread.

The Riot in Ephesus

After these things happened, Paul determined in his spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome." He sent two who ministered to him, Timothy and Erastus, into Macedonia, but he delayed in Asia for a time.

About that time great trouble arose about the Way. For a silversmith named Demetrius, who made silver shrines for Artemis, brought much business to the craftsmen. He gathered them together with the workmen of similar trades and said, "Men, you know that by this trade we have our wealth. And you see and hear, not only at Ephesus, but almost throughout all Asia, that this Paul has persuaded and turned away many people, saying that these things made by hands are not gods. Now not only is our trade in danger of coming into disrepute, but also the temple of the great goddess Artemis, whom all Asia and the world worship, may be discredited and her magnificence destroyed."

When they heard this, they were full of anger and cried out, "Great is Artemis of the Ephesians!" The city was filled with confusion. And in unison they seized Gaius and Aristarchus, Paul's traveling companions from Macedonia, and rushed into the theater. When Paul intended to go in among the crowd, the disciples would not let him. Even some of the rulers of Asia, who were his friends, sent to him begging him not to venture into the theater.

The assembly was confused. Therefore some cried out one thing and some another, and most of them did not know why they had come together. The Jews pushed Alexander to the front as the crowd prompted him. Alexander motioned with his hand, wishing to make his defense to the mob. But when they learned that he was a Jew, for about two hours they all with one voice cried out, "Great is Artemis of the Ephesians!"

The city clerk quieted the crowd and said, "Men of Ephesus, what man is there who does not know that the city of the Ephesians is the guardian of the temple of the great Artemis and of the image which fell from heaven? Seeing then that these things are undeniable, you ought to be quiet and do nothing rash. For you have brought these men here who are neither temple robbers nor blasphemers of your goddess. So if Demetrius and the craftsmen who are with him have a complaint against anyone, the courts are open and there are proconsuls. Let them press charges against one another. If you seek anything further, it shall be settled in the legal assembly. For we are in danger of being charged with

rioting today, since there is no reason we may give to account for this uproar.” When he had said this, he dismissed the assembly.

Following the time he spent in Corinth with the believers there, Paul wrote a letter of instruction and encouragement to the churches in that city...

1 Corinthians

Greeting and Thanksgiving Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, to the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always on your behalf for the grace of God which has been given to you through Jesus Christ. By Him you are enriched in everything, in all speech and in all knowledge, even as the testimony of Christ was confirmed in you, so that you are not lacking in any gift while waiting for the revelation of our Lord Jesus Christ. He will strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful, and by Him you were called to the fellowship of His Son, Jesus Christ our Lord.

Divisions in the Church Now I ask you, brothers, by the name of our Lord Jesus Christ, that you all speak in agreement and that there be no divisions among you. But be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brothers, by those who are of the house of Chloe, that there are contentions among you. Now this is what I mean: Every one of you is saying, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest any should say that I had baptized in my own name. I also baptized the household of Stephanas. Besides them, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with eloquent words, lest the cross of Christ should be made of no effect.

Christ the Power and Wisdom of God For to those who are perishing, the preaching of the cross is foolishness, but to us who are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.” Where is the wise? Where is the scribe? Where is the debater of this age? Has God not made the wisdom of this world foolish? For since, in the wisdom of God, the world through its wisdom did not know God, it pleased God through the foolishness of preaching to save those who believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, a stumbling block to the Jews and foolishness to the Greeks. But to those who are called, both Jews and Greeks, we preach Christ as the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For observe your calling, brothers. Among you, not many wise men according to the flesh, not many mighty men, and not many noble men were called. But God has chosen the foolish things of the world to confound the wise. God has chosen the weak things of the world to confound the things which are mighty. And God has chosen the base things of the world and things which are despised. Yes, and He chose things which did not exist to bring to nothing things that do, so that no flesh

should boast in His presence. But because of Him you are in Christ Jesus, whom God made unto us wisdom, righteousness, sanctification, and redemption. Therefore, as it is written, "Let him who boasts, boast in the Lord."

