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I Corinthians	
I Cor 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,	Paul, summoned by the will and purpose of God to be an apostle (special messenger) of Christ Jesus, and our brother Sosthenes, (AMP)
I Cor 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:	To the church (assembly) of God which is in Corinth, to those consecrated and purified and made holy in Christ Jesus, [who are] selected and called to be saints (God's people), together with all those who in any place call upon and give honor to the name of our Lord Jesus Christ, both their Lord and ours: (AMP)
If Paul is writing to those who are "consecrated and purified and sanctified", then he is writing to a select few. Those who are "called to be saints" are the church of Christ. The original meaning of <i>church</i> , was "those who are called out of the world".	
I Cor 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.	Grace (favor and spiritual blessing) be to you and [heart] peace from God our Father and the Lord Jesus Christ. (AMP)
I Cor 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;	I thank my God at all times for you because of the grace (the favor and spiritual blessing) of God which was bestowed on you in Christ Jesus, (AMP)
I Cor 1:5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;	[So] that in Him in every respect you were enriched, in full power and readiness of speech [to speak of your faith] and complete knowledge and illumination [to give you full insight into its meaning]. (AMP) May God bless you with the knowledge to speak of your faith in Christ, and wisdom to give you insight into its meaning.
I Cor 1:6 Even as the testimony of Christ was confirmed in you:	In this way [our] witnessing concerning Christ (the Messiah) was so confirmed and established and made sure in you (AMP) By this means, your testimony of our words is strengthened.
I Cor 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:	That you are not [consciously] falling behind or lacking in any special spiritual endowment or Christian grace [the reception of which is due to the power of divine grace operating in your souls by the Holy Spirit], while you wait and watch [constantly living in hope] for the coming of our

	Lord Jesus Christ and [His] being made visible to all. (AMP)
May you enjoy the gifts of the Spirit while you wait and watch for the Second Coming of the Lord. In the New Testament times, the saints believed that Christ would return any time.	
I Cor 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.	<p>And He will establish you to the end [keep you steadfast, give you strength, and guarantee your vindication; He will be your warrant against all accusation or indictment so that you will be] guiltless and irreproachable in the day of our Lord Jesus Christ (the Messiah). (AMP)</p> <p>So that you will be enabled to endure all things until He returns.</p>
I Cor 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.	God is faithful (reliable, trustworthy, and therefore ever true to His promise, and He can be depended on); by Him you were called into companionship and participation with His Son, Jesus Christ our Lord. (AMP)
You were called out of the world to have fellowship and a deep personal relationship with Christ. If you can hear His call, come to Him and He will receive you. On that you have His sure promise.	
I Cor 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.	<p>But I urge and entreat you, brethren, by the name of our Lord Jesus Christ, that all of you be in perfect harmony and full agreement in what you say, and that there be no dissensions or factions or divisions among you, but that you be perfectly united in your common understanding and in your opinions and judgments. (AMP)</p> <p>“If you are not one, you are not mine.”</p>
I Cor 1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.	<p>For it has been made clear to me, my brethren, by those of Chloe's household, that there are contentions and wrangling and factions among you. (AMP)</p> <p>Paul has heard of contentions in the Corinthian church, and he wants to put the contentions down.</p>
I Cor 1:12 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.	What I mean is this, that each one of you [either] says, I belong to Paul, or I belong to Apollos, or I belong to Cephas (Peter), or I belong to Christ. (AMP)
<p>The church began to split up into factions, each following a different person, following the arm of flesh instead of Christ. To do this is to follow a Telestial order.</p> <p>D&C 76:98 And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world;</p>	

<p>D&C 76:99 For these are they who are of Paul, and of Apollos, and of Cephas.</p> <p>D&C 76:100 These are they who say they are some of one and some of another--some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch;</p> <p>D&C 76:101 But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.</p>	
<p>I Cor 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?</p>	<p>Is Christ (the Messiah) divided into parts? Was Paul crucified on behalf of you? Or were you baptized into the name of Paul? (AMP)</p> <p>Do all that you do in the Name of Christ, and look to Him alone for your salvation.</p>
<p>I Cor 1:14 I thank God that I baptized none of you, but Crispus and Gaius;</p>	<p>I thank God that I did not baptize any of you except Crispus and Gaius, (AMP)</p> <p>Paul is thankful that he only baptized a few of the members.</p>
<p>I Cor 1:15 Lest any should say that I had baptized in mine own name.</p>	<p>Lest anyone should say that I baptized in my own name. (AMP)</p> <p>Otherwise, they would claim to be followers of Paul.</p>
<p>I Cor 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.</p>	<p>[Yes] I did baptize the household of Stephanas also. More than these, I do not remember that I baptized anyone. (AMP)</p> <p>On second thought, I did baptize a few others.</p>
<p>I Cor 1:17 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>For Christ (the Messiah) sent me out not to baptize but [to evangelize by] preaching the glad tidings (the Gospel), and that not with verbal eloquence, lest the cross of Christ should be deprived of force and emptied of its power and rendered vain (fruitless, void of value, and of no effect). (AMP)</p>
<p>Paul's mission was to evangelize by teaching the Gospel in plainness and simplicity, lest he detract from the glory of God, and people follow him for his eloquence.</p> <p>We need evangelists in the church today. A Patriarch should also function as an Evangelist. Anciently, Patriarchs were also "preachers of righteousness". We need people in the church who, like Paul, are capable of teaching the Gospel of Christ, reasoning in plainness and simplicity. We also need apostles, who are eyewitnesses of the living Christ, men after the order of the original Twelve Apostles.</p>	
<p>I Cor 1:18 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>For the story and message of the cross is sheer absurdity and folly to those who are perishing and on their way to perdition, but to us who are</p>

	being saved it is the [manifestation of] the power of God. (AMP)
To the carnal mind, the Doctrine of Christ is foolishness, but to those of a spiritual mind, who seek to come to Christ, when they hear the Gospel, they feel the power of God resonating through the words of those who come as His servants, being sent by Him.	
I Cor 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.	For it is written, I will baffle and render useless and destroy the learning of the learned and the philosophy of the philosophers and the cleverness of the clever and the discernment of the discerning; I will frustrate and nullify [them] and bring [them] to nothing. (AMP)
Isa 29:14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.	
I Cor 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?	Where is the wise man (the philosopher)? Where is the scribe (the scholar)? Where is the investigator (the logician, the debater) of this present time and age? Has not God shown up the nonsense and the folly of this world's wisdom? (AMP) Where is the wisdom of the world compared to the wisdom of God?
I Cor 1:21 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.	For when the world with all its earthly wisdom failed to perceive and recognize and know God by means of its own philosophy, God in His wisdom was pleased through the foolishness of preaching [salvation, procured by Christ and to be had through Him], to save those who believed (who clung to and trusted in and relied on Him). (AMP) All the wisdom of which the carnal mind is capable will not find God. He can only be found through the Spirit.
I Cor 1:22 For the Jews require a sign, and the Greeks seek after wisdom:	For while Jews [demandingly] ask for signs and miracles and Greeks pursue philosophy and wisdom, (AMP) It is vanity to find God either by seeking after a sign or through the philosophies of men.
I Cor 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;	We preach Christ (the Messiah) crucified, [preaching which] to the Jews is a scandal and an offensive stumbling block [that springs a snare or trap], and to the Gentiles it is absurd and utterly unphilosophical nonsense. (AMP)

	<p>Their testimony is either a rock of offense, or foolishness.</p>
<p>I Cor 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.</p>	<p>But to those who are called, whether Jew or Greek (Gentile), Christ [is] the Power of God and the Wisdom of God. (AMP)</p> <p>But for those who covenanted to receive the Gospel, whether Jew or Gentile, they recognize the power and wisdom of God.</p>
<p>I Cor 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.</p>	<p>[This is] because the foolish thing [that has its source in] God is wiser than men, and the weak thing [that springs] from God is stronger than men. (AMP)</p> <p>Even when working through a weak vessel, God is wiser than the wisest of men.</p>
<p>I Cor 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:</p>	<p>For [simply] consider your own call, brethren; not many [of you were considered to be] wise according to human estimates and standards, not many influential and powerful, not many of high and noble birth. (AMP)</p> <p>Consider yourselves. You were the weak things of the world.</p>
<p>I Cor 1:27 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>[No] for God selected (deliberately chose) what in the world is foolish to put the wise to shame, and what the world calls weak to put the strong to shame. (AMP)</p>
<p>I Cor 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:</p>	<p>And God also selected (deliberately chose) what in the world is lowborn and insignificant and branded and treated with contempt, even the things that are nothing, that He might depose and bring to nothing the things that are, (AMP)</p> <p>God works through the most unlikely of peoples and servants.</p>
<p>I Cor 1:29 That no flesh should glory in his presence.</p>	<p>So that no mortal man should [have pretense for glorying and] boast in the presence of God. (AMP)</p> <p>No man can boast of his own strength, but must confess that any goodness he has comes from God.</p>
<p>I Cor 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:</p>	<p>But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden], manifesting itself</p>

	as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin]. (AMP)
Thanks to the Lord, we understand the plan of salvation; He is our example of righteousness; He has given us a means whereby we may be justified and sanctified and brought back into His Presence.	
I Cor 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.	So then, as it is written, Let him who boasts and proudly rejoices and glories, boast and proudly rejoice and glory in the Lord. (AMP)
So, if you are going to boast, boast not of your own works, neither boast of any man you have set up as your idol, but take your delight in Christ, and Christ alone.	
I Cor 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.	As for myself, brethren, when I came to you, I did not come proclaiming to you the testimony and evidence or mystery and secret of God [concerning what He has done through Christ for the salvation of men] in lofty words of eloquence or human philosophy and wisdom; (AMP) I came to teach you according to the Spirit of the Lord which is in me, and not after the manner of the flesh.
I Cor 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.	For I resolved to know nothing (to be acquainted with nothing, to make a display of the knowledge of nothing, and to be conscious of nothing) among you except Jesus Christ (the Messiah) and Him crucified. (AMP) I came to you to teach the Doctrine of Christ, neither adding to it or taking therefrom.
I Cor 2:3 And I was with you in weakness, and in fear, and in much trembling.	And I was in (passed into a state of) weakness and fear (dread) and great trembling [after I had come] among you. (AMP) I came in fear and trembling. I came to teach in all humility.
I Cor 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:	And my language and my message were not set forth in persuasive (enticing and plausible) words of wisdom, but they were in demonstration of the [Holy] Spirit and power [a proof by the Spirit and power of God, operating on me and stirring in the minds of my hearers the most holy emotions and thus persuading them], (AMP)
I taught you not with the persuasive language of men, but in plainness, in the power and authority of the Spirit. Teaching in the Spirit, and you hearing in the Spirit, and thus we are edified together.	

Isn't it interesting that most people in the world today have little or no idea of the intellectual persuasions of the Greeks? But the simple words of Paul, given by the Spirit, will ring in our hearts and minds forever.	
I Cor 2:5 That your faith should not stand in the wisdom of men, but in the power of God.	<p>So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God. (AMP)</p> <p>If you can argue somebody into believing the Gospel, you can argue them out of it. But, the convincing power of the Spirit is unmistakable.</p>
I Cor 2:6 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:	Yet when we are among the full-grown (spiritually mature Christians who are ripe in understanding), we do impart a [higher] wisdom (the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age or of this world nor of the leaders and rulers of this age, who are being brought to nothing and are doomed to pass away. (AMP)
Among people who are mature in their faith and ready to receive it, we teach the higher wisdom of the plan of salvation, but even that, we teach by the Spirit, not after the flesh.	
I Cor 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:	<p>But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God-- [that wisdom] which God devised and decreed before the ages for our glorification [to lift us into the glory of His presence]. (AMP)</p> <p>We are teaching things hidden from the foundation of the world – covenants that God has ordained that will lead us back into His Presence.</p>
I Cor 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.	<p>None of the rulers of this age or world perceived and recognized and understood this, for if they had, they would never have crucified the Lord of glory. (AMP)</p> <p>None of the spiritual leaders of the age understood this, for if they had, they would not have crucified Christ.</p>
I Cor 2:9 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.	But, on the contrary, as the Scripture says, What eye has not seen and ear has not heard and has not entered into the heart of man, [all that] God has prepared (made and keeps ready) for those who love Him [who hold Him in affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed] . (AMP)

<p>“Eye hath not seen, nor ear heard”, refers both to the teaching about to be revealed by Paul and his fellow-servants, but it also refers to things that the Lord will reveal to us personally as we come to know Him.</p>	
<p>I Cor 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.</p>	<p>Yet to us God has unveiled and revealed them by and through His Spirit, for the [Holy] Spirit searches diligently, exploring and examining everything, even sounding the profound and bottomless things of God [the divine counsels and things hidden and beyond man's scrutiny]. (AMP)</p> <p>We will come to comprehend these things by the Spirit.</p>
<p>I Cor 2:11 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 [except he has (JST)] the Spirit of God.</p>	<p>For what person perceives (knows and understands) what passes through a man's thoughts except the man's own spirit within him? Just so no one discerns (comes to know and comprehend) the thoughts of God except the Spirit of God. (AMP)</p> <p>For they are only to be comprehended by the Spirit. When you receive the gift of the Holy Ghost, you will have a share in the mind of God. With this, you can come to know the heart and mind of God, until you are perfected and know all things.</p>
<p>I Cor 2:12 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.</p>	<p>Now we have not received the spirit [that belongs to] the world, but the [Holy] Spirit Who is from God, [given to us] that we might realize and comprehend and appreciate the gifts [of divine favor and blessing so freely and lavishly] bestowed on us by God. (AMP)</p>
<p>Orson Pratt taught, “Spiritual gifts are those blessings given by the Holy Spirit to all who are made partakers of it. Whenever the Holy Ghost takes up its residence in a person, it not only cleanses, sanctifies, and purifies him, in proportion as he yields himself to its influence, but also imparts to him some gift, intended for the benefit of himself and others. No one who has been born of the Spirit, and who remains sufficiently faithful, is left destitute of a Spiritual Gift. A person who is without a Spiritual Gift, has not the Spirit of God dwelling in him, in a sufficient degree, to save him; he cannot be called a Saint, or a child of God; for all Saints who constitute the Church of Christ, are baptized into the same Spirit; and each one, without any exception, is made a partaker of some Spiritual Gift.”</p>	
<p>I Cor 2:13 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.</p>	<p>And we are setting these truths forth in words not taught by human wisdom but taught by the [Holy] Spirit, combining and interpreting spiritual truths with spiritual language [to those who possess the Holy Spirit]. (AMP)</p>

<p>I Cor 2:14 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.</p>	<p>But the natural, nonspiritual man does not accept or welcome or admit into his heart the gifts and teachings and revelations of the Spirit of God, for they are folly (meaningless nonsense) to him; and he is incapable of knowing them [of progressively recognizing, understanding, and becoming better acquainted with them] because they are spiritually discerned and estimated and appreciated. (AMP)</p> <p>This is the definition of “knowing” as used and understood in the New Testament.</p>
<p>I Cor 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.</p>	<p>But the spiritual man tries all things [he examines, investigates, inquires into, questions, and discerns all things], yet is himself to be put on trial and judged by no one [he can read the meaning of everything, but no one can properly discern or appraise or get an insight into him]. (AMP)</p> <p>The spiritual man does not blindly follow. He tries, examines, investigates, inquires, questions, and, therefore, discerns all things.</p>
<p>I Cor 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.</p>	<p>For who has known or understood the mind (the counsels and purposes) of the Lord so as to guide and instruct Him and give Him knowledge? But we have the mind of Christ (the Messiah) and do hold the thoughts (feelings and purposes) of His heart. (AMP)</p> <p>This is what you receive when you receive the gift of the Holy Ghost.</p>
<p>When we are baptized with fire and the Holy Ghost, we begin to share in the mind of the Father and the Son, and all gods, which mind is the Holy Ghost. As we partake of this mind, we begin more and more to comprehend the things of God. And, not only this, as we put on the mind of Christ, our thoughts and feelings begin more and more to align with His, and thus, we begin to be one with Him.</p>	
<p>I Cor 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.</p>	<p>HOWEVER, BRETHREN, I could not talk to you as to spiritual [men], but as to nonspiritual [men of the flesh, in whom the carnal nature predominates], as to mere infants [in the new life] in Christ [unable to talk yet!] (AMP)</p>
<p>I Cor 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear [receive] it, neither yet now are ye able.</p>	<p>I fed you with milk, not solid food, for you were not yet strong enough [to be ready for it]; but even yet you are not strong enough [to be ready for it], (AMP)</p>

