

## ETR World English Bible

### Paul's Letter to the Romans

**Rom. 1:1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, 1:2 which he promised before through his prophets in the holy Scriptures, 1:3 concerning his Son, who was born of the seed of David according to the flesh, 1:4 who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, 1:5 through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; 1:6 among whom you are also called to belong to Jesus Christ; 1:7 to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.**

**Rom. 1:8 First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. 1:9 For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers, 