Proclaiming Christ Crucified Brothers, when I came to you, I did not come with superiority of speech or wisdom, declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness and in fear and in much trembling. My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, so that your faith should not stand in the wisdom of men, but in the power of God.

The Revelation by God's Spirit Yet we speak wisdom among those who are mature, although not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the ages for our glory. None of the rulers of this age knew it. For had they known it, they would not have crucified the Lord of glory. But as it is written, "Eye has not seen, nor ear heard, nor has it entered into the heart of man the things which God has prepared for those who love Him." But God has revealed them to us by His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man, except the spirit of man which is in him? Likewise, no one knows the things of God, except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, so that we might know the things that are freely given to us by God. These things also we proclaim, not in the words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. ¹⁵ But he who is spiritual judges all things. Yet he himself is not judged by anyone. For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.

Fellow Servants of God Brothers, I could not speak to you as to spiritual men, but as to worldly, even as to babes in Christ. I have fed you with milk and not with solid food. For to this day you were not able to endure it. Nor are you able now, for you are still worldly. Since there is envy, strife, and divisions among you, are you not worldly and behaving as mere men? For while one says, "I am of Paul," and another, "I am of Apollos," are you not worldly? Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to each one? I have planted, Apollos watered, but God gave the increase. So then neither is he who plants nor he who waters anything, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. For we are laborers together with God: You are God's vineyard; you are God's building. According to the grace of God which has been given to me, as a wise master builder, I have laid the foundation, but another builds on it. Now let each one take heed how he builds on it. For no one can lay another foundation than that which was laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, or stubble, each one's work will be revealed. For the Day will declare it, because it will be revealed by fire, and the fire will test what sort of work each has done. If anyone's work which he has built on the foundation endures, he will receive a reward. If anyone's work is burned, he will suffer loss. But he himself will be saved, still going through the fire. Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy. And you are His temple. Let no one deceive himself. If anyone among you seems to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness," and again, "The Lord knows the thoughts of the wise, that they are vain." Therefore let no one boast in men. For all things are yours: whether Paul or Apollos or Cephas

or the world or life or death or things present or things to come, all are yours, and you are Christ's, and Christ is God's.

The Ministry of the Apostles Let a man so regard us as the ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged by you or by man's judgment. I do not even judge myself. For I know nothing against myself. Yet I am not justified by this. But He who judges me is the Lord. Therefore judge nothing before the appointed time until the Lord comes. He will bring to light the hidden things of darkness and will reveal the purposes of the hearts. Then everyone will have commendation from God. Brothers, I have figuratively applied these things to myself and to Apollos for your sakes, so that you may learn from us not to think of men above that which is written, and that not one of you would be arrogant for one against another. For who makes you differ from another? And what do you have that you did not receive? Now if you received it, why do you boast as if you had not received it? Now you are full, now you are rich; you have begun reigning as kings without us, and I wish to God you reigned, so that we also might reign with you. For I think that God has exhibited us, the apostles, last, as if we were sentenced to death. For we have been made a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are honorable, but we are despised. Even to this present hour we both hunger and thirst, and are poorly clothed and beaten and homeless. We labor, working with our own hands. Being reviled, we bless. Being persecuted, we endure. Being slandered, we encourage. We are made as the filth of the world, and are the refuse of all things to this day. I do not write these things to shame you, but as my beloved sons I warn you. For if you were to have ten thousand instructors in Christ, yet you do not have many fathers. In Christ Jesus I have become a father to you through the gospel. So I implore you, be followers of me. Therefore I have sent Timothy to you. He is my beloved son and is faithful in the Lord. He will remind you of my ways which are in Christ, as I teach everywhere in every church. Now some are arrogant, as though I were not coming to you. But I will come to you shortly if the Lord wills. And I will know not only what those who are arrogant are saying, but also their power. For the kingdom of God is not in word, but in power. What do you desire? Shall I come to you with a rod, or in love and in the spirit of meekness?