I Cor 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?	<p>For you are still [unspiritual, having the nature] of the flesh [under the control of ordinary impulses]. For as long as [there are] envying and jealousy and wrangling and factions among you, are you not unspiritual and of the flesh, behaving yourselves after a human standard and like mere (unchanged) men? (AMP)</p> <p>You are still natural men, and evidenced by your contentions, and must be taught the basics of the Gospel. After you live these basic principles, you will be ready to hear the meat of the Gospel,</p>
I Cor 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?	<p>For when one says, I belong to Paul, and another, I belong to Apollos, are you not [proving yourselves] ordinary (unchanged) men? (AMP)</p> <p>It's a sign of carnal man to divide up into factions and follow the arm of flesh.</p>
I Cor 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?	<p>What then is Apollos? What is Paul? Ministering servants [not heads of parties] through whom you believed, even as the Lord appointed to each his task: (AMP)</p> <p>These men are servants of the Lord. Serve the Lord.</p>
I Cor 3:6 I have planted, Apollos watered; but God gave the increase.	<p>I planted, Apollos watered, but God [all the while] was making it grow and [He] gave the increase. (AMP)</p>
I Cor 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.	<p>So neither he who plants is anything nor he who waters, but [only] God Who makes it grow and become greater. (AMP)</p>
I Cor 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.	<p>He who plants and he who waters are equal (one in aim, of the same importance and esteem), yet each shall receive his own reward (wages), according to his own labor. (AMP)</p>
I Cor 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.	<p>For we are fellow workmen (joint promoters, laborers together) with and for God; you are God's garden and vineyard and field under cultivation, [you are] God's building. (AMP)</p> <p>All these men are fellow-laborers. It is God who gives the increase. You are the fruit.</p>
I Cor 3:10 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>According to the grace (the special endowment for my task) of God bestowed on me, like a skillful architect and master builder I laid [the] foundation, and now another [man] is building</p>

	upon it. But let each [man] be careful how he builds upon it, (AMP)
I Cor 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.	For no other foundation can anyone lay than that which is [already] laid, which is Jesus Christ (the Messiah, the Anointed One). (AMP)
I Cor 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;	But if anyone builds upon the Foundation, whether it be with gold, silver, precious stones, wood, hay, straw, (AMP)
I Cor 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.	<p>The work of each [one] will become [plainly, openly] known (shown for what it is); for the day [of Christ] will disclose and declare it, because it will be revealed with fire, and the fire will test and critically appraise the character and worth of the work each person has done. (AMP)</p> <p>As the work of all these various servants, you must be tested and refined. This will reveal the work of each servant and the final result.</p>
I Cor 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.	<p>If the work which any person has built on this Foundation [any product of his efforts whatever] survives [this test], he will get his reward. (AMP)</p> <p>If you build or grow any product, whether a building, software, crops, or people, it must be tested under stress to see if it holds up.</p>
I Cor 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall [may] be saved; yet so as by fire.	But if any person's work is burned up [under the test], he will suffer the loss [of it all, losing his reward], though he himself will be saved, but only as [one who has passed] through fire. (AMP)
I Cor 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?	<p>Do you not discern and understand that you [the whole church at Corinth] are God's temple (His sanctuary), and that God's Spirit has His permanent dwelling in you [to be at home in you, collectively as a church and also individually]? (AMP)</p> <p>Individually and collectively, your bodies are temples for the Spirit of God, both for the Holy Spirit, and for your spirit, as it becomes sanctified and holy.</p>
I Cor 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.	If anyone does hurt to God's temple or corrupts it [with false doctrines] or destroys it, God will do hurt to him and bring him to the corruption of death and destroy him. For the temple of God is holy (sacred to Him) and that [temple] you [the believing church and its individual believers] are. (AMP)

	There are many meanings to this passage. Some of them are related to death, resurrection, and translation.
I Cor 3:18 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>Let no person deceive himself. If anyone among you supposes that he is wise in this age, let him become a fool [let him discard his worldly discernment and recognize himself as dull, stupid, and foolish, without true learning and scholarship], that he may become [really] wise. (AMP)</p> <p>The beginning of knowledge is to admit that you don't know. Consider yourself a fool before the Lord, because this is the only way He can teach you.</p>
I Cor 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.	For this world's wisdom is foolishness (absurdity and stupidity) with God, for it is written, He lays hold of the wise in their [own] craftiness; (AMP)
I Cor 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.	And again, The Lord knows the thoughts and reasonings of the [humanly] wise and recognizes how futile they are. (AMP)
<p>D&C 76:5 For thus saith the Lord--I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.</p> <p>D&C 76:6 Great shall be their reward and eternal shall be their glory.</p> <p>D&C 76:7 And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.</p> <p>D&C 76:8 Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.</p> <p>D&C 76:9 And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.</p> <p>D&C 76:10 For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.</p>	
When we are baptized with fire and the Holy Ghost, we begin to share in the mind of the Father and the Son, and all gods, which mind is the Holy Ghost. As we partake of this mind, we begin more and more to comprehend the things of God. And, not only this, as we put on the mind of Christ, our thoughts and feelings begin more and more to align with His, and thus, we begin to be one with Him.	
I Cor 3:21 Therefore let no man glory in men. For all things are yours;	So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours, (AMP)

<p>D&C 76:61 Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.</p> <p>Don't glory in yourself because you believe you are going to the Celestial Kingdom, and don't glory in the arm of flesh. Glory in God who has the power to bestow all things on you, and glory in the God-like potential within you, which has the ability to become like God.</p>	
<p>I Cor 3:22 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>Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate and threatening present or the [subsequent and uncertain] future--all are yours, (AMP)</p> <p>D&C 76:58 Wherefore, as it is written, they are gods, even the sons of God--</p>
<p>I Cor 3:23 And ye are Christ's; and Christ is God's.</p>	<p>And you are Christ's, and Christ is God's. (AMP)</p>
<p>D&C 76:59 Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.</p> <p>Just as Christ is sealed to his Eternal Father, we are sealed to Christ as our Eternal Father.</p> <p>The Father offers you all things. All He asks you to do is enter into His order and sacrifice all things. Can you do any less than what He has done?</p>	
<p>I Cor 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.</p>	<p>So then, let us [apostles] be looked upon as ministering servants of Christ and stewards (trustees) of the mysteries (the hidden things which no man make speak of) of God.</p>
<p>I Cor 4:2 Moreover it is required in [of] stewards, that a man be found faithful.</p>	<p>Moreover, it is [essentially] required of stewards that a man should be found faithful [proving himself worthy of trust]. (AMP)</p> <p>The main job of a steward is to faithfully fulfill his duties.</p>
<p>I Cor 4:3 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>But [as for me personally] it matters very little to me that I should be put on trial by you [on this point], and that you or any other human tribunal should investigate and question and cross-question me. I do not even put myself on trial and judge myself. (AMP)</p> <p>I don't care if you judge me. I don't judge myself.</p>
<p>I Cor 4:4 For [though] I know nothing by [against] myself; yet am I not hereby justified: but he that judgeth me is the Lord.</p>	<p>I am not conscious of anything against myself, and I feel blameless; but I am not vindicated and acquitted before God on that account. It is the Lord [Himself] Who examines and judges me. (AMP)</p> <p>I don't know of anything in me to feel guilty about, yet I defer to God as my judge.</p>

I Cor 4:5 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.	So do not make any hasty or premature judgments before the time when the Lord comes [again], for He will both bring to light the secret things that are [now hidden] in darkness and disclose and expose the [secret] aims (motives and purposes) of hearts. Then every man will receive his [due] commendation from God. (AMP)
This point came to me so strongly after my second comforter experience with the Lord. Now is not the time for judgment. That time will come later. But, for now, He came not into the world to condemn (judge) the world, but to save the world.	
I Cor 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.	Now I have applied all this [about parties and factions] to myself and Apollos for your sakes, brethren, so that from what I have said of us [as illustrations], you may learn [to think of men in accordance with Scripture and] not to go beyond that which is written, that none of you may be puffed up and inflated with pride and boast in favor of one [minister and teacher] against another. (AMP)
There is negative judgment and there is positive judgment. Paul just spoke of negative judgment. Now, he is speaking against elevating one man above another and building them up into idols. He spoke of this earlier as a sign of the Corinthians' spiritual immaturity.	
I Cor 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?	For who separates you from the others [as a faction leader]? [Who makes you superior and sets you apart from another, giving you the preeminence?] What have you that was not given to you? If then you received it [from someone], why do you boast as if you had not received [but had gained it by your own efforts]? (AMP) A man can receive nothing save it be given him from above. The Lord taught this repeatedly in the Gospel of John. Therefore, what have ye to boast in your own works?
I Cor 4:8 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.	[You behave as if] you are already filled and think you have enough [you are full and content, feeling no need of anything more]! Already you have become rich [in spiritual gifts and graces]! [Without any counsel or instruction from us, in your conceit], you have ascended your thrones and come into your kingdom without including us! And would that it were true and that you did reign, so that we might be sharing the kingdom with you! (AMP)
2 Nephi 28:29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!	

<p>Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:</p> <p>Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.</p>	
I Cor 4:9 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.	For it seems to me that God has made an exhibit of us apostles, exposing us to view last [of all, like men in a triumphal procession who are] sentenced to death [and displayed at the end of the line]. For we have become a spectacle to the world [a show in the world's amphitheater] with both men and angels [as spectators]. (AMP)
I Cor 4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.	<p>We are [looked upon as] fools on account of Christ and for His sake, but you are [supposedly] so amazingly wise and prudent in Christ! We are weak, but you are [so very] strong! You are highly esteemed, but we are in disrepute and contempt! (AMP)</p> <p>Paul is describing the irony of their upside-down thinking.</p>
I Cor 4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;	<p>To this hour we have gone both hungry and thirsty; we [habitually] wear but one undergarment [and shiver in the cold]; we are roughly knocked about and wander around homeless. (AMP)</p> <p>This should be the state of true apostles, not opulent heads of corporations.</p>
I Cor 4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:	<p>And we still toil unto weariness [for our living], working hard with our own hands. When men revile us [wound us with an accursed sting], we bless them. When we are persecuted, we take it patiently and endure it. (AMP)</p> <p>We labor with our own hands for our support.</p>
I Cor 4:13 Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.	When we are slandered and defamed, we [try to] answer softly and bring comfort. We have been made and are now the rubbish and filth of the world [the offscouring of all things, the scum of the earth]. (AMP)
I Cor 4:14 I write not these things to shame you, but as my beloved sons I warn you.	I do not write this to shame you, but to warn and counsel you as my beloved children. (AMP)
I Cor 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many	After all, though you should have ten thousand teachers (guides to direct you) in Christ, yet you

fathers: for in Christ Jesus I have begotten you through the gospel.	<p>do not have many fathers. For I became your father in Christ Jesus through the glad tidings (the Gospel). (AMP)</p> <p>You need many teachers to guide you, but you also need somebody who will personally guide you like a father.</p>
I Cor 4:16 Wherefore I beseech you, be ye followers of me.	<p>So I urge and implore you, be imitators of me. (AMP)</p> <p>Follow my example.</p>
I Cor 4:17 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>For this very cause I sent to you Timothy, who is my beloved and trustworthy child in the Lord, who will recall to your minds my methods of proceeding and course of conduct and way of life in Christ, such as I teach everywhere in each of the churches. (AMP)</p> <p>This is why I sent Timothy to teach you about Paul and how he lives.</p>
I Cor 4:18 Now some are puffed up, as though I would not come to you.	<p>Some of you have become conceited and arrogant and pretentious, counting on my not coming to you. (AMP)</p> <p>These Corinthians are nothing, but think they are everything, and are hoping that Paul will not come personally and reprove them.</p>
I Cor 4:19 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>But I will come to you [and] shortly, if the Lord is willing, and then I will perceive and understand not what the talk of these puffed up and arrogant spirits amount to, but their force (the moral power and excellence of soul they really possess). (AMP)</p> <p>Paul will come visit the Corinthians shortly, God willing. He wants to reprove them and their idolatry of puffed-up leaders in his letter, but when he comes in person, he wants to talk about the true power they have in the Gospel.</p>
I Cor 4:20 For the kingdom of God is not in word, but in power.	<p>For the kingdom of God consists of and is based on not talk but power.</p> <p>The Gospel is the power of God unto salvation. Paul wants to concentrate on building people up, not tearing them down.</p>

I Cor 4:21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?	Now which do you prefer? Shall I come to you with a rod of correction, or with love and in a spirit of gentleness? (AMP)
<p>Which do you prefer the stick or the carrot? This is brilliant: gentle reproof via letter; send Timothy ahead to teach them the example of Paul, which they should follow, then Paul comes in person to edify them even more.</p> <p>Keep in mind that the Corinthians are still in need of milk, not meat. At this stage, it is good to follow somebody who sets a good example. Not to idolize them, but imitate them.</p> <p>When they have been sufficiently edified, it is time to turn to the Lord, and His personal revelation to them.</p> <p>II Pet 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:</p>	
I Cor 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.	<p>It is actually reported that there is sexual immorality among you, impurity of a sort that is condemned and does not occur even among the heathen; for a man has [his own] father's wife. (AMP)</p> <p>Interesting that Paul waited this long into his letter to introduce this topic.</p>
<p>I Cor 5:2 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>[For verily, as absent in body but present in spirit, I have judged already him who hath so done this deed, as though I were present, (JST)]</p>	<p>And you are proud and arrogant! And you ought rather to mourn (bow in sorrow and in shame) until the person who has done this [shameful] thing is removed from your fellowship and your midst. (AMP)</p> <p>Unrepentant adulterers should be cast out, is what he is saying.</p>
I Cor 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,	<p>As for my attitude, though I am absent [from you] in body, I am present in spirit, and I have already decided and passed judgment, as if actually present, (AMP)</p> <p>It sounds like one person in doing this.</p>
I Cor 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit [have the spirit] , with the power of our Lord Jesus Christ,	In the name of the Lord Jesus Christ, on the man who has committed such a deed. When you and my own spirit are met together with the power of our Lord Jesus, (AMP)
I Cor 5:5 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.	You are to deliver this man over to Satan for physical discipline [to destroy carnal lusts which prompted him to incest], that [his] spirit may [yet] be saved in the day of the Lord Jesus. (AMP)

<p>D&C 104:10 And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you.</p> <p>“Buffetings of Satan” means to be controlled by Satan, tossed to and fro without guidance. A very unpleasant experience, which most people in this world are subject to. (Pure Revelations blog)</p>	
<p>I Cor 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?</p>	<p>[About the condition of your church] your boasting is not good [indeed, it is most unseemly and entirely out of place]. Do you not know that [just] a little leaven will ferment the whole lump [of dough]? (AMP)</p>
<p>Leavening means to introduce a foreign substance, which if left unchecked, grows and multiplies until it affects the whole. It is like a cancer or computer virus.</p>	
<p>I Cor 5:7 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>Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated [as you are], for Christ, our Passover [Lamb], has been sacrificed. (AMP)</p> <p>Get rid of this foreign substance.</p>
<p>I Cor 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.</p>	<p>Therefore, let us keep the feast, not with old leaven, nor with leaven of vice and malice and wickedness, but with the unleavened [bread] of purity (nobility, honor) and sincerity and [unadulterated] truth. (AMP)</p>
<p>I Cor 5:9 I wrote unto you in an epistle not to company with fornicators:</p>	<p>I wrote you in my [previous] letter not to associate [closely and habitually] with unchaste (impure) people—(AMP)</p> <p>This is evidence that scripture is missing from the Bible. Paul wrote a previous letter to the Corinthians.</p>
<p>I Cor 5:10 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>Not [meaning of course that you must] altogether shun the immoral people of this world, or the greedy graspers and cheats and thieves or idolaters, since otherwise you would need to get out of the world and human society altogether! (AMP)</p> <p>Paul is not saying don't associate with all immoral people. As long as you are in the world, there will be immoral people.</p>
<p>I Cor 5:11 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>But now I write to you not to associate with anyone who bears the name of [Christian] brother if he is known to be guilty of immorality or greed, or is an idolater [whose soul is devoted to any object that usurps the place of God], or is a person with a foul tongue [railing, abusing,</p>

	<p>reviling, slandering], or is a drunkard or a swindler or a robber. [No] you must not so much as eat with such a person. (AMP)</p> <p>Paul means don't associate with immoral people who profess to be Christians who do these things.</p>
I Cor 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?	<p>What [business] of mine is it and what right have I to judge outsiders? Is it not those inside [the church] upon whom you are to pass disciplinary judgment [passing censuring sentence on them as the facts require]? (AMP)</p> <p>Paul admits he has no right to judge non-members, only members.</p>
I Cor 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.	<p>God alone sits in judgment on those who are outside. Drive out that wicked one from among you [expel him from your church]. (AMP)</p> <p>God alone judges non-members. Therefore, cast out the unrepentant adulterers.</p>
I Cor 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?	<p>Does any of you dare, when he has a matter of complaint against another [brother], to go to law before unrighteous men [men neither upright nor right with God, laying it before them] instead of before the saints (the people of God)? (AMP)</p> <p>If we have a civil complaint against a fellow member, we should settle the matter within the church, instead of going before magistrates of the world.</p>
I Cor 6:2 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>Do you not know that the saints (the believers) will [one day] judge and govern the world? And if the world [itself] is to be judged and ruled by you, are you unworthy and incompetent to try [such petty matters] of the smallest courts of justice? (AMP)</p> <p>Eventually, the saints of God will judge the world.</p>
I Cor 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?	<p>Do you not know also that we [Christians] are to judge the [very] angels and pronounce opinion between right and wrong [for them]? How much more then [as to] matters pertaining to this world and of this life only! (AMP)</p> <p>If we are to judge the angels, why not also judge the world. This seems to apply to everyday civil</p>

	and legal matters, not spiritual matters, and the Lord will judge those on judgment day.
I Cor 6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.	<p>If then you do have such cases of everyday life to decide, why do you appoint [as judges to lay them before] those who [from the standpoint] of the church count for least and are without standing? (AMP)</p> <p>See my comment for the previous verse.</p>
I Cor 6:5 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?	I say this to move you to shame. Can it be that there really is not one man among you who [in action is governed by piety and integrity and] is wise and competent enough to decide [the private grievances, disputes, and quarrels] between members of the brotherhood, (AMP)
Is there no one among you wise and competent enough to decide private everyday matters? This seems like a job for the bishop, who is supposed to be a common judge in Israel. He could apply the wisdom and discernment of the Spirit, together with a knowledge of temporal affairs.	
I Cor 6:6 But brother goeth to law with brother, and that before the unbelievers.	<p>But brother goes to law against brother, and that before [Gentile judges who are] unbelievers [without faith or trust in the Gospel of Christ]? (AMP)</p> <p>Brothers should be able to judge among themselves. But, remember, the Corinthians are immature in their faith.</p>
I Cor 6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?	Why, the very fact of your having lawsuits with one another at all is a defect (a defeat, an evidence of positive moral loss for you). Why not rather let yourselves suffer wrong and be deprived of what is your due? Why not rather be cheated (defrauded and robbed)? (AMP)
<p>But, looking at the larger picture, why are there disputes among brethren in the first place?</p> <p>"I do not know a great deal about the law, but my experience in the execution of the law among the ordinary laymen is that it is not so much the righteousness of the law which governs the decisions of the courts as it is the ability of the attorneys who represent those who go to law. And so, the decisions are not always righteous. If the brethren of the Church were making decisions, I think the decisions would be righteous. To my friends who come to me inquiring whether they should sue their brethren for this or that, I say, 'Brother, if you win, you lose,' and that is almost invariably true when you go into the courts.</p> <p>"I would like to read a few words by Paul in First Corinthians... (quotes 1 Cor. 6:1-3, 1 Cor. 7-8)</p> <p>"...Now, brethren, it is my feeling that when we can be...free and independent from every power beneath the celestial kingdom and become so united that we as members of the Priesthood of the living God can settle all our troubles within our own ranks, then we will literally become a light upon a</p>	

hill, an ensign unto the nations." (LeGrand Richards, Conference Report, April 1943, Second Day-Morning Meeting 50.)	
I Cor 6:8 Nay, ye do wrong, and defraud, and that your brethren.	But [instead it is you] yourselves who wrong and defraud, and that even your own brethren [by so treating them]! (AMP) But it is you who defraud.
I Cor 6:9 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,	Do you not know that the unrighteous and the wrongdoers will not inherit or have any share in the kingdom of God? Do not be deceived (misled): neither the impure and immoral, nor idolaters, nor adulterers, nor those who participate in homosexuality, (AMP)
<p>All of these sins deserve equal consideration, but modern Christians have zeroed in on “abusers of themselves with mankind”.</p> <p>Let’s first look at “effeminate”. The Greek word used here is <i>malakos</i>, meaning “soft”, “soft to the touch”. The same word is used in Matt. 11:8 and Luke 7:25 “But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings’ houses.”</p> <p>Speaking of John the Baptist, this must have meant something different back then. Today, there are men who act effeminate, who are assumed to be gay, but they are not. And how about our clothing? Compared to the people of Paul’s day, all men today wear relatively soft clothing. Trousers, which most men wear today, were considered effeminate by the Greeks and Romans.</p> <p>Now for “abusers of themselves with mankind”. The Luther German bible, considered to be a better translation has it:</p> <p>Wisset ihr nicht, daß die Ungerechten das Reich Gottes nicht ererben werden? Lasset euch nicht verführen! Weder die Hurer noch die Abgöttischen noch die Ehebrecher noch die Weichlinge [weaklings] noch die Knabenschänder [abusers of themselves with small boys] (Luther Bible)</p> <p>The Greek word used here is <i>arsenokoitēs</i>. It is a compound of two words <i>male</i> and <i>bed</i>. This word also appears in 1 Timothy 1:10. The word does not appear anywhere else in Greek literature. People have chosen to put the interpretaion of “homosexuality” upon the word. Whether this interpretation is the word of the Lord, or simply popular prejudice, is a matter between you and the Lord.</p> <p>But, keep this in mind:</p> <p>Helaman 5:10 And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.</p> <p>Nobody is saved in their sins, but from their sins. Nobody who commits any of these acts is fit for the kingdom of heaven. All sins must be repented of and overcome with the assistance of Christ.</p>	
I Cor 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.	Nor cheats (swindlers and thieves), nor greedy graspers, nor drunkards, nor foulmouthed revilers and slanderers, nor extortioners and

	<p>robbers will inherit or have any share in the kingdom of God. (AMP)</p> <p>Why are you doing any of this if you hope to inherit the kingdom of God?</p>
I Cor 6:11 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>And such some of you were [once]. But you were washed clean (purified by a complete atonement for sin and made free from the guilt of sin), and you were consecrated (set apart, hallowed), and you were justified [pronounced righteous, by trusting] [faith] in the name of the Lord Jesus Christ and in the [Holy] Spirit of our God. (AMP)</p> <p>Some of the Corinthians committed these sins, but are now made righteous through faith in the name of Jesus Christ.</p>
I Cor 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.	<p>Everything is permissible (allowable and lawful) for me; but not all things are helpful (good for me to do, expedient and profitable when considered with other things). Everything is lawful for me, but I will not become the slave of anything or be brought under its power. (AMP)</p>
<p>This verse seems to contradict the previous verses. This verse has been interpreted to refer to those things which are not explicitly forbidden by the Law of Moses.</p> <p>The key, which Paul is teaching is to avoid those things which distract from our relationship with the Lord, and most especially avoid addictions of any kind.</p>	
I Cor 6:13 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>Food [is intended] for the stomach and the stomach for food, but God will finally end [the functions of] both and bring them to nothing. The body is not intended for sexual immorality, but [is intended] for the Lord, and the Lord [is intended] for the body [to save, sanctify, and raise it again]. (AMP)</p> <p>As an example of the previous verse: both food and physical sex are necessary, but when they become addictive and the focus of our lives, they detract from our relationship with the Lord.</p>
I Cor 6:14 And God hath both raised up the Lord, and will also raise up us by his own power.	<p>And God both raised the Lord to life and will also raise us up by His power. (AMP)</p>
I Cor 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.	<p>Do you not see and know that your bodies are members (bodily parts) of Christ (the Messiah)? Am I therefore to take the parts of Christ and make [them] parts of a prostitute? Never! Never! (AMP)</p>

	If you are one with Christ, then you are part of the body of Christ.
I Cor 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.	Or do you not know and realize that when a man joins himself to a prostitute, he becomes one body with her? The two, it is written, shall become one flesh. (AMP)
I Cor 6:17 But he that is joined unto the Lord is one spirit.	But the person who is united to the Lord becomes one spirit with Him. (AMP) Your body is the temple of the Spirit of the Lord. He has taken up his abode with you, as explained in John 14.
I Cor 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.	Shun immorality and all sexual looseness [flee from impurity in thought, word, or deed]. Any other sin which a man commits is one outside the body, but he who commits sexual immorality sins against his own body. (AMP) Don't pollute the temple of the Lord.
I Cor 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?	Do you not know that your body is the temple (the very sanctuary) of the Holy Spirit Who lives within you, Whom you have received [as a Gift] from God? You are not your own, (AMP) When you have been baptized with fire and the Holy Ghost, you have tasted of the powers of heaven; your spirit is upgraded, and the Spirit of the Lord dwells in you.
I Cor 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.	You were bought with a price [purchased with a preciousness and paid for, made His own]. So then, honor God and bring glory to Him in your body. (AMP) Christ paid for the privilege to make you His own. In all of these verses are great mysteries. Seek the Lord for understanding.
I Cor 7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.	Now as to the matters of which you wrote me. It is well [and by that I mean advantageous, expedient, profitable, and wholesome] for a man not to touch a woman [to cohabit with her] but to remain unmarried. (AMP)
<p>Somebody apparently wrote to Paul with a question about marriage. Perhaps it was the same letter that brought up the issue with a member sleeping with his father's wife.</p> <p>Paul later states that he is offering his opinion. And, in I Tim 4:3, he condemns those who forbid marriage. So, in Paul's opinion, it is good to advise against marriage, but bad to explicitly forbid it.</p>	

If all of this is opinion, my opinion is we can read this entire chapter with curious interest, and then disregard it.	
I Cor 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.	<p>But because of the temptation to impurity and to avoid immorality, let each [man] have his own wife and let each [woman] have her own husband. (AMP)</p> <p>So, in Paul's opinion, marriage is just a concession to the lusts of the flesh?</p>
I Cor 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.	<p>The husband should give to his wife her conjugal rights (goodwill, kindness, and what is due her as his wife), and likewise the wife to her husband. (AMP)</p> <p>Marriage has not always been seen as an act of love, but as a familial duty to preserve property and to procreate.</p>
I Cor 7:4 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.	<p>For the wife does not have [exclusive] authority and control over her own body, but the husband [has his rights]; likewise also the husband does not have [exclusive] authority and control over his body, but the wife [has her rights]. (AMP)</p> <p>In the marriage vow, husband and wife actually give themselves to each other. Today, many people would have a problem with this verse.</p>
I Cor 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.	Do not refuse and deprive and defraud each other [of your due marital rights], except perhaps by mutual consent for a time, so that you may devote yourselves unhindered to prayer. But afterwards resume marital relations, lest Satan tempt you [to sin] through your lack of restraint of sexual desire. (AMP)
This is none of his business, in my opinion. Yes, unbridled sex is addictive and can take us away from our focus on the Lord, but to speak of a marriage union as a set of rights goes against the thought that we should cultivate charity in marriage.	
<p>I Cor 7:6 But I speak this by permission, and not of commandment.</p> <p>[And what I speak is by permission, not by commandment. (JST)]</p>	<p>But I am saying this more as a matter of permission and concession, not as a command or regulation. (AMP)</p>
Paul explicitly states that his writings in this chapter are not doctrine, but personal opinion. This may be a first for an apostle to admit this. But, one thing we must also keep in mind. Paul thought he had ecclesiastical authority over these people. The as the present-day LDS apostles claim ecclesiastical authority. The actual revelations to Joseph Smith teach that the traveling high council (quorum of twelve apostles) only has authority where there are no regularly constituted branches of the church.	

The question we must ask ourselves is how much else in his writings is Paul's own opinion. We must be especially careful to seek the Spirit with his writings and cross-reference everything he says with other scriptures.	
I Cor 7:7 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.	I wish that all men were like I myself am [in this matter of self-control]. But each has his own special gift from God, one of this kind and one of another. (AMP)
Paul considers himself special because he has self-control. But this could be other issues, not related to spirituality. Some teenage boys who grow up in the church have absolutely no attraction to women, and they attribute it to their own spirituality and self-control, when it has nothing to do with spirituality and everything to do with sexuality.	
I Cor 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.	But to the unmarried people and to the widows, I declare that it is well (good, advantageous, expedient, and wholesome) for them to remain [single] even as I do. (AMP) Paul continues with his opinions. He says if you are unmarried or widowed, it is best to remain that way.
I Cor 7:9 But if they cannot contain, let them marry: for it is better to marry than to burn. [But, if they cannot abide, let them marry; for it is better to marry than that any should commit sin. (JST)]	But if they have not self-control (restraint of their passions), they should marry. For it is better to marry than to be aflame [with passion and tortured continually with ungratified desire]. (AMP)
Again, Paul views marriage as nothing more than a mechanism for satisfying lust. Your spouse is nothing more than a sex toy. This is disgusting. How much damage has been done to people around the issue of marriage over the years because of one man's "opinion", taken as Gospel truth?	
I Cor 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:	But to the married people I give charge--not I but the Lord--that the wife is not to separate from her husband. (AMP) Paul is back to speaking for the Lord when he says that if you are married, be faithful to your spouse.
I Cor 7:11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.	But if she does [separate from and divorce him], let her remain single or else be reconciled to her husband. And [I charge] the husband [also] that he should not put away or divorce his wife. (AMP) Divorced women should not remarry, according to Paul, who claims this is from the Lord. Up until recently, single women had literally no rights. If would be to a woman's advantage to remarry.
I Cor 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and	To the rest I declare--I, not the Lord [for Jesus did not discuss this]--that if any brother has a wife who does not believe [in Christ] and she consents

she be pleased to dwell with him, let him not put her away.	to live with him, he should not leave or divorce her. (AMP) Back to Paul's opinion. (Whiplash anybody?) There is a lot in this letter that Jesus did not discuss.
I Cor 7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.	And if any woman has an unbelieving husband and he consents to live with her, she should not leave or divorce him. (AMP) Paul discusses mixed-faith marriages.
I Cor 7:14 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.	For the unbelieving husband is set apart (separated, withdrawn from heathen contamination, and affiliated with the Christian people) by union with his consecrated (set-apart) wife, and the unbelieving wife is set apart and separated through union with her consecrated husband. Otherwise your children would be unclean (unblessed heathen, outside the Christian covenant), but as it is they are prepared for God [pure and clean]. (AMP) Let's summarize this at the end.
I Cor 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.	But if the unbelieving partner [actually] leaves, let him do so; in such [cases the remaining] brother or sister is not morally bound. But God has called us to peace. (AMP)
I Cor 7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?	For, wife, how can you be sure of converting and saving your husband? Husband, how can you be sure of converting and saving your wife? (AMP)
I Cor 7:17 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.	Only, let each one [seek to conduct himself and regulate his affairs so as to] lead the life which the Lord has allotted and imparted to him and to which God has invited and summoned him. This is my order in all the churches. (AMP) Now, Paul is claiming vast authority over many churches. He offers the best advice yet: it's between you and the Lord.
I Cor 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.	Was anyone at the time of his summons [from God] already circumcised? Let him not seek to remove the evidence of circumcision. Was anyone at the time [God] called him uncircumcised? Let him not be circumcised. (AMP)