Judgment Against Immorality It is actually reported that there is sexual immorality among you, and such immorality as is not even named among the Gentiles, that a man has his father's wife. But you are arrogant. Instead you should have mourned, so that he who has done this deed might be removed from among you. For indeed, though absent in body but present in spirit, I have already, as if I were present, judged him who has done this deed, in the name of our Lord Jesus Christ. When you are assembled, along with my spirit, in the power of our Lord Jesus Christ, deliver him to Satan for the destruction of the flesh, so that the spirit may be saved on the day of the Lord Jesus. Your boasting is not good. Do you not know that a little yeast leavens the whole batch? Therefore purge out the old yeast, that you may be a new batch, since you are unleavened. For even Christ, our Passover, has been sacrificed for us. Therefore let us keep the feast, not with old yeast, nor with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote to you in my letter not to keep company with sexually immoral people. Yet I did not mean the sexually immoral people of this world, or the covetous and extortioners, or the idolaters, since you would then need to go out of the world. But I have written to you not to keep company with any man who is called a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner. Do not even eat with such a person. For what have I to do with judging those also who are outside? Do you not judge those who are inside? But God judges those who are outside. Therefore "put away from among yourselves that wicked person."

Going to Law Before Unbelievers Dare any of you, having a matter against another, go to the law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? If the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more the things that pertain to this life? If then you have judgments dealing with matters of this life, do you appoint as judges those who are least esteemed in the church? I speak to your shame. Is it true that there is not even one wise man among you who shall be able to judge between his brothers? But brother goes to the law against brother, and before unbelievers, at that. Now therefore it is already an utter failure for you that you go to law against one another. Why not rather be wronged? Why not rather be defrauded? But you yourselves do wrong and defraud, and do this to your brothers. Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. Such were some of you. But you were washed, you were sanctified, and you were justified in the name of the Lord Jesus by the Spirit of our God.

Glorify God in Your Body “All things are lawful to me,” but not all things are helpful. “All things are lawful for me,” but I will not be brought under the power of anything. “Food is for the belly, and the belly is for food,” but God will destroy both of them. Now the body is not for sexual immorality, but for the Lord, and the Lord is for the body. God has raised up the Lord and will also raise us up by His own power. Do you not know that your bodies are the parts of Christ? Shall I then take the parts of Christ and make them the parts of a harlot? God forbid! What? Do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord becomes one spirit with Him. Escape from sexual immorality. Every sin that a man commits is outside the body. But he who commits sexual immorality sins against his own body. What? Do you not know that your body is the temple of the Holy Spirit, who is in you, whom you have received from God, and that you are not your own? You were bought with a price. Therefore glorify God in your body and in your spirit, which are God’s.

Questions About Marriage Now concerning the things about which you wrote to me: “It is good for a man not to touch a woman.” Nevertheless, because of sexual immorality, let every man have his own wife, and let every woman have her own husband. Let the husband render to the wife due affection, and likewise the wife to the husband. The wife does not have authority over her own body, but the husband does. Likewise, the husband does not have authority over his own body, but the wife does. Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer. Then come together again, so that Satan does not tempt you for lack of self-control. I speak this as a concession and not as a command. For I would that all men were even as I myself. But every man has his proper gift from God, one after this manner and another after that. I say to the unmarried and widows that it is good for them if they live even as I am. But if they cannot restrain themselves, let them marry. For it is better to marry than to burn with passion. Now to the married I command, not I, but the Lord, do not let the wife depart from her husband. But if she departs, let her remain unmarried or be reconciled to her husband. And do not let the husband divorce his wife. To the rest I speak, not the Lord: If any brother has an unbelieving wife who consents to live with him, he should not divorce her. And if the woman has an unbelieving husband who consents to live with her, she should not divorce him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Otherwise, your children would be unclean. But now they are holy. But if the unbeliever departs, let that one depart. A brother or a sister is not bound in such cases. God has called us to peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

Living as God Called You But as God has given to every man and as the Lord has called every man, so let him walk. This I command in all churches. Is any man called while circumcised? Let him not become uncircumcised. Is any man called while uncircumcised? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is everything. Let each man remain in the same condition in which he was called. Were you called while a servant? Do not worry about it. But if you may become free, do so. For he who is called in the Lord while a servant is the Lord's freeman. Likewise, he who is called while free is Christ's servant. You were bought at a price. Do not be the servants of men. Brothers, let every man, in whatever condition he is called, remain there with God.