I Cor 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.	For circumcision is nothing and counts for nothing, neither does uncircumcision, but [what counts is] keeping the commandments of God. (AMP)
I Cor 7:20 Let every man abide in the same calling wherein he was called.	Everyone should remain after God calls him in the station or condition of life in which the summons found him. (AMP)
<p>I would personally advise against mixed-faith marriages. However, my own parents had a mixed-faith marriage. My dad was a good, honest man all his life, and eventually did join the church.</p> <p>Likewise, couples contemplating marriage should have compatible views on raising children, handling money, and in spiritual matters. You should discuss all of this openly and frankly before you get married. Don't just leave it to chance and hope that because you belong to the same church, you are otherwise compatible in all areas.</p> <p>But the Lord gives the following advice in the D&C:</p> <p>D&C 74:1 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>D&C 74:2 Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ.</p> <p>D&C 74:3 And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.</p> <p>D&C 74:4 And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers and believed not the gospel of Christ, wherein they became unholy.</p> <p>D&C 74:5 Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be united to an unbeliever; except the law of Moses should be done away among them,</p> <p>D&C 74:6 That their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews;</p> <p>D&C 74:7 But little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.</p>	
I Cor 7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.	Were you a slave when you were called? Do not let that trouble you. But if you are able to gain your freedom, avail yourself of the opportunity. (AMP)
I Cor 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.	For he who as a slave was summoned in [to union with] the Lord is a freedman of the Lord, just so he who was free when he was called is a bond servant of Christ (the Messiah). (AMP)

I Cor 7:23 Ye are bought with a price; be not ye the servants of men.	You were bought with a price [purchased with a preciousness and paid for by Christ]; then do not yield yourselves up to become [in your own estimation] slaves to men [but consider yourselves slaves to Christ]. (AMP)
I Cor 7:24 Brethren, let every man, wherein he is called, therein abide with God.	So, brethren, in whatever station or state or condition of life each one was when he was called, there let him continue with and close to God. (AMP)
I Cor 7:25 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.	Now concerning the virgins (the marriageable maidens) I have no command of the Lord, but I give my opinion and advice as one who by the Lord's mercy is rendered trustworthy and faithful. (AMP) Now, with the opinions again.
I Cor 7:26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. [I suppose, therefore, that this is good for the present distress, for a man so to remain that he may do greater good. (JST)]	I think then, because of the impending distress [that is even now setting in], it is well (expedient, profitable, and wholesome) for a person to remain as he or she is. (AMP)
I Cor 7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.	Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. (AMP)
In every age, church members have believed that the latter-day tribulation is under way and the end of the world is near. No reputable spiritual leader I know advises people to use this as a reason to postpone marriage, family, and a career. So far, everyone who has predicted impending disaster has been wrong. So, go for it, like there IS a tomorrow.	
I Cor 7:28 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.	But if you do marry, you do not sin [in doing so], and if a virgin marries, she does not sin [in doing so]. Yet those who marry will have physical and earthly troubles, and I would like to spare you that. (AMP)
Anything you do in life is fraught with troubles. Being a missionary like Paul has troubles. Being single has troubles. Being married has troubles. Follow what the Lord calls you to do with the expectation that you will encounter opposition. Develop the faith to meet it.	
I Cor 7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; [But I speak unto you who are called unto the ministry. For this I say, brethren, The time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives shall be as though they had none; for ye	I mean, brethren, the appointed time has been winding down and it has grown very short. From now on, let even those who have wives be as if they had none, (AMP)

are called and chosen to do the Lord's work. (JST)]	
This was one area where the apostles were completely wrong. This was 2,000 years ago, and we are still here. But he may also have been referring to the impending apostasy and dark ages.	
<p>I Cor 7:30 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>[And it shall be with them who weep as though they wept not, and them who rejoice as though they rejoiced not, and them who buy as though they possessed not, (JST)]</p>	<p>And those who weep and mourn as though they were not weeping and mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything, (AMP)</p>
<p>I Cor 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.</p> <p>[And them who use this world as not using it; for the fashion of this world passeth away. (JST)]</p>	<p>And those who deal with this world [overusing the enjoyments of this life] as though they were not absorbed by it and as if they had no dealings with it. For the outward form of this world (the present world order) is passing away. (AMP)</p>
<p>I Cor 7:32 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>[But I would, brethren, that ye magnify your calling. I would have you without carefulness. For he who is unmarried careth for the things that belong to the Lord, how he may please the Lord; therefore, he prevaieth. (JST)]</p>	<p>My desire is to have you free from all anxiety and distressing care. The unmarried man is anxious about the things of the Lord--how he may please the Lord; (AMP)</p>
<p>I Cor 7:33 But he that is married careth for the things that are of the world, how he may please his wife.</p> <p>[But he who is married careth for the things that are of the world, how he may please his wife; therefore, there is a difference, for he is hindered. (JST)]</p>	<p>But the married man is anxious about worldly matters--how he may please his wife- - (AMP)</p>
<p>I Cor 7:34 There is [a] difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.</p>	<p>And he is drawn in diverging directions [his interests are divided and he is distracted from his devotion to God]. And the unmarried woman or girl is concerned and anxious about the matters of the Lord, how to be wholly separated and set apart in body and spirit; but the married woman has her cares [centered] in earthly affairs-- how she may please her husband. (AMP)</p>
<p>I Cor 7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that</p>	<p>Now I say this for your own welfare and profit, not to put [a halter of] restraint upon you, but to</p>

which is comely, and that ye may attend upon the Lord without distraction.	promote what is seemly and in good order and to secure your undistracted and undivided devotion to the Lord. (AMP)
I Cor 7:36 But if any man think that he behaveth himself uncomely toward his virgin [whom he hath espoused (JST)], if she pass the flower of her age, and need so require, let him do what he will [hath promised], he sinneth not: let them marry.	But if any man thinks that he is not acting properly toward and in regard to his virgin [that he is preparing disgrace for her or incurring reproach], in case she is passing the bloom of her youth and if there is need for it, let him do what to him seems right; he does not sin; let them marry. (AMP)
I Cor 7:37 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.	But whoever is firmly established in his heart [strong in mind and purpose], not being forced by necessity but having control over his own will and desire, and has resolved this in his heart to keep his own virginity, he is doing well. (AMP)
I Cor 7:38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.	So also then, he [the father] who gives his virgin (his daughter) in marriage does well, and he [the father] who does not give [her] in marriage does better. (AMP)
I Cor 7:39 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.	A wife is bound to her husband by law as long as he lives. If the husband dies, she is free to be married to whom she will, only [provided that he too is] in the Lord. (AMP)
I Cor 7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.	But in my opinion [a widow] is happier (more blessed and to be envied) if she does not remarry. And also I think I have the Spirit of God. (AMP) In Paul's opinion, a widow is happier if she does not remarry.
I Cor 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.	Now about food offered to idols: of course we know that all of us possess knowledge [concerning these matters. Yet mere] knowledge causes people to be puffed up (to bear themselves loftily and be proud), but love (affection and goodwill and benevolence) edifies and builds up and encourages one to grow [to his full stature]. (AMP) Knowledge puffs up, but charity edifies.
I Cor 8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.	If anyone imagines that he has come to know and understand much [of divine things, without love], he does not yet perceive and recognize and understand as strongly and clearly, nor has he become as intimately acquainted with anything as he ought or as is necessary. (AMP)

	Knowledge without charity is incomplete.
I Cor 8:3 But if any man love God, the same is known of him.	<p>But if one loves God truly [with affectionate reverence, prompt obedience, and grateful recognition of His blessing], he is known by God [recognized as worthy of His intimacy and love, and he is owned by Him]. (AMP)</p> <p>To love someone is to know them. To know someone is to love them. The two go hand in hand.</p>
I Cor 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.	In this matter, then, of eating food offered to idols, we know that an idol is nothing (has no real existence) and that there is no God but one. (AMP)
I Cor 8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)	For although there may be so-called gods, whether in heaven or on earth, as indeed there are many of them, both of gods and of lords and masters, (AMP)
I Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.	Yet for us there is [only] one God, the Father, Who is the Source of all things and for Whom we [have life], and one Lord, Jesus Christ, through and by Whom are all things and through and by Whom we [ourselves exist]. (AMP)
Many people use these verses to argue for the plurality of gods, but Paul is referring to peoples' idols, which they called their "gods". There are many of these idols, but only one true God. If you want to argue for the plurality of Gods, go to the Doctrine & Covenants.	
I Cor 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.	Nevertheless, not all [believers] possess this knowledge. But some, through being all their lives until now accustomed to [thinking of] idols [as real and living], still consider the food [offered to an idol] as that sacrificed to an [actual] god; and their weak consciences become defiled and injured if they eat [it]. (AMP)
I Cor 8:8 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>Now food [itself] will not cause our acceptance by God nor commend us to Him. Eating [food offered to idols] gives us no advantage; neither do we come short or become any worse if we do not eat [it]. (AMP)</p> <p>Since these idols are not real gods anyway, they should not be regarded as such.</p>
I Cor 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.	Only be careful that this power of choice (this permission and liberty to do as you please) which is yours, does not [somehow] become a hindrance (cause of stumbling) to the weak or overscrupulous [giving them an impulse to sin]. (AMP)

	<p>If it permissible to eat food sacrificed to idols, unless your doing so causes a weaker brother to stumble and be led astray.</p>
<p>I Cor 8:10 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;</p>	<p>For suppose someone sees you, a man having knowledge [of God, with an intelligent view of this subject and] reclining at table in an idol's temple, might he not be encouraged and emboldened [to violate his own conscientious scruples] if he is weak and uncertain, and eat what [to him] is for the purpose of idol worship? (AMP)</p>
<p>I Cor 8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?</p>	<p>And so by your enlightenment (your knowledge of spiritual things), this weak man is ruined (is lost and perishes)--the brother for whom Christ (the Messiah) died! (AMP)</p>
<p>I Cor 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.</p>	<p>And when you sin against your brethren in this way, wounding and damaging their weak conscience, you sin against Christ. (AMP)</p> <p>Causing your brother to stumble is a sin against him.</p>
<p>I Cor 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.</p>	<p>Therefore, if [my eating a] food is a cause of my brother's falling or of hindering [his spiritual advancement], I will not eat [such] flesh forever, lest I cause my brother to be tripped up and fall and to be offended. (AMP)</p>
<p>Therefore, don't do it. This is like a person who is not a member of the church, but believes it is OK to drink coffee or have wine with the Sacrament, and believes he has permission for the Lord to do so, he commits sin against his brother or sister in the Lord if he flaunts his liberty in front of them, doing so offends them.</p>	
<p>I Cor 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?</p>	<p>Am I not an apostle (a special messenger)? Am I not free (unrestrained and exempt from any obligation)? Have I not seen Jesus our Lord? Are you [yourselves] not [the product and proof of] my workmanship in the Lord? (AMP)</p> <p>Now, Paul is musing about his work as an apostle, working for his own livelihood, and the fruit of his work.</p>
<p>I Cor 9:2 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.</p>	<p>Even if I am not considered an apostle (a special messenger) by others, at least I am one to you; for you are the seal (the certificate, the living evidence) of my apostleship in the Lord [confirming and authenticating it]. (AMP)</p>
<p>I wonder who doesn't consider Paul an apostle. We know that he was never considered a member of the quorum of the twelve in Jerusalem that Jesus chose. In fact, Paul never went up to see the twelve</p>	

<p>untill 14 years after his conversion. Peter refers to Paul as “our brother”, not as a fellow apostle. Today, Paul would be considered a renegade, operating outside the bounds of the official church.</p> <p>But, at least, his converts regard Paul as an apostle, and he says the Lord recognizes his calling, and his converts represent the fruit of his calling.</p>	
I Cor 9:3 Mine answer to them that do examine me is this,	<p>This is my [real ground of] defense (my vindication of myself) to those who would put me on trial and cross-examine me. (AMP)</p> <p>Who would put Paul on trial and challenge his rights to the apostleship, if not the twelve at Jerusalem?</p>
I Cor 9:4 Have we not power to eat and to drink?	<p>Have we not the right to our food and drink [at the expense of the churches]? (AMP)</p> <p>Did the churches support the apostles?</p>
I Cor 9:5 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?	<p>Have we not the right also to take along with us a Christian sister as wife, as do the other apostles and the Lord's brothers and Cephas (Peter)? (AMP)</p> <p>Paul is arguing that if his privileges are equal to those apostles in Jerusalem, then his authority is equal to those apostles in Jerusalem.</p>
I Cor 9:6 Or I only and Barnabas, have not we power to forbear working?	<p>Or is it only Barnabas and I who have no right to refrain from doing manual labor for a livelihood [in order to go about the work of the ministry]? (AMP)</p>
<p>Or is it just Barnabas and Paul who have no right to be supported by the churches?</p> <p>It sounds like he is whining because he is not held in as high regard as the original twelve.</p>	
I Cor 9:7 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?	<p>[Consider this:] What soldier at any time serves at his own expense? Who plants a vineyard and does not eat any of the fruit of it? Who tends a flock and does not partake of the milk of the flock? (AMP)</p> <p>He is arguing that the laborer is worthy of his hire, i.e., entitled to the monetary fruit of his labors.</p>
I Cor 9:8 Say I these things as a man? or saith not the law the same also?	<p>Do I say this only on human authority and as a man reasons? Does not the Law endorse the same principle? (AMP)</p> <p>Lest somebody accuse him of making this up, he cites the Law of Moses.</p>

I Cor 9:9 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?	For in the Law of Moses it is written, You shall not muzzle an ox when it is treading out the corn. Is it [only] for oxen that God cares? (AMP)
The idea behind this law is not to muzzle the ox while it is working to produce grain is that the ox deserves to partake in some of his own labor. It seems cruel to make an animal work for man to produce food while depriving it of the same thing.	
I Cor 9:10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.	Or does He speak certainly and entirely for our sakes? [Assuredly] it is written for our sakes, because the plowman ought to plow in hope, and the thresher ought to thresh in expectation of partaking of the harvest. (AMP) Just as the ox gets to participate in its own labors, so does the one who plows and the one who threshes.
I Cor 9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?	If we have sown [the seed of] spiritual good among you, [is it too] much if we reap from your material benefits? (AMP) Therefore, this principle should apply to those who plant and harvest a spiritual crop.
I Cor 9:12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.	If others share in this rightful claim upon you, do not we [have a still better and greater claim]? However, we have never exercised this right, but we endure everything rather than put a hindrance in the way [of the spread] of the good news (the Gospel) of Christ. (AMP)
It sounds like he is vaunting his own righteousness -- something that he writes against in his later writings on charity. He is saying "See we have every right to extract remuneration for you, but we don't." (Aren't you lucky?)	
I Cor 9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?	Do you not know that those men who are employed in the services of the temple get their food from the temple? And that those who tend the altar share with the altar [in the offerings brought]? (AMP) The priests who sacrifice in the temple, have a right to part of the burnt offering as their food.
I Cor 9:14 Even so hath the Lord ordained that they which preach the gospel should [shall (JST)] live of the gospel.	[On the same principle] the Lord directed that those who publish the good news (the Gospel) should live (get their maintenance) by the Gospel. (AMP) God sends ministers out without purse of scrip, seeking the support of those whom they teach.