The Unmarried and Widows Now concerning virgins, I have no command from the Lord. Yet I will give my judgment as one who has obtained mercy from the Lord to be faithful. I suppose therefore that this is good because of the present distress, that it is good for a man to remain as he is. Are you committed to a wife? Do not seek to be uncommitted. Are you free from a wife? Do not seek a wife. But if you marry, you have not sinned. And if a virgin marries, she has not sinned. Nevertheless they will have trouble in this life, but I would spare you that. But this I say, brothers, the time is short. It remains that those who have wives should be as though they had none; those who weep, as though they did not weep; those who rejoice, as though they did not rejoice; those who buy, as though they possessed nothing; and those who use this world, as though they did not make full use of it. For the form of this world is passing away. But I prefer that you have no concern. He who is unmarried cares for the things of the Lord, how he may please the Lord. But he who is married cares for the things of the world, how he may please his wife. There is a difference between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy in body and in spirit. But she who is married cares for the things of the world, how she may please her husband. I say this for your own benefit, not to put any restraint upon you, but for what is proper, and that you may serve the Lord without distraction. If any man thinks that he is behaving improperly toward his virgin, and if she is past the flower of her youth, and passions so require, let him do what he will. He does not sin. Let them marry. Nevertheless he who stands steadfast in his heart without necessity, and has power over his own will, and has so decreed in his heart that he will keep his virgin, does well. So then he who gives her in marriage does well, but he who gives her not in marriage does better. 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 will, but only in the Lord. But in my judgment she is happier if she so remains as she is. And I think that I have the Spirit of God.

Food Offered to Idols Now as concerning food offered to idols: We know that "we all have knowledge." Knowledge produces arrogance, but love edifies. So if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him. So concerning the eating of foods that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no other God but one. For there are those who are called gods, whether in heaven or in earth, as there are many gods and many lords. But for us there is but one God, the Father, from whom are all things and for whom we exist. And there is one Lord Jesus Christ, through whom are all things and through whom we exist. However, not everyone has this knowledge. Some, being accustomed to the idol until now, eat the food as a thing offered to an idol. So their weak conscience is defiled. But food does not commend us to God. Neither if we eat are we the better, nor if we do not eat are we the worse. But take heed, lest by any means this liberty of yours becomes a stumbling block to those who are weak. For if anyone sees you, who have knowledge, eating in the idol's temple, shall the conscience of him who is weak not be emboldened to eat those things which are offered to idols, and by your knowledge shall the weak brother perish, for whom Christ died? When you thus sin against the brothers,

wounding their weak conscience, you sin against Christ. Therefore, if food causes my brother to stumble, I will never eat meat, lest I cause my brother to stumble.

The Rights of an Apostle 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? If I am not an apostle to others, yet indeed I am to you. For you are the seal of my apostleship in the Lord. This is my answer to those who examine me. Do we have no right to eat and to drink? Do we not have the right to take along a believing wife as do other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who goes to war at any time at his own expense? Who plants a vineyard, but does not eat of its fruit? Or who feeds a flock, but does not drink of the flock's milk? Do I say these things as a man? Or does the law not say the same thing also? For it is written in the Law of Moses, "You shall not muzzle the mouth of the ox while it treads out the grain." Is God concerned about oxen? Or does He say it completely for our sake? For our sake, no doubt, this is written so that he who plows should plow in hope, and that he who threshes in hope should partake of his hope. If we have sown for you spiritual things, is it a great thing if we shall reap your material things? If others partake of this right over you, should not we instead? Nevertheless, we have not used this right, but suffer all things, lest we might hinder the gospel of Christ.