I Cor 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.	<p>But I have not made use of any of these privileges, nor am I writing this [to suggest] that any such provision be made for me [now]. For it would be better for me to die than to have anyone make void and deprive me of my [ground for] glorifying [in this matter]. (AMP)</p> <p>Paul does not want to be a burden on the church; therefore, he asks for nothing by way of support. But, why is it necessary to even mention this.</p>
I Cor 9:16 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>For if I [merely] preach the Gospel, that gives me no reason to boast, for I feel compelled of necessity to do it. Woe is me if I do not preach the glad tidings (the Gospel)! (AMP)</p> <p>For Paul, the opportunity to share the Gospel is its own reward.</p>
I Cor 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.	<p>For if I do this work of my own free will, then I have my pay (my reward); but if it is not of my own will, but is done reluctantly and under compulsion, I am [still] entrusted with a [sacred] trusteeship and commission. (AMP)</p> <p>Paul is doing this of his own free will, and God will reward him for doing so.</p>
I Cor 9:18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.	<p>What then is the [actual] reward that I get? Just this: that in my preaching the good news (the Gospel), I may offer it [absolutely] free of expense [to anybody], not taking advantage of my rights and privileges [as a preacher] of the Gospel. (AMP)</p> <p>For him, serving is its own reward.</p>
I Cor 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.	<p>For although I am free in every way from anyone's control, I have made myself a bond servant to everyone, so that I might gain the more [for Christ]. (AMP)</p>
Paul is operating as a free agent. If he were operating under the auspices of the twelve at Jerusalem, there would be some obligation to follow or at least cooperate with them, and he would not be as free as he now is.	
I Cor 9:20 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>To the Jews I became as a Jew, that I might win Jews; to men under the Law, [I became] as one under the Law, though not myself being under the Law, that I might win those under the Law. (AMP)</p>

	Using this freedom, Paul literally becomes “all things to all people” that he might be a more effective missionary to all.
I Cor 9:21 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.	To those without (outside) law I became as one without law , not that I am without the law of God and lawless toward Him, but that I am [especially keeping] within and committed to the law of Christ, that I might win those who are without law. (AMP)
I Cor 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.	To the weak (wanting in discernment) I have become weak (wanting in discernment) that I might win the weak and overscrupulous. I have [in short] become all things to all men, that I might by all means (at all costs and in any and every way) save some [by winning them to faith in Jesus Christ]. (AMP)
I Cor 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.	And I do this for the sake of the good news (the Gospel), in order that I may become a participator in it and share in its [blessings along with you]. (AMP) Paul tries to fit in with whatever group he is teaching so that he can teach the Gospel, and share in it on the same level as his converts, all the while maintaining his own personal integrity.
I Cor 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.	Do you not know that in a race all the runners compete, but [only] one receives the prize? So run [your race] that you may lay hold [of the prize] and make it yours. (AMP)
In an athletic contest in those days, there is only one winner. Not even a second and third place, as we have today. But, when it comes to Christ, we are not competing against others, but against our own individual carnal nature, so each person is a winner.	
I Cor 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.	Now every athlete who goes into training conducts himself temperately and restricts himself in all things. They do it to win a wreath that will soon wither, but we [do it to receive a crown of eternal blessedness] that cannot wither. (AMP) The athletes’ wins are fleeting and transitory, but our reward is everlasting.
I Cor 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:	Therefore I do not run uncertainly (without definite aim). I do not box like one beating the air and striking without an adversary. (AMP) Act deliberately in faith. Act like you plan on winning. Choose your battles carefully.

I Cor 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.	But [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it, for fear that after proclaiming to others the Gospel and things pertaining to it, I myself should become unfit [not stand the test, be unapproved and rejected as a counterfeit]. (AMP)
Train spiritually like an athlete, with the Lord as your coach and mentor. Self-discipline and willpower alone will not do it. It takes pure intention and the assistance of the saving influence of the Holy Spirit. If you only try and imitate Christ rather than truly follow Him, you will be rejected as a counterfeit, and the circumstances of life will show you that you are lacking.	
I Cor 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;	For I do not want you to be ignorant, brethren, that our forefathers were all under and protected by the cloud [in which God's Presence went before them], and every one of them passed safely through the [Red] Sea, (AMP)
I Cor 10:2 And were all baptized unto Moses in the cloud and in the sea;	And each one of them [allowed himself also] to be baptized into Moses in the cloud and in the sea [they were thus brought under obligation to the Law, to Moses, and to the covenant, consecrated and set apart to the service of God]; (AMP)
Water baptism was practiced anciently among the Jews. When John the Baptist came baptizing, nobody questioned the ordinance, only his authority to do so.	
I Cor 10:3 And did all eat the same spiritual meat;	And all [of them] ate the same spiritual (supernaturally given) food, (AMP)
I Cor 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.	And they all drank the same spiritual (supernaturally given) drink. For they drank from a spiritual Rock which followed them [produced by the sole power of God Himself without natural instrumentality], and the Rock was Christ. (AMP)
All of Israel entered into a covenant under Moses. It was a lesser covenant, but a covenant nonetheless. This passage stated that the rock from which the children of Israel drank followed them around in the wilderness. This detail is lacking in the written Torah [Old Testament] but is found in the Midrash (B'midbar Parshat Chukkat (Num. 20:16-2a)).	
I Cor 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.	Nevertheless, God was not pleased with the great majority of them, for they were overthrown and strewn down along [the ground] in the wilderness. (AMP) They rejected the greater covenant, which would have brought them into the Presence of Christ, and most of them rejected the lesser covenant – a law of performances and ordinances.

I Cor 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.	Now these things are examples (warnings and admonitions) for us not to desire or crave or covet or lust after evil and carnal things as they did. (AMP) We should learn from their example.
I Cor 10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.	Do not be worshipers of false gods as some of them were, as it is written, The people sat down to eat and drink [the sacrifices offered to the golden calf at Horeb] and rose to sport (to dance and give way to jesting and hilarity). (AMP) They worshiped false gods of wood and stone. Today we idolize religious leaders, politicians, celebrities, and the works of our own hands. Same old song, but with a different tune.
I Cor 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.	We must not gratify evil desire and indulge in immorality as some of them did--and twenty-three thousand [suddenly] fell dead in a single day! [Numbers 25:1-9] (AMP)
I Cor 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.	We should not tempt the Lord [try His patience, become a trial to Him, critically appraise Him, and exploit His goodness] as some of them did--and were killed by poisonous serpents; (AMP)
I Cor 10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.	Nor discontentedly complain as some of them did--and were put out of the way entirely by the destroyer (death). (AMP)
I Cor 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, [and also for an admonition for those (JST)] upon whom the ends of the world are [shall] come.	Now these things befell them by way of a figure [as an example and warning to us]; they were written to admonish and fit us for right action by good instruction, we in whose days the ages have reached their climax (their consummation and concluding period). (AMP) Let the children of Israel be an example to you. These stories were written for our instruction. Paul repeats the doctrine that those were the latter days.
I Cor 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.	Therefore let anyone who thinks he stands [who feels sure that he has a steadfast mind and is standing firm], take heed lest he fall [into sin]. (AMP)
D&C 20:32 But there is a possibility that man may fall from grace and depart from the living God; D&C 20:33 Therefore let the church take heed and pray always, lest they fall into temptation; D&C 20:34 Yea, and even let those who are sanctified take heed also.	

<p>I Cor 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.</p>	<p>For no temptation (no trial regarded as enticing to sin), [no matter how it comes or where it leads] has overtaken you and laid hold on you that is not common to man [that is, no temptation or trial has come to you that is beyond human resistance and that is not adjusted and adapted and belonging to human experience, and such as man can bear]. But God is faithful [to His Word and to His compassionate nature], and He [can be trusted] not to let you be tempted and tried and assayed beyond your ability and strength of resistance and power to endure, but with the temptation He will [always] also provide the way out (the means of escape to a landing place), that you may be capable and strong and powerful to bear up under it patiently. (AMP)</p>
<p>This is a vital principle to understand. Life is a cycle of alternating abasement and exaltation, descent and ascent. You are not simply to endure or bear up under it, but triumph over it. To be Celestial we must learn to overcome all things. But it is necessary to clarify this a bit. God will allow you to be tempted a bit more than you can bear in order that you may grow. He always provides a means of escape, and it is your discovery of that means which provides the necessary ability to propel you to the next higher plateau of progression. (D&C 122:7-8)</p>	
<p>I Cor 10:14 Wherefore, my dearly beloved, flee from idolatry.</p>	<p>Therefore, my dearly beloved, shun (keep clear away from, avoid by flight if need be) any sort of idolatry (of loving or venerating anything more than God). (AMP)</p>
<p>This admonition is repeated throughout the Bible: resist idolatry. The world is full of it in various forms. Recognizing it, and rejecting it and turning to the living God is how we grow. There is also the principle that if we do not perfectly hearken to the voice of the Spirit, and if we do not watch and pray constantly, the Spirit may not always strive with us, thus opening to door to temptation.</p> <p>God does not expect perfection. He knows we are going to slip occasionally, but He uses these as opportunities for growth, as explained in verse 13. As Paul says “all things work together for our good” – even the things that we regard as “bad” or “negative”. Consider them opportunities. Savor them. Learn from them, knowing the they are for your good, and greater good lies just ahead, once you acquire the strength to overcome.</p>	
<p>I Cor 10:15 I speak as to wise men; judge ye what I say.</p>	<p>I am speaking as to intelligent (sensible) men. Think over and make up your minds [for yourselves] about what I say. [I appeal to your reason and your discernment in these matters.] (AMP)</p> <p>You may have read something you have not heard or thought about before. Think about these things, then verify them with the Spirit.</p>

I Cor 10:16 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?	The cup of blessing [of wine at the Lord's Supper] upon which we ask [God's] blessing, does it not mean [that in drinking it] we participate in and share a fellowship (a communion) in the blood of Christ (the Messiah)? The bread which we break, does it not mean [that in eating it] we participate in and share a fellowship (a communion) in the body of Christ? (AMP)
We all participate in the atonement. Christ paid for the right to involve himself and all of us in the atonement. In this is a mystery, but it is not past finding out. Ask the Lord to show you. It will mean so much more to you if He tells you than if somebody else tries in a weak and clumsy way to explain it.	
I Cor 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.	For we [no matter how] numerous we are, are one body, because we all partake of the one Bread [the One Whom the communion bread represents]. (AMP)
Everything about the Sacrament is symbolic – from the way the bread is broken, to the prayers of covenant -- even the way in which we jointly partake. You should learn something new every time you partake of the Sacrament.	
I Cor 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?	Consider those [physically] people of Israel. Are not those who eat the sacrifices partners of the altar [united in their worship of the same God]? (AMP)
I Cor 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?	What do I imply then? That food offered to idols is [intrinsically changed by the fact and amounts to] anything or that an idol itself is a [living] thing? (AMP) Does this same principle apply to food offered to idols?
I Cor 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.	No, I am suggesting that what the pagans sacrifice they offer [in effect] to demons (to evil spiritual powers) and not to God [at all]. I do not want you to fellowship and be partners with diabolical spirits [by eating at their feasts]. (AMP)
I Cor 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.	You cannot drink the Lord's cup and the demons' cup. You cannot partake of the Lord's table and the demons' table. (AMP) We must exercise faith in what is true. Exercising faith in Christ is exercising faith in the ultimate truth.
I Cor 10:22 Do we provoke the Lord to jealousy? are we stronger than he?	Shall we thus provoke the Lord to jealousy and anger and indignation? Are we stronger than He [that we should defy Him]? (AMP) I doubt if the Lord cares, except that our faith is not directed toward Him, and is therefore in vain.

I Cor 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.	<p>All things are legitimate [permissible--and we are free to do anything we please], but not all things are helpful (expedient, profitable, and wholesome). All things are legitimate, but not all things are constructive [to character] and edifying [to spiritual life]. (AMP)</p> <p>There are a lot of things you can do, but not everything you do is edifying.</p>
I Cor 10:24 Let no man seek his own, but every man another's wealth.	<p>Let no one then seek his own good and advantage and profit, but [rather] each one of the other [let him seek the welfare of his neighbor]. (AMP)</p> <p>This is the foundation of Zion: each person esteeming his brother as himself, and seeking the welfare of his neighbor.</p>
I Cor 10:25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:	<p>[As to meat offered to idols] eat anything that is sold in the meat market without raising any question or investigating on the grounds of conscientious scruples, (AMP)</p> <p>Don't be concerned. It means nothing.</p>
I Cor 10:26 For the earth is the Lord's, and the fulness thereof.	<p>For the [whole] earth is the Lord's and everything that is in it. (AMP)</p> <p>The whole earth belongs to the Lord, anyway. Eat it with thanksgiving and gratitude that the Lord has provided it for you.</p>
I Cor 10:27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.	<p>In case one of the unbelievers invites you to a meal and you want to go, eat whatever is served to you without examining into its source because of conscientious scruples. (AMP)</p> <p>If somebody invites you to dine with them, don't ask or make a big show of your piety.</p>
I Cor 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:	<p>But if someone tells you, This has been offered in sacrifice to an idol, do not eat it, out of consideration for the person who informed you, and for conscience's sake—(AMP)</p> <p>But, if they tell you it was offered to idols, don't eat it. What would be today's equivalent? Perhaps accepting money that was earned in immoral or illegal activities.</p>

I Cor 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?	<p>I mean for the sake of his conscience, not yours, [do not eat it]. For why should another man's scruples apply to me and my liberty of action be determined by his conscience? (AMP)</p> <p>Follow your own conscience.</p>
I Cor 10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?	If I partake [of my food] with thankfulness, why am I accused and spoken evil of because of that for which I give thanks? (AMP)
I Cor 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.	<p>So then, whether you eat or drink, or whatever you may do, do all for the honor and glory of God. (AMP)</p> <p>As mentioned earlier, eat or not eat, and all to the glory of God.</p>
I Cor 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:	Do not let yourselves be [hindrances by giving] an offense to the Jews or to the Greeks or to the church of God [do not lead others into sin by your mode of life]; (AMP)
I Cor 10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.	Just as I myself strive to please [to accommodate myself to the opinions, desires, and interests of others, adapting myself to] all men in everything I do, not aiming at or considering my own profit and advantage, but that of the many in order that they may be saved. (AMP)
I Cor 11:1 Be ye followers of me, even as I also am of Christ.	<p>Follow my example, as I follow Christ.</p> <p>This verse sums up the last few verses of Paul's teachings in the previous chapter, and so ought to be moved to chapter 10.</p>
I Cor 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.	I appreciate and commend you because you always remember me in everything and keep firm possession of the traditions (the substance of my instructions), just as I have [verbally] passed them on to you. (AMP)
The King James calls the things discussed in this chapter "ordinances", as if they came from God, but the Amplified Version more correctly identifies them as traditions. Traditions are cultural norms and have nothing to do with the Gospel. If they hinder or diminish the worth of any soul in the eyes of the Lord, or impede the progress on any soul to return to Christ, they should be abandoned.	
I Cor 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.	<p>But I want you to know and realize that Christ is the Head of every man, the head of a woman is her husband, and the Head of Christ is God. (AMP)</p> <p>Tradition. Men and women play traditional roles in a marriage, but there is nothing wrong with</p>

	some exchange or overlap of specific roles. Each partner should give 100% to the marriage.
I Cor 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.	Any man who prays or prophesies (teaches, refutes, reproves, admonishes, and comforts) with his head covered dishonors his Head (Christ). (AMP)
I Cor 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.	And any woman who [publicly] prays or prophesies (teaches, refutes, reproves, admonishes, or comforts) when she is bareheaded dishonors her head (her husband); it is the same as [if her head were] shaved. (AMP)
I Cor 11:6 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.	For if a woman will not wear [a head] covering, then she should cut off her hair too; but if it is disgraceful for a woman to have her head shorn or shaven, let her cover [her head]. (AMP)
I Cor 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.	For a man ought not to wear anything on his head [in church], for he is the image and [reflected] glory of God [his function of government reflects the majesty of the divine Rule]; but woman is [the expression of] man's glory (majesty, preeminence). (AMP)
All this talk of head covering is societal tradition. I was raised in an era where a man never wore a hat of any kind indoors, regardless of what kind of building it was: school, church, office, or store.	
I Cor 11:8 For the man is not of the woman; but the woman of the man.	For man was not [created] from woman, but woman from man; (AMP)
I Cor 11:9 Neither was the man created for the woman; but the woman for the man.	Neither was man created on account of or for the benefit of woman, but woman on account of and for the benefit of man. (AMP)
I Cor 11:10 For this cause ought the woman to have power [a covering] on her head because of the angels.	<p>Therefore she should [be subject to his authority and should] have a covering on her head [as a token, a symbol, of her submission to authority, that she may show reverence as do] the angels [and not displease them]. (AMP)</p> <p>Eve was divided from Adam, according to the symbolism, but in my opinion, they should be equal in all things.</p>
I Cor 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.	Nevertheless, in [the plan of] the Lord and from His point of view woman is not apart from and independent of man, nor is man aloof from and independent of woman; (AMP)
Aside from the obvious meaning that men need women and women need men, there are many symbolic meanings to this, one of which is that God is not strictly male, but has a female counterpart, and that no person is strictly male or female; we each have some masculine attributes and some feminine attributes, and we should recognize this as a strength and not a weakness.	