Do you not know that those who minister unto holy things live from the things of the temple? And do you not know that those who wait at the altar partake of the altar? In the same way, the Lord has ordained that those who preach the gospel should live from the gospel. But I have used none of these rights, nor have I written these things that it should be so done to me. For it would be better for me to die than allow anyone to make my boasting void. Though I preach the gospel, I have nothing to boast of, for the requirement is laid upon me. Yes, woe unto me if I do not preach the gospel! So if I do this willingly, I have a reward, but if against my will, I have been entrusted with a commission. What is my reward then? Truly that when I preach the gospel, I may present the gospel of Christ without charge, so that I may not abuse my authority in the gospel. For though I am free from all men, I have made myself servant to all, that I might win even more. To the Jews, I became as a Jew, that I might win the Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are outside the law, as outside the law (being not without God's law, but under Christ's law) that I might win those who are outside the law. To the weak, I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. This I do for the gospel's sake, that I might partake of it with you. Do you not know that all those who run in a race run, but one receives the prize? So run, that you may obtain it. Everyone who strives for the prize exercises self-control in all things. Now they do it to obtain a corruptible crown, but we an incorruptible one. So, therefore, I run, not with uncertainty. So I fight, not as one who beats the air. But I bring and keep my body under subjection, lest when preaching to others I myself should be disqualified.

Warning Against Idolatry I would not want you to be unaware that all our fathers were under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea; all ate the same spiritual food; and all drank the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, and they were overthrown in the wilderness. Now these things were our examples to the intent that we should not lust after evil things as they lusted. Neither be idolaters as were some of them. As it is written, "The people sat down to eat and drink and rose up to revel." Neither let us commit sexual immorality as some of them committed, when twenty-three thousand fell in one day. Neither let us tempt Christ, as some of them also tempted and were destroyed by serpents. Neither murmur, as some of them also murmured and were destroyed by the destroyer. Now all these things happened to them for examples.

They are written as an admonition to us, upon whom the end of the ages has come. Therefore, let him who thinks he stands take heed, lest he fall. No temptation has taken you except what is common to man. God is faithful, and He will not permit you to be tempted above what you can endure, but will with the temptation also make a way to escape, that you may be able to bear it. So, my beloved, flee from idolatry. I speak as to wise men. Judge for yourselves what I say. 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? For we, being many, are one bread and one body, for we are all partakers of that one bread. Consider Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? What am I saying then, that the idol is anything or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God. I do not want you to have fellowship with demons. 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. Do we provoke the Lord to jealousy? Are we stronger than He?

Do All to the Glory of God "All things are lawful for me," but not all things are helpful. "All things are lawful for me," but not all things edify. Let no one seek his own, but each one the other's well-being. Eat whatever is sold in the meat market, asking no question for the sake of conscience for "The earth is the Lord's, and everything in it." If any of those who do not believe invite you to a feast, and you desire to go, eat whatever is set before you, asking no question for the sake of conscience. But if anyone says to you, "This was offered in sacrifice to idols," do not eat it for the sake of him that mentioned it and for the sake of conscience, for "The earth is the Lord's, and everything in it." Conscience, I say, not your own, but that of the other. For why is my liberty judged by another man's conscience? If I partake with thankfulness, why am I slandered concerning that for which I give thanks? Therefore, whether you eat, or drink, or whatever you do, do it all to the glory of God. Give no offense, neither to the Jews, nor to the Gentiles, nor to the church of God, just as I try to please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. Follow me as I follow Christ.

Covering the Head in Worship I praise you, brothers, that you remember me in all things and keep the traditions as I delivered them to you. But I would have you know that the head of the woman is the man, the head of every man is Christ, and the head of Christ is God. Every man praying or prophesying having his head covered dishonors his head, but every woman who prays or prophesies with her head uncovered dishonors her head, for that is the same as if she were shaved. For if the woman is not covered, let her also cut off her hair. But if it is a shame for a woman to have her hair cut off or shaved, let her be covered. For a man indeed ought not to cover his head, because he is the image and glory of God. But the woman is the glory of the man. The man is not from the woman, but the woman from the man. The man was not created for the woman, but the woman for the man. For this reason, the woman ought to have a veil of authority over her head, because of the angels. Nevertheless, neither is the man without the woman, nor the woman without the man in the Lord. For just as the woman came from the man, so the man comes through the woman, but all things come from God. Judge for yourselves. Is it proper for a woman to pray to God uncovered? Does even nature itself not teach you that if a man has long hair it is a shame to him? But if a woman has long hair, it is a glory to her, for her hair is given her for a covering. But if anyone seems to be contentious, we have no such custom, nor have the churches of God.