I Cor 11:12 For as the woman is of the man , even so is the man also by the woman ; but all things of God.	For as woman was made from man, even so man is also born of woman; and all [whether male or female go forth] from God [as their Author]. (AMP) More tradition.
I Cor 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?	Consider for yourselves; is it proper and decent [according to your customs] for a woman to offer prayer to God [publicly] with her head uncovered? (AMP) More tradition.
I Cor 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?	Does not the native sense of propriety (experience, common sense, reason) itself teach you that for a man to wear long hair is a dishonor [humiliating and degrading] to him, (AMP) More tradition.
I Cor 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.	But if a woman has long hair, it is her ornament and glory? For her hair is given to her for a covering. (AMP)
I Cor 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.	Now if anyone is disposed to be argumentative and contentious about this, we hold to and recognize no other custom [in worship] than this, nor do the churches of God generally. (AMP) These are customs. Paul's explanation is his rationalization for the custom. These are not essential Gospel principles.
I Cor 11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.	But in what I [will] instruct [you] next I do not commend [you], because when you meet together, it is not for the better but for the worse. (AMP) Is what I am about to say, this is not a compliment, but an admonition.
I Cor 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.	For in the first place, when you assemble as a congregation, I hear that there are cliques (divisions and factions) among you; and I in part believe it, (AMP)
I Cor 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.	For doubtless there have to be factions or parties among you in order that they who are genuine and of approved fitness may become evident and plainly recognized among you. (AMP) Of course, there are cliques. Each faction is following after their favorite teacher.

I Cor 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.	So when you gather for your meetings, it is not the supper instituted by the Lord that you eat, (AMP) If you are not one, you are not the Lord's
I Cor 11:21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.	For in eating each one [hurries] to get his own supper first [not waiting for the poor], and one goes hungry while another gets drunk. (AMP)
I Cor 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.	What! Do you have no houses in which to eat and drink? Or do you despise the church of God and mean to show contempt for it, while you humiliate those who are poor (have no homes and have brought no food)? What shall I say to you? Shall I commend you in this? No, [most certainly] I will not! (AMP) This is so clear in the Amplified Version it needs no explanation.
I Cor 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:	For I received from the Lord Himself that which I passed on to you [it was given to me personally], that the Lord Jesus on the night when He was treacherously delivered up and while His betrayal was in progress took bread, (AMP) Paul received this by personal revelation.
I Cor 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.	And when He had given thanks, He broke [it] and said, Take, eat. This is My body, which is broken for you. Do this to call Me [affectionately] to remembrance. (AMP)
I Cor 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.	Similarly when supper was ended, He took the cup also, saying, This cup is the new covenant [ratified and established] in My blood. Do this, as often as you drink [it], to call Me [affectionately] to remembrance. (AMP)
I Cor 11:26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.	For every time you eat this bread and drink this cup, you are representing and signifying and proclaiming the fact of the Lord's death until He comes [again]. (AMP)
I Cor 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.	So then whoever eats the bread or drinks the cup of the Lord in a way that is unworthy [of Him] will be guilty of [profaning and sinning against] the body and blood of the Lord. (AMP)
I Cor 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.	Let a man [thoroughly] examine himself, and [only when he has done] so should he eat of the bread and drink of the cup. (AMP)
I Cor 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation	For anyone who eats and drinks without discriminating and recognizing with due

[condemnation] to himself, not discerning the Lord's body.	appreciation that [it is Christ's] body, eats and drinks a sentence (a verdict of judgment) upon himself. (AMP)
Retranslating these verses in a way we can understand, Paul was not talking about personal worthiness, but the attitude of disunity in which the Corinthian saints gathered: breaking up into little factions, not taking care of the poor, contention over doctrine.	
I Cor 11:30 For this cause many are weak and sickly among you, and many sleep.	<p>That [careless and unworthy participation] is the reason many of you are weak and sickly, and quite enough of you have fallen into the sleep of death. (AMP)</p> <p>The church is bringing these judgments of God upon them, in order to bring them to repentance.</p>
I Cor 11:31 For if we would judge ourselves, we should not be judged.	<p>For if we searchingly examined ourselves [detecting our shortcomings and recognizing our own condition], we should not be judged and penalty decreed [by the divine judgment]. (AMP)</p> <p>This is why each person should willingly humble themselves without being compelled to be humbled, and see that there is a need to repent.</p>
I Cor 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.	<p>But when we [fall short and] are judged by the Lord, we are disciplined and chastened, so that we may not [finally] be condemned [to eternal punishment along] with the world. (AMP)</p> <p>Saints should conduct themselves like saints. Accept chastening from the Lord and repent.</p>
<p>Here is another translation of these verses from the NASB. This brings out more the covenant nature of the Sacrament in such a plain way that no further commentary is necessary.</p> <p>For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had <u>given thanks</u> [<i>eucharisteo</i>: literally, calling down grace from heaven], He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." In the same way <i>He took</i> the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink <i>it</i>, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world. So then, my brethren, when you come together to eat, wait for one another. If anyone is hungry, let him eat at home, so that you may not come together for judgment. And the remaining matters I shall arrange when I come. (1 Corinthians 11:23-12:1 NASB)</p>	

<p>I Cor 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another.</p>	<p>So then, my brothers, when you gather together to eat [the Lord's Supper], wait for one another. (AMP)</p> <p>Have consideration for one another. Look out for each other's interest.</p> <p>D&C 70:14 Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.</p> <p>This verse is the perfect segue into the next chapter.</p>
<p>I Cor 11:34 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>If anyone is hungry, let him eat at home, lest you come together to bring judgment [on yourselves]. About the other matters, I will give you directions [personally] when I come. (AMP)</p>
<p>I thought the church was supposed to eat together and bring enough food to provide for the poor who can bring no food. This seems a better way to go.</p>	
<p>I Cor 12:1 Now concerning spiritual gifts, [things] brethren, I would not have you ignorant.</p>	<p>Now about the spiritual gifts (the special endowments of supernatural energy), brethren, I do not want you to be misinformed. (AMP)</p> <p>Paul wants to saints to repent and deal equitably with one another so that they can enjoy the gifts of the Spirit together. These gifts are the manifestation of the Spirit of God, aka grace.</p>
<p>I Cor 12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.</p>	<p>You know that when you were heathen, you were led off after idols that could not speak [habitually] as impulse directed and whenever the occasion might arise. (AMP)</p> <p>Since their God cannot speak or act, Idolators know nothing of the living God, and the gifts of the Spirit.</p>
<p>I Cor 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.</p>	<p>Therefore I want you to understand that no one speaking under the power and influence of the [Holy] Spirit of God can [ever] say, Jesus be cursed! And no one can [really] say, Jesus is [my] Lord, except by and under the power and influence of the Holy Spirit. (AMP)</p> <p>The gifts of the Spirit all point the way to Christ. To turn this verse around, nobody can truly testify that Jesus is the Christ, unless he does so by the power and authority of the Holy Ghost.</p>

I Cor 12:4 Now there are diversities of gifts, but the same Spirit.	<p>Now there are distinctive varieties and distributions of endowments (gifts, extraordinary powers distinguishing certain Christians, due to the power of divine grace operating in their souls by the Holy Spirit) and they vary, but the [Holy] Spirit remains the same. (AMP)</p> <p>This is the definition of grace.</p>
I Cor 12:5 And there are differences of administrations, but the same Lord.	<p>And there are distinctive varieties of service and ministration, but it is the same Lord [Who is served]. (AMP)</p> <p>The Spirit manifests in many diverse ways, even more ways than can be enumerated, but it is the same Spirit and the same God at work, being Himself through his people.</p>
I Cor 12:6 And there are diversities of operations, but it is the same God which worketh all in all.	<p>And there are distinctive varieties of operation [of working to accomplish things], but it is the same God Who inspires and energizes them all in all. (AMP)</p>
All books of scripture list these gifts. They are found in the D&C and in the Book of Mormon. The Lord wants us to recognize them, seek them and freely use them. They are signs that faith is present.	
I Cor 12:7 But the manifestation of the Spirit is given to every man to profit withal.	<p>But to each one is given the manifestation of the [Holy] Spirit [the evidence, the spiritual illumination of the Spirit] for good and profit. (AMP)</p> <p>There are many gifts, and each person has at least one gift to offer in order that all the people may benefit.</p>
I Cor 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;	<p>To one is given in and through the [Holy] Spirit [the power to speak] a message of wisdom, and to another [the power to express] a word of knowledge and understanding according to the same [Holy] Spirit; (AMP)</p> <p>See the comment by Orson Pratt after 1 Cor 2:12.</p> <p>Knowledge is to know facts. Wisdom is the ability to properly relate those facts and apply them.</p>
I Cor 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;	<p>To another [wonder-working] faith by the same [Holy] Spirit, to another the extraordinary powers of healing by the one Spirit; (AMP)</p> <p>Some have faith to heal. Others have faith to be healed.</p>

I Cor 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:	To another the working of miracles , to another prophetic insight (the gift of interpreting the divine will and purpose); to another the ability to discern and distinguish between [the utterances of true] spirits [and false ones], to another various kinds of [unknown] tongues , to another the ability to interpret [such] tongues. (AMP)
I Cor 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.	All these [gifts, achievements, abilities] are inspired and brought to pass by one and the same [Holy] Spirit, Who apportions to each person individually [exactly] as He chooses. (AMP)
I Cor 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.	For just as the body is a unity and yet has many parts, and all the parts, though many, form [only] one body, so it is with Christ (the Messiah, the Anointed One). (AMP)
I Cor 12:13 For by one Spirit are we all baptized into one body, [whether we be Jews or Gentiles (JST)], whether we be bond or free; and have been all made to drink into one Spirit.	For by [means of the personal agency of] one [Holy] Spirit we were all, whether Jews or Greeks, slaves or free, baptized [and by baptism united together] into one body, and all made to drink of one [Holy] Spirit. (AMP)
This is a summary of the following verses. We are one body in Christ, composed of many different parts, all of which are essential. Each of us responds to the Spirit in a different way.	
I Cor 12:14 For the body is not one member, but many.	For the body does not consist of one limb or organ but of many. (AMP)
I Cor 12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?	If the foot should say, Because I am not the hand, I do not belong to the body, would it be therefore not [a part] of the body? (AMP)
I Cor 12:16 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?	If the ear should say, Because I am not the eye, I do not belong to the body, would it be therefore not [a part] of the body? (AMP)
I Cor 12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?	If the whole body were an eye, where [would be the sense of] hearing? If the whole body were an ear, where [would be the sense of] smell? (AMP)
I Cor 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.	But as it is, God has placed and arranged the limbs and organs in the body, each [particular one] of them, just as He wished and saw fit and with the best adaptation. (AMP)
I Cor 12:19 And if they were all one member, where were the body?	But if [the whole] were all a single organ, where would the body be? (AMP)
I Cor 12:20 But now are they many members, yet but one body.	And now there are [certainly] many limbs and organs, but a single body. (AMP)
I Cor 12:21 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.	And the eye is not able to say to the hand, I have no need of you, nor again the head to the feet, I have no need of you. (AMP)

I Cor 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:	But instead, there is [absolute] necessity for the parts of the body that are considered the more weak. (AMP)
I Cor 12:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.	And those [parts] of the body which we consider rather ignoble are [the very parts] which we invest with additional honor, and our unseemly parts and those unsuitable for exposure are treated with seemliness (modesty and decorum), (AMP)
I Cor 12:24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:	Which our more presentable parts do not require. But God has so adjusted (mingled, harmonized, and subtly proportioned the parts of) the whole body, giving the greater honor and richer endowment to the inferior parts which lack [apparent importance], (AMP)
I Cor 12:25 That there should be no schism in the body; but that the members should have the same care one for another.	So that there should be no division or discord or lack of adaptation [of the parts of the body to each other], but the members all alike should have a mutual interest in and care for one another. (AMP) This is getting to the heart of the problem of the Corinthians: disunity.
I Cor 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.	And if one member suffers, all the parts [share] the suffering; if one member is honored, all the members [share in] the enjoyment of it. (AMP)
I Cor 12:27 Now ye are the body of Christ, and members in particular.	Now you [collectively] are Christ's body and [individually] you are members of it, each part severally and distinct [each with his own place and function]. (AMP)
I Cor 12:28 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.	So God has appointed some in the church [for His own use]: first apostles (special messengers); second prophets (inspired preachers and expounders); third teachers; then wonder-workers; then those with ability to heal the sick; helpers; administrators; [speakers in] different (unknown) tongues. (AMP)
I Cor 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?	Are all apostles (special messengers)? Are all prophets (inspired interpreters of the will and purposes of God)? Are all teachers? Do all have the power of performing miracles? (AMP)
I Cor 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?	Do all possess extraordinary powers of healing? Do all speak with tongues? Do all interpret? (AMP)
I Cor 12:31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.	But earnestly desire and zealously cultivate the greatest and best gifts and graces (the higher gifts and the choicest graces). And yet I will show

<p>[I say unto you, Nay; for I have shown unto you a more excellent way. Therefore, covet earnestly the best gifts. (JST)]</p>	<p>you a still more excellent way [one that is better by far and the highest of them all--love]. (AMP)</p> <p>It is good to covert earnestly the best gifts, but it is more excellent to seek the gift of charity.</p> <p>There are many gifts of the Spirit, but the greatest one is love (Greek: <i>agape</i>, the highest form of love). The pure love of Christ: love from Christ, love for Christ, and love like Christ.</p>
<p>In the Hebrew language, words correspond to numbers, and when two words add up to the same number, the words are related. The Hebrew words for unity and love each evaluate to 13. How appropriate to finish our discussion on unity in the previous chapter and continue in this chapter 13 with 13 verses.</p> <p>The J.B. Phillips translation of this chapter is so clear and beautiful, I am going to use it for the “spiritual translation” without further comment.</p>	
<p>I Cor 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.</p>	<p>If I speak with the eloquence of men and of angels, but have no love, I become no more than blaring brass or crashing cymbal.</p>
<p>I Cor 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.</p>	<p>If I have the gift of foretelling the future and hold in my mind not only all human knowledge but the very secrets of God, and if I also have that absolute faith which can move mountains, but have no love, I amount to nothing at all.</p>
<p>I Cor 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.</p>	<p>If I dispose of all that I possess, yes, even if I give my own body to be burned, but have no love, I achieve precisely nothing.</p>
<p>I Cor 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,</p>	<p>This love of which I speak is slow to lose patience - it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.</p>
<p>I Cor 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;</p>	<p>Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil</p>
<p>I Cor 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;</p>	<p>or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.</p>
<p>I Cor 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.</p>	<p>Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen. All gifts except love will be superseded one day.</p>

I Cor 13:8 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.	Love never fails. For if there are prophecies they will be fulfilled and done with, if there are "tongues" the need for them will disappear,
I Cor 13:9 For we know in part, and we prophesy in part.	if there is knowledge it will be swallowed up in truth. For our knowledge is always incomplete and our prophecy is always incomplete,
I Cor 13:10 But when that which is perfect is come, then that which is in part shall be done away.	and when the complete comes, that is the end of the incomplete.
I Cor 13:11 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.	When I was a little child I talked and felt and thought like a little child. Now that I am a man my childish speech and feeling and thought have no further significance for me.
I Cor 13:12 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.	At present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me!
I Cor 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.	In this life we have three great lasting qualities - faith, hope and love. But the greatest of them is love.
I Cor 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.	Eagerly pursue and seek to acquire [this] love [make it your aim, your great quest]; and earnestly desire and cultivate the spiritual endowments (gifts), especially that you may prophesy (interpret the divine will and purpose in inspired preaching and teaching). (AMP) The testimony of Christ is the spirit of prophecy.
I Cor 14:2 For he that speaketh in an unknown [another] tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.	For one who speaks in an [unknown] tongue speaks not to men but to God, for no one understands or catches his meaning, because in the [Holy] Spirit he utters secret truths and hidden things [not obvious to the understanding]. (AMP)
One of the most effective ways to connect with God is to praise Him in tongues, in words meant for you and him alone. As you enter His Presence, you will notice the angels surrounding the throne. Joining you in your praise. This is an overview of this principle – just enough to illustrate its purpose. Search out the details elsewhere, or ask the Lord.	
I Cor 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.	But [on the other hand], the one who prophesies [who interprets the divine will and purpose in inspired preaching and teaching] speaks to men for their upbuilding and constructive spiritual progress and encouragement and consolation. (AMP)

<p>I Cor 14:4 He that speaketh in an unknown [another] tongue edifieth himself; but he that prophesieth edifieth the church.</p>	<p>He who speaks in a [strange] tongue edifies and improves himself, but he who prophesies [interpreting the divine will and purpose and teaching with inspiration] edifies and improves the church and promotes growth [in Christian wisdom, piety, holiness, and happiness]. (AMP)</p> <p>If you are going to speak in tongues publicly (and this was common in the early church), there should be an interpreter present.</p>
<p>I Cor 14:5 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>Now I wish that you might all speak in [unknown] tongues, but more especially [I want you] to prophesy (to be inspired to preach and interpret the divine will and purpose). He who prophesies [who is inspired to preach and teach] is greater (more useful and more important) than he who speaks in [unknown] tongues, unless he should interpret [what he says], so that the church may be edified and receive good [from it]. (AMP)</p>
<p>It is better to prophesy than to speak in tongues – more people benefit.</p> <p>As you read the following verses, think of the gifts of the Spirit which were manifest back then -- even in a church with Gentile members, new in the faith. Then, contrast it with a modern-day Mormon service. Where are the gifts of the Spirit?</p> <p>Moroni 7:37 Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.</p> <p>Moroni 7:38 For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.</p> <p>Moroni 7:39 But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church.</p>	
<p>I Cor 14:6 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>Now, brethren, if I come to you speaking in [unknown] tongues, how shall I make it to your advantage unless I speak to you either in revelation (disclosure of God's will to man) in knowledge or in prophecy or in instruction? (AMP)</p>
<p>I Cor 14:7 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>If even inanimate musical instruments, such as the flute or the harp, do not give distinct notes, how will anyone [listening] know or understand what is played? (AMP)</p>

I Cor 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?	And if the war bugle gives an uncertain (indistinct) call, who will prepare for battle? (AMP) This is a general principle of leadership/
I Cor 14:9 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.	Just so it is with you; if you in the [unknown] tongue speak words that are not intelligible, how will anyone understand what you are saying? For you will be talking into empty space! (AMP)
I Cor 14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.	There are, I suppose, all these many [to us unknown] tongues in the world [somewhere], and none is destitute of [its own power of] expression and meaning. (AMP)
I Cor 14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.	But if I do not know the force and significance of the speech (language), I shall seem to be a foreigner to the one who speaks [to me], and the speaker who addresses [me] will seem a foreigner to me. (AMP)
I Cor 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.	So it is with yourselves; since you are so eager and ambitious to possess spiritual endowments and manifestations of the [Holy] Spirit, [concentrate on] striving to excel and to abound [in them] in ways that will build up the church. (AMP)
This is another sign of the spiritual immaturity of the saints at Corinth. We really shouldn't be striving to excel above others. The Lord reproved W.W. Phelps because, although he was a very multi-talented man, he sought to excel above others and not give glory to the Lord.	
I Cor 14:13 Wherefore let him that speaketh in an unknown [another] tongue pray that he may interpret.	Therefore, the person who speaks in an [unknown] tongue should pray [for the power] to interpret and explain what he says. (AMP)
I Cor 14:14 For if I pray in an unknown [another] tongue, my spirit prayeth, but my understanding is unfruitful.	For if I pray in an [unknown] tongue, my spirit [by the Holy Spirit within me] prays, but my mind is unproductive [it bears no fruit and helps nobody]. (AMP)
I Cor 14:15 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.	Then what am I to do? I will pray with my spirit [by the Holy Spirit that is within me], but I will also pray [intelligently] with my mind and understanding; I will sing with my spirit [by the Holy Spirit that is within me], but I will sing [intelligently] with my mind and understanding also. (AMP)
I Cor 14:16 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?	Otherwise, if you bless and render thanks with [your] spirit [thoroughly aroused by the Holy Spirit], how can anyone in the position of an outsider or he who is not gifted with [interpreting of unknown] tongues, say the Amen to your

	thanksgiving, since he does not know what you are saying? [I Chron. 16:36; Ps. 106:48.] (AMP)
I Cor 14:17 For thou verily givest thanks well, but the other is not edified.	To be sure, you may give thanks well (nobly), but the bystander is not edified [it does him no good]. (AMP)
I Cor 14:18 I thank my God, I speak with tongues more than ye all:	I thank God that I speak in [strange] tongues (languages) more than any of you or all of you put together;
I Cor 14:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown [another] tongue.	Nevertheless, in public worship, I would rather say five words with my understanding and intelligently in order to instruct others, than ten thousand words in a [strange] tongue (language). (AMP)
I Cor 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.	Brethren, do not be children [immature] in your thinking; continue to be babes in [matters of] evil, but in your minds be mature [men]. (AMP) This is one of many areas where these people needed to grow. They also needed to learn to stop idolizing men, and to be more watchful for the poor.
I Cor 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.	It is written in the Law, By men of strange languages and by the lips of foreigners will I speak to this people, and not even then will they listen to Me, says the Lord. (AMP) (Isa. 28)
I Cor 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.	Thus [unknown] tongues are meant for a [supernatural] sign, not for believers but for unbelievers [on the point of believing], while prophecy (inspired preaching and teaching, interpreting the divine will and purpose) is not for unbelievers [on the point of believing] but for believers. (AMP)
I Cor 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?	Therefore, if the whole church assembles and all of you speak in [unknown] tongues, and the ungifted and uninitiated or unbelievers come in, will they not say that you are demented? (AMP)
I Cor 14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:	But if all prophesy [giving inspired testimony and interpreting the divine will and purpose] and an unbeliever or untaught outsider comes in, he is told of his sin and reprov'd and convicted and convinced by all, and his defects and needs are examined (estimated, determined) and he is called to account by all, (AMP)
This is one of the effects of prophecy: speaking by the power and authority of the Holy Ghost. People are convicted in their hearts and feel the silent call to repentance in order to align themselves with the holiness of the Spirit, present. How much more so, when you are in the Presence of the Lord: you	

sense His perfection and your own unworthiness, and you have one of two reactions: either shrink from His Presence, or become even as He is.	
I Cor 14:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.	<p>The secrets of his heart are laid bare; and so, falling on [his] face, he will worship God, declaring that God is among you in very truth. (AMP)</p> <p>This is what happens when the honest in heart are touched by the Spirit.</p>
I Cor 14:26 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>What then, brethren, is [the right course]? When you meet together, each one has a hymn, a teaching, a disclosure of special knowledge or information, an utterance in a [strange] tongue, or an interpretation of it. [But] let everything be constructive and edifying and for the good of all. (AMP)</p>
<p>This is how worship services should be conducted – as led by the Spirit.</p> <p>Moroni 6:9 And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.</p>	
I Cor 14:27 If any man speak in an unknown [another] tongue, let it be by two, or at the most by three, and that by course; and let one interpret.	If some speak in a [strange] tongue, let the number be limited to two or at the most three, and each one [taking his] turn, and let one interpret and explain [what is said]. (AMP)
I Cor 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.	But if there is no one to do the interpreting, let each of them keep still in church and talk to himself and to God. (AMP)
I Cor 14:29 Let the prophets speak two or three, and let the other judge.	<p>So let two or three prophets speak [those inspired to preach or teach], while the rest pay attention and weigh and discern what is said. (AMP)</p> <p>A prophet is not a calling in an organization, but a description of one who prophesies.</p>
I Cor 14:30 If any thing be revealed to another that sitteth by, let the first hold his peace.	But if an inspired revelation comes to another who is sitting by, then let the first one be silent. (AMP)
I Cor 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.	For in this way you can give testimony [prophesying and thus interpreting the divine will and purpose] one by one, so that all may be instructed and all may be stimulated and encouraged; (AMP)
I Cor 14:32 And the spirits of the prophets are subject to the prophets.	For the spirits of the prophets (the speakers in tongues) are under the speaker's control [and subject to being silenced as may be necessary], (AMP)

I Cor 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.	For He [Who is the source of their prophesying] is not a God of confusion and disorder but of peace and order. As [is the practice] in all the churches of the saints (God's people), (AMP)
I Cor 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.	The women should keep quiet in the churches, for they are not authorized to speak, but should take a secondary and subordinate place, just as the Law also says. (AMP) Paul's biased opinions, again.
I Cor 14:35 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.	But if there is anything they want to learn, they should ask their own husbands at home, for it is disgraceful for a woman to talk in church [for her to usurp and exercise authority over men in the church]. (AMP)
I Cor 14:36 What? came the word of God out from you? or came it unto you only?	What! Did the word of the Lord originate with you [Corinthians], or has it reached only you? (AMP)
I Cor 14:37 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.	If anyone thinks and claims that he is a prophet [filled with and governed by the Holy Spirit of God and inspired to interpret the divine will and purpose in preaching or teaching] or has any other spiritual endowment, let him understand (recognize and acknowledge) that what I am writing to you is a command of the Lord. (AMP)
I Cor 14:38 But if any man be ignorant, let him be ignorant.	But if anyone disregards or does not recognize [that it is a command of the Lord], he is disregarded and not recognized [he is one whom God knows not]. (AMP)
Personally, I agree this advice is a commandment from the Lord, except the part about women being silent. We need to hear both the knowledge of men and the wisdom of women.	
I Cor 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.	So [to conclude], my brethren, earnestly desire and set your hearts on prophesying (on being inspired to preach and teach and to interpret God's will and purpose), and do not forbid or hinder speaking in [unknown] tongues. (AMP) Seek after the gifts of the Spirit as evidence of your faith.
I Cor 14:40 Let all things be done decently and in order.	But all things should be done with regard to decency and propriety and in an orderly fashion. (AMP)
And let all things be done in order. If the modern church is patterned after the early church, where are the gifts of the spirit? The problem was back then was too many people were manifesting those gifts, and Paul had to tell them to be organized about it. Today, free expression of the Spirit is looked upon with suspicion.	

I Cor 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;	And now let me remind you [since it seems to have escaped you], brethren, of the Gospel (the glad tidings of salvation) which I proclaimed to you, which you welcomed and accepted and upon which your faith rests, (AMP)
Now, Paul is going to bear down in teaching the Gospel – particularly the resurrection. We can't cover the entire topic here, but we will attempt to clarify some of Paul's statements and direct you to some other resources.	
I Cor 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.	<p>And by which you are saved, if you hold fast and keep firmly what I preached to you, unless you believed at first without effect and all for nothing. (AMP)</p> <p>If you truly believed and accepted the Gospel that I taught you, you should be saved [received the baptism of fire and the Holy Ghost].</p>
I Cor 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;	For I passed on to you first of all what I also had received, that Christ (the Messiah, the Anointed One) died for our sins in accordance with [what] the Scriptures [foretold], (AMP)
<p>I taught you that Christ died for [The correct translation from Aramaic reads not for, but because of, on account of] our sins, So, in the Aramaic, the correct interpretation is that Christ died "because of" sin and not as a vicarious sacrificial atonement for sin. Note also that the Aramaic text of Luke explicitly states that repentance is the way to remove sin according to scripture.</p> <p>The Greek word <i>hyper</i> was mistranslated as <i>for</i>, Another meaning of this word, as given in Strong's online dictionary, and used throughout the New Testament is "for the sake of".</p> <p>What scripture did Paul and the Corinthians have available to them at this time? And if Paul was truly an apostle, he would have been an eyewitness to this, at least in vision. This raises some questions for me.</p>	
I Cor 15:4 And that he was buried, and that he rose again the third day according to the scriptures:	<p>That He was buried, that He arose on the third day as the Scriptures foretold, (AMP)</p> <p>I taught you that he was buried and arose on the third day, according to scripture.</p>
I Cor 15:5 And that he was seen of Cephas, then of the twelve:	<p>And [also] that He appeared to Cephas (Peter), then to the Twelve. (AMP)</p> <p>I taught that he appeared to Peter, then to the twelve. Why no mention of Mary Magdalene?</p>
I Cor 15:6 After that, he was seen of above [about] five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.	Then later He showed Himself to more than five hundred brethren at one time, the majority of whom are still alive, but some have fallen asleep [in death]. (AMP)

	Then, he appeared to more than five hundred brethren at one time.
I Cor 15:7 After that, he was seen of James; then of all the apostles.	Afterward He was seen by James, then by all the apostles (the special messengers), (AMP)
I Cor 15:8 And last of all he was seen of me also, as of one born out of due time.	And last of all He appeared to me also, as to one prematurely and born dead [no better than an unperfected fetus among living men]. (AMP)
I Cor 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.	For I am the least [worthy] of the apostles, who am not fit or deserving to be called an apostle, because I once wronged and pursued and molested the church of God [oppressing it with cruelty and violence]. (AMP)
I Cor 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.	But by the grace (the unmerited favor and blessing) of God I am what I am, and His grace toward me was not [found to be] for nothing (fruitless and without effect). In fact, I worked harder than all of them [the apostles], though it was not really I, but the grace (the unmerited favor and blessing) of God which was with me. (AMP)
The Lord's grace is surprising. By all logic, Paul should not have received the Lord, but the Lord knew Paul was a chosen vessel who would spread His Gospel far and wide.	
I Cor 15:11 Therefore whether it were I or they, so we preach, and so ye believed.	So, whether then it was I or they, this is what we preach and this is what you believed [what you adhered to, trusted in, and relied on]. (AMP) It makes no difference who the messengers are, the message is what's important, and the message is the same.
I Cor 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?	But now if Christ (the Messiah) is preached as raised from the dead, how is it that some of you say that there is no resurrection of the dead? (AMP) In addition to their other errors, some of the members were teaching there was no resurrection of the dead. Paul uses this occasion to preach on the resurrection of the dead.
I Cor 15:13 But if there be no resurrection of the dead, then is Christ not risen:	But if there is no resurrection of the dead, then Christ has not risen; (AMP)
I Cor 15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.	And if Christ has not risen, then our preaching is in vain [it amounts to nothing] and your faith is devoid of truth and is fruitless (without effect, empty, imaginary, and unfounded). (AMP)
If there is no resurrection from the dead, then Christ has not risen. But there were still living eyewitness who could testify that He arose. But if there is no resurrection, then there is no point in following Christ at all.	

I Cor 15:15 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>We are even discovered to be misrepresenting God, for we testified of Him that He raised Christ, Whom He did not raise in case it is true that the dead are not raised. (AMP)</p> <p>Making all the witnesses, false witnesses.</p>
I Cor 15:16 For if the dead rise not, then is not Christ raised:	For if the dead are not raised, then Christ has not been raised; (AMP)
I Cor 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.	And if Christ has not been raised, your faith is mere delusion [futile, fruitless], and you are still in your sins [under the control and penalty of sin]; (AMP)
I Cor 15:18 Then they also which are fallen asleep in Christ are perished.	<p>And further, those who have died in [spiritual fellowship and union with] Christ have perished (are lost)! (AMP)</p> <p>If there is no resurrection, there is no redemption, and all have perished.</p>
I Cor 15:19 If in this life only we have hope in Christ, we are of all men most miserable.	<p>If we who are [abiding] in Christ have hope only in this life and that is all, then we are of all people most miserable and to be pitied. (AMP)</p> <p>If we only believe in Christ for this life what is the point? Where is our hope?</p>
I Cor 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.	But the fact is that Christ (the Messiah) has been raised from the dead, and He became the firstfruits of those who have fallen asleep [in death]. (AMP)
I Cor 15:21 For since by man came death, by man came also the resurrection of the dead.	For since [it was] through a man that death [came into the world, it is] also through a Man that the resurrection of the dead [has come]. (AMP)
I Cor 15:22 For as in Adam all die, even so in Christ shall all be made alive.	For just as [because of their union of nature] in Adam all people die, so also [by virtue of their union of nature] shall all in Christ be made alive. (AMP)
We followed Adam into this world, and as he introduced death into this world, so is it ordained that all must die. But Christ offers us the free gift of salvation from death so that all will be resurrected and brought to stand before God at the last day.	
I Cor 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.	But each in his own rank and turn: Christ (the Messiah) [is] the firstfruits, then those who are Christ's [own will be resurrected] at His coming. (AMP)
But there is an order to the resurrections, beginning with Christ and those who follow him, rising at the morning of the first resurrection at the beginning of the Millennium. Others will be granted additional time in which to repent.	