Abuses at the Lord's Supper Now in what I have to say to you, I do not praise you. You have come together not for the better, but for the worse. First of all, when you come together as the church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you so that those who are genuine may become evident among you. Therefore when you come together into one place, it is not to eat the Lord's Supper. For in eating, each one eats his own supper ahead of others.

One goes hungry, and another becomes drunk. What? Do you not have houses to eat and to drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

The Lord's Supper I have received of the Lord that which I delivered to you: that the Lord Jesus, on the night in which He was betrayed, took bread. When He had given thanks, He broke it and said, "Take and eat. This is My body which is broken for you. Do this in remembrance of Me." In the same manner He took the cup after He had supper, saying, "This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me." As often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes.

Partaking of the Supper Unworthily Therefore whoever eats this bread and drinks this cup of the Lord unworthily will be guilty of the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this reason many are weak and unhealthy among you, and many die. If we would judge ourselves, we would not be judged. But when we are judged, we are disciplined by the Lord, so that we would not be condemned with the world. So, my brothers, when you come together to eat, wait for one another. If anyone hungers, let him eat at home, so that you may not come together into condemnation. I will set the rest in order when I come.

Spiritual Gifts Now concerning spiritual gifts, brothers, I do not want you to be ignorant. You know that you were Gentiles, carried away to these dumb idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus be cursed!" And no one can say, "Jesus is the Lord," except by the Holy Spirit. There are various gifts, but the same Spirit. There are differences of administrations, but the same Lord. There are various operations, but it is the same God who operates all of them in all people. But the manifestation of the Spirit is given to everyone for the common good. To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But that one and very same Spirit works all these, dividing to each one individually as He will.

One Body with Many Members For as the body is one and has many parts, and all the many parts of that one body are one body, so also is Christ. For by one Spirit we are all baptized into one body, whether we are Jews or Gentiles, whether we are slaves or free, and we have all been made to drink of one Spirit. The body is not one part, but many. If the foot says, "Because I am not the hand, I am not of the body," is it therefore not of the body? And if the ear says, "Because I am not the eye, I am not of the body," is it therefore not of the body? If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But now God has established the parts, every one of them, in the body as it has pleased Him. If they were all one part, where would the body be? So there are many parts, yet one body. The eye cannot say to the hand, "I have no need of you," nor the head to the feet, "I have no need of you." No, those parts of the body which seem to be weaker are necessary. And those parts of the body which we think are less honorable, upon these we bestow more abundant honor. And our less respectable parts are treated with much more respect, whereas our more respectable parts have no need of this. But God has composed the body, having given more abundant honor to that part which lacks it, so that there should be no division in the body, but that the parts should have the same care for one another. If one part suffers, all the parts suffer with it, and if one part is honored, all the parts rejoice with it. Now you are the body of Christ and members individually. God has put these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, governments, and various tongues. Are all apostles? Are

all prophets? Are all teachers? Are all workers of miracles? Do all have the gifts of healings? Do all speak with tongues? Do all interpret? But earnestly covet the greater gifts.

Love Yet I show you a more excellent way. If I speak with the tongues of men and of angels, and have not love, I have become as sounding brass or a clanging cymbal. If I have the gift of prophecy, and understand all mysteries and all knowledge, and if I have all faith, so that I could remove mountains, and have not love, I am nothing. If I give all my goods to feed the poor, and if I give my body to be burned, and have not love, it profits me nothing. Love suffers long and is kind; love envies not; love flaunts not itself and is not puffed up, does not behave itself improperly, seeks not its own, is not easily provoked, thinks no evil; rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, and endures all things. Love never fails. But if there are prophecies, they shall fail; if there are tongues, they shall cease; and if there is knowledge, it shall vanish. For we know in part, and we prophesy in part. But when that which is perfect comes, then that which is imperfect shall pass away. When I was a child, I spoke as a child, I understood as a child, and I thought as a child. But when I became a man, I put away childish things. For now we see as through a glass, dimly, but then, face to face. Now I know in part, but then I shall know, even as I also am known. So now abide faith, hope, and love, these three. But the greatest of these is love.

Tongues and Prophecy Follow after love and desire spiritual gifts, but especially that you may prophesy. For he who speaks in an unknown tongue does not speak to men, but to God. For no one understands him, although in the spirit, he speaks mysteries. But he who prophesies speaks to men for their edification and exhortation and comfort. He who speaks in an unknown tongue edifies himself, but he who prophesies edifies the church. I desire that you all speak in tongues, but even more that you prophesy. For greater is he who prophesies than he who speaks in tongues, unless he interprets, so that the church may receive edification. Now, brothers, if I come to you speaking in tongues, what shall I profit you, unless I speak to you by revelation or knowledge or prophesying or doctrine? Even when things without life give sound, whether flute or harp, how will it be known what is played unless they give a distinction in the sounds? If the trumpet makes an uncertain sound, who will prepare himself for the battle? So also you, unless with the tongue you speak words easy to understand, how will it be known what is spoken? For you shall speak into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance. Therefore, if I do not know the meaning of the speech, I shall be a barbarian to him who speaks, and he who speaks will be a barbarian to me. So, seeing that you are zealous of spiritual gifts, seek that you may excel to the edifying of the church.

Let him who speaks in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding. I will sing with the spirit, and I will sing with the understanding. Otherwise, when you bless with the spirit, how will he who occupies the place of the unlearned say "Amen" at your giving of thanks, seeing he does not understand what you say? For you indeed give thanks well, but the other is not edified. I thank my God that I speak in tongues more than you all. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brothers, do not be children in your thinking; rather be infants in evil, but in your thinking be mature. In the law it is written: "With men of other tongues and other lips I will speak to this people; but even then they will not hear Me," says the Lord. So tongues are for a sign, not to believers, but to unbelievers. But prophesying does not serve unbelievers, but believers. Therefore if the whole church assembles in one place and all speak with tongues, and those who are unlearned or unbelievers come in, will they not say that you are out of your mind? But if all prophesy and there comes in one who does not believe or one unlearned, he is

convinced by all and judged by all. Thus the secrets of his heart are revealed. And so falling down on his face, he will worship God and report that God is truly among you.

All Things to Be Done in Order How is it then, brothers? When you come together, every one of you has a psalm, a teaching, a tongue, a revelation, and an interpretation. Let all things be done for edification. If anyone speaks in an unknown tongue, let it be by two, or at the most by three, and each in turn, and let one interpret. But if there is no interpreter, let him remain silent in the church, and let him speak to himself and to God. Let two or three prophets speak, and let the others judge. If anything is revealed to another that sits by, let the first keep silent. For you may all prophesy one by one, that all may learn and all may be encouraged. The spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women remain silent in the churches. For they are not permitted to speak. They are commanded to be under obedience, as the law also says. If they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church. What? Did the word of God come from you? Or did it come to you only? If anyone thinks himself to be a prophet or spiritual, let him acknowledge that what I am writing you is a command of the Lord. But if anyone is ignorant, let him be ignorant. Therefore, brothers, eagerly desire to prophesy, and do not forbid speaking in tongues. Let all things be done decently and in order.

The Resurrection of Christ Now, brothers, I declare to you the gospel which I preached to you, which you have received, and in which you stand. Through it you are saved, if you keep in memory what I preached to you, unless you have believed in vain. For I delivered to you first of all that which I also received: how Christ died for our sins according to the Scriptures, was buried, rose again the third day according to the Scriptures, and was seen by Cephas, and then by the twelve. Then He was seen by over five hundred brothers at once, of whom the greater part remain to this present time, though some have passed away. Then He was seen by James and then by all the apostles. Last of all, He was seen by me also, as by one born at the wrong time. For I am the least of the apostles and am not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am. And His grace toward me was not in vain. I labored more abundantly than all of them, yet not I, but the grace of God which was with me. Therefore, whether it was I or they, so we preach and so you believed.