I Cor 15:24 Then [afterward] cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.	After that comes the end (the completion), when He delivers over the kingdom to God the Father after rendering inoperative and abolishing every [other] rule and every authority and power. (AMP)
<p>D&C 76:40 And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us--</p> <p>D&C 76:41 That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;</p> <p>D&C 76:42 That through him all might be saved whom the Father had put into his power and made by him;</p> <p>D&C 76:43 Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.</p>	
I Cor 15:25 For he must reign, till he hath put all enemies under his feet.	For [Christ] must be King and reign until He has put all [His] enemies under His feet. (AMP)
I Cor 15:26 The last enemy that shall be destroyed is death.	<p>The last enemy to be subdued and abolished is death. (AMP)</p> <p>The last enemy is death, which will be conquered when all the children of our Father in heaven have been resurrected.</p>
<p>I Cor 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.</p> <p>[For he saith, When it is manifest that he hath put all things under his feet, and that all things are put under, he is excepted of the Father who did put all things under him. (JST)]</p>	<p>For He [the Father] has put all things in subjection under His [Christ's] feet. But when it says, All things are put in subjection [under Him], it is evident that He [Himself] is excepted Who does the subjecting of all things to Him. (AMP)</p> <p>See D&C 76:42.</p>
I Cor 15:28 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>However, when everything is subjected to Him, then the Son Himself will also subject Himself to [the Father] Who put all things under Him, so that God may be all in all [be everything to everyone, supreme, the indwelling and controlling factor of life]. (AMP)</p> <p>Christ will then subject himself to the Father.</p>
I Cor 15:29 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?	Otherwise, what do people mean by being [themselves] baptized in behalf of the dead? If the dead are not raised at all, why are people baptized for them? (AMP)

	As for us, the living, what's the point of the Gospel if there is no resurrection. And, as for the dead, what's the point of baptizing them vicariously if there is no resurrection?
I Cor 15:30 And why stand we in jeopardy every hour?	<p>[For that matter], why do I live [dangerously as I do, running such risks that I am] in peril every hour? (AMP)</p> <p>And why do the servants of the Lord travel all over and put themselves at risk?</p>
<p>I Cor 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.</p> <p>[I protest unto you the resurrection of the dead; and this is my rejoicing which I have in Christ Jesus our Lord daily, though I die. (JST)]</p>	<p>[I assure you] by the pride which I have in you in [your fellowship and union with] Christ Jesus our Lord, that I die daily [I face death every day and die to self]. (AMP)</p> <p>Paul assures the saints that he does indeed face death every day, but loses himself in the work so that he may find himself.</p>
I Cor 15:32 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.	What do I gain if, merely from the human point of view, I fought with [wild] beasts at Ephesus? If the dead are not raised [at all], let us eat and drink, for tomorrow we will be dead. (AMP)
I Cor 15:33 Be not deceived: evil communications corrupt good manners.	<p>Do not be so deceived and misled! Evil companionships (communion, associations) corrupt and deprave good manners and morals and character. (AMP)</p> <p>Stop associating with those who would pervert the Gospel.</p>
I Cor 15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.	<p>Awake [from your drunken stupor and return] to sober sense and your right minds, and sin no more. For some of you have not the knowledge of God [you are utterly and willfully and disgracefully ignorant, and continue to be so, lacking the sense of God's presence and all true knowledge of Him]. I say this to your shame. (AMP)</p> <p>You profess to be followers of Christ, but you do not know Him. You ought to be ashamed.</p>
I Cor 15:35 But some man will say, How are the dead raised up? and with what body do they come?	But someone will say, How can the dead be raised? With what [kind of] body will they come forth? (AMP)
Some do not believe in the resurrection because they do not understand it. Paul is going to explain two things: (1) The degree of glory by which our body is quickened, and (2) The kingdom of glory which we will inherit based upon the degree of glory by which our body is quickened. For complete details, see D&C Sections 76 and 88.	

I Cor 15:36 Thou fool, that which thou sowest is not quickened, except it die:	You foolish man! Every time you plant seed, you sow something that does not come to life [germinating, springing up, and growing] unless it dies first. (AMP)
I Cor 15:37 And that which thou sowest, thou sowest not that body that [which] shall be, but bare grain, it may chance of wheat, or of some other grain:	Nor is the seed you sow then the body which it is going to have [later], but it is a naked kernel, perhaps of wheat or some of the rest of the grains. (AMP)
I Cor 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.	But God gives to it the body that He plans and sees fit, and to each kind of seed a body of its own. (AMP)
I Cor 15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.	For all flesh is not the same, but there is one kind for humans, another for beasts, another for birds, and another for fish. (AMP)
I Cor 15:40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. [Also celestial bodies, and bodies terrestrial, and bodies telestial; but the glory of the celestial, one; and the terrestrial, another; and the telestial, another. (JST)]	There are heavenly bodies (sun, moon, and stars) and there are earthly bodies (men, animals, and plants), but the beauty and glory of the heavenly bodies is of one kind, while the beauty and glory of earthly bodies is a different kind. (AMP) Summary to follow.
I Cor 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.	The sun is glorious in one way, the moon is glorious in another way, and the stars are glorious in their own [distinctive] way; for one star differs from and surpasses another in its beauty and brilliance. (AMP) Just as the worlds differ in glory ...
I Cor 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:	So it is with the resurrection of the dead. [The body] that is sown is perishable and decays, but [the body] that is resurrected is imperishable (immune to decay, immortal). (AMP) ... so do bodies differ in glory.
I Cor 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:	It is sown in dishonor and humiliation; it is raised in honor and glory. It is sown in infirmity and weakness; it is resurrected in strength and endued with power. (AMP)
<p>The foregoing is summarized and explained as follows:</p> <p>D&C 88:14 Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.</p> <p>D&C 88:15 And the spirit and the body are the soul of man.</p> <p>D&C 88:16 And the resurrection from the dead is the redemption of the soul.</p>	

D&C 88:17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

D&C 88:18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

D&C 88:19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

D&C 88:20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

D&C 88:21 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

D&C 88:22 For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

D&C 88:23 And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

D&C 88:24 And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

D&C 88:25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law--

D&C 88:26 Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

D&C 88:27 For notwithstanding they die, they also shall rise again, a spiritual body.

D&C 88:28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

D&C 88:29 Ye who are quickened by a **portion** of the celestial glory shall then receive of the same, even a **fulness**.

D&C 88:30 And they who are quickened by a **portion** of the terrestrial glory shall then receive of the same, even a **fulness**.

D&C 88:31 And also they who are quickened by a **portion** of the telestial glory shall then receive of the same, even a **fulness**.

<p>D&C 88:32 And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.</p> <p>D&C 88:33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.</p>	
<p>I Cor 15:44 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>It is sown a natural (physical) body; it is raised a supernatural (a spiritual) body. [As surely as] there is a physical body, there is also a spiritual body. (AMP)</p>
<p>I Cor 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.</p>	<p>Thus it is written, The first man Adam became a living being (an individual personality); the last Adam (Christ) became a life-giving Spirit [restoring the dead to life]. (AMP)</p>
<p>I Cor 15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.</p> <p>[Howbeit, that which is natural first, and not that which is spiritual; but afterwards, that which is spiritual. (JST)]</p>	<p>But it is not the spiritual life which came first, but the physical and then the spiritual. It is sown a natural (physical) body; it is raised a supernatural (a spiritual) body. [As surely as] there is a physical body, there is also a spiritual body. (AMP)</p>
<p>D&C 29:26 But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth--yea, even all.</p> <p>D&C 29:27 And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;</p> <p>D&C 29:28 Wherefore I will say unto them--Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.</p> <p>D&C 29:29 And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power.</p> <p>D&C 29:30 But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit. [Some of these judgments were later explained in Sections 76 and 88.]</p> <p>D&C 29:31 For by the power of my Spirit created I them; yea, all things both spiritual and temporal--</p> <p>D&C 29:32 First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—[creation, then resurrection]</p> <p>D&C 29:33 Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed. [There are many cycles of creation and resurrection.]</p>	

I Cor 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.	The first man [was] from out of earth, made of dust (earthly-minded); the second Man [is] the Lord from out of heaven. (AMP)
I Cor 15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.	Now those who are made of the dust are like him who was first made of the dust (earthly-minded); and as is [the Man] from heaven, so also [are those] who are of heaven (heavenly-minded). (AMP)
I Cor 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.	And just as we have borne the image [of the man] of dust, so shall we and so let us also bear the image [of the Man] of heaven. (AMP)
I Cor 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.	But I tell you this, brethren, flesh and blood cannot [become partakers of eternal salvation and] inherit or share in the kingdom of God; nor does the perishable (that which is decaying) inherit or share in the imperishable (the immortal). (AMP) Our natural telestial bodies could not endure a kingdom of higher glory. In the resurrection, we will inherit new, upgraded bodies.
I Cor 15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,	Take notice! I tell you a mystery (a secret truth, an event decreed by the hidden purpose or counsel of God). We shall not all fall asleep [in death], [Some will be translated without intervening death.] but we shall all be changed (transformed) [All shall be resurrected.] (AMP) Paul of speaking of translation and resurrection.
I Cor 15:52 In a moment, in the twinkling of an eye, at the [sound of the] last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.	In a moment, in the twinkling of an eye, at the [sound of the] last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable (free and immune from decay), and we shall be changed (transformed). (AMP)
In the twinkling of an eye, translated beings will undergo another and greater change from immortality to mortality, and the dead will undergo that great change in a single step.	
I Cor 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.	For this perishable [part of us] must put on the imperishable [nature], and this mortal [part of us, this nature that is capable of dying] must put on immortality (freedom from death). (AMP)
The perishable part of our nature (our physical bodies is the part that will be changed to immortal bodies. The imperishable parts of our nature (intelligence and spirit) are already eternal.	
I Cor 15:54 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.	And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is

	swallowed up (utterly vanquished forever) in and unto victory. (AMP)
I Cor 15:55 O death, where is thy sting? O grave, where is thy victory?	O death, where is your victory? O death, where is your sting? (AMP) Death will have no lasting effect.
I Cor 15:56 The sting of death is sin; and the strength of sin is the law.	Now sin is the sting of death, and sin exercises its power [upon the soul] through [the abuse of] the Law. (AMP)
I Cor 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.	But thanks be to God, Who gives us the victory [making us conquerors] through our Lord Jesus Christ. (AMP)
I Cor 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.	Therefore, my beloved brethren, be firm (steadfast), immovable, always abounding in the work of the Lord [always being superior, excelling, doing more than enough in the service of the Lord], knowing and being continually aware that your labor in the Lord is not futile [it is never wasted or to no purpose]. (AMP)
But there is a resurrection. This is your hope in Christ. This is your purpose in life, that you might sow a body which in quickened by a portion of the celestial glory, in order that when you are resurrected, you will receive a fullness of celestial glory.	
I Cor 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.	Now concerning the money contributed for [the relief of] the saints (God's people): you are to do the same as I directed the churches of Galatia to do. (AMP) Final conclusion and greetings
I Cor 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.	On the first [day] of each week, let each one of you [personally] put aside something and save it up as he has prospered [in proportion to what he is given], so that no collections will need to be taken after I come. (AMP) Start collecting money now, so it will be available once Paul arrives ...
I Cor 16:3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.	And when I arrive, I will send on those whom you approve and authorize with credentials to carry your gift [of charity] to Jerusalem. (AMP) ... to forward your contributions to Jerusalem.
I Cor 16:4 And if it be meet that I go also, they shall go with me.	If it seems worthwhile that I should go too, they will accompany me.
I Cor 16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.	After passing through Macedonia, I will visit you, for I intend [only] to pass through Macedonia; (AMP)

I Cor 16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.	But it may be that I will stay with you [for a while], perhaps even spend the winter, so that you may bring me forward [on my journey] to wherever I may go. (AMP)
I Cor 16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.	For I am unwilling to see you right now [just] in passing, but I hope later to remain for some time with you, if the Lord permits.
I Cor 16:8 But I will tarry at Ephesus until Pentecost.	I will remain in Ephesus [however] until Pentecost, (AMP)
I Cor 16:9 For a great door and effectual is opened unto me, and there are many adversaries.	For a wide door of opportunity for effectual [service] has opened to me [there, a great and promising one], and [there are] many adversaries. (AMP)
I Cor 16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.	When Timothy arrives, see to it that [you put him at ease, so that] he may be fearless among you, for he is [devotedly] doing the Lord's work, just as I am. (AMP)
I Cor 16:11 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.	So [see to it that] no one despises him or treats him as if he were of no account or slights him. But send him off [cordially, speed him on his way] in peace, that he may come to me, for I am expecting him [to come along] with the other brethren. (AMP) Perhaps Paul said this because Timothy was a young man.
I Cor 16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.	As for our brother Apollos, I have urgently encouraged him to visit you with the other brethren, but it was not at all his will or God's will that he should go now. He will come when he has opportunity. (AMP)
I Cor 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.	Be alert and on your guard; stand firm in your faith (your conviction respecting man's relationship to God and divine things, keeping the trust and holy fervor born of faith and a part of it). Act like men and be courageous; grow in strength! (AMP) The Corinthians had a lot of growing to do.
I Cor 16:14 Let all your things be done with charity.	Let everything you do be done in love (true love to God and man as inspired by God's love for us). (AMP)
I Cor 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)	Now, brethren, you know that the household of Stephanas were the first converts and our firstfruits in Achaia (most of Greece), and how they have consecrated and devoted themselves to the service of the saints (God's people). (AMP)

I Cor 16:16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.	I urge you to pay all deference to such leaders and to enlist under them and be subject to them, as well as to everyone who joins and cooperates [with you] and labors earnestly. (AMP)
I Cor 16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.	I am happy because Stephanas and Fortunatus and Achaicus have come [to me], for they have made up for your absence. (AMP)
I Cor 16:18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.	For they gave me respite from labor and rested me and refreshed my spirit as well as yours. Deeply appreciate and thoroughly know and fully recognize such men. (AMP)
I Cor 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.	The churches of Asia send greetings and best wishes. Aquila and Prisca, together with the church [that meets] in their house, send you their hearty greetings in the Lord. (AMP) The early saints met in each other's homes, not some expensive chapel.
I Cor 16:20 All the brethren greet you. Greet ye one another with an holy kiss.	The churches of Asia send greetings and best wishes. Aquila and Prisca, together with the church [that meets] in their house, send you their hearty greetings in the Lord. (AMP)
I Cor 16:21 The salutation of me Paul with mine own hand.	I, Paul, [add this final] greeting with my own hand. (AMP)
I Cor 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.	If anyone does not love the Lord [does not have a friendly affection for Him and is not kindly disposed toward Him], he shall be accursed! Our Lord will come! (Maranatha!) [Literally: "Come, our Lord!"] (AMP)
I Cor 16:23 The grace of our Lord Jesus Christ be with you.	The grace (favor and spiritual blessing) of our Lord Jesus Christ be with you. (AMP)
I Cor 16:24 My love be with you all in Christ Jesus. Amen.	My love (that true love growing out of sincere devotion to God) be with you all in Christ Jesus. Amen (so be it). (AMP)