The Resurrection of the Dead Now if Christ is preached that He rose from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not risen. If Christ has not risen, then our preaching is vain, and your faith is also vain. Yes, and we would then be found false witnesses of God, because we have testified that God raised up Christ, whom He did not raise up, if in fact the dead do not rise. For if the dead do not rise, then Christ has not been raised. If Christ is not raised, your faith is vain; you are still in your sins. Then they also who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of those who have fallen asleep. For since death came by man, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward, those who are Christ's at His coming. Then comes the end when He will deliver up the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He will reign until He has put all enemies under His feet. The last enemy that will be destroyed is death. For He "has put all things under His feet." But when He says, "all things are put under Him," it is revealed that He, who has put all things under Him, is the exception. When all things are subjected to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why are they then baptized for the dead? And why do we stand in danger every hour? I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. If, in 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, for tomorrow we die.” Do not be deceived: “Bad company corrupts good morals.” Awake to righteousness and do not sin, for some do not have the knowledge of God. I say this to your shame.

The Resurrection Body But someone will say, “How are the dead raised up? With what body do they come?” You fool! What you sow is not made alive unless it dies. When you sow, you do not sow the body that shall be, but a bare kernel, perhaps of wheat or of some other grain. Then God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh. There is one kind of flesh of men, another flesh of beasts, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies. The glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars. One star differs from another star in glory. So also is the resurrection of the dead. *The body* is sown in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. So it is written, “The first man Adam was made a living soul.” The last Adam was made a life-giving spirit. However, that which is spiritual is not first, but the natural, and then the spiritual. The first man was of the earth, made of dust; the second man was the Lord from heaven. As was the man of dust, so are those who are of dust; and as is the man of heaven, so are those who are of heaven. As we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption. Listen, I tell you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For this corruptible will put on incorruption, and this mortal will put on immortality. When this corruptible will have put on incorruption, and this mortal will have put on immortality, then the saying that is written shall come to pass: “Death is swallowed up in victory.” “O death, where is your sting? O grave, where is your victory?” The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ! Therefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor in the Lord is not in vain.

The Contribution for the Saints Now concerning the collection for the saints, as I have given instruction to the churches of Galatia, so even you must do. On the first day of the week let every one of you lay in store, as God has prospered him, so that no collections be made when I come. And when I come, I will send whomever you approve with your letters to take your generous gifts to Jerusalem. If it is fitting that I go also, they will go with me.

Paul’s Plans for Travel Now I will come to you after I pass through Macedonia. For I will pass through Macedonia. It may be that I will remain, of course, and spend the winter with you, that you may send me on my journey wherever I go. For I do not wish to see you now in passing. Instead, I trust to remain a while with you, if the Lord permits. But I will remain at Ephesus until Pentecost. For a great and effective door has opened to me, and there are many adversaries. Now if Timothy comes, see that he may remain with you without fear, for he does the work of the Lord, as I also do. Therefore let no one despise him. But send him on his way in peace, that he may come to me. I am expecting him with the brothers. As for our brother Apollos, I greatly wanted him to come to you with the brothers. But he was not willing at all to come at this time. However, he will come when he has a convenient time. Watch, stand fast in the faith, be bold like men, and be strong. ¹Let all that you do be done with love. You know the house of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to the ministry of the saints. So I ask you, brothers, that you submit yourselves to such people, and to everyone who helps and labors with us. I am happy about the arrival of Stephanas, Fortunatus, and Achaicus, for they

supplied what was lacking on your part. They have refreshed my spirit and yours. Therefore acknowledge these men.

Final Request and Greetings The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brothers greet you. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone does not love the Lord Jesus Christ, let him be accursed. Come, O Lord! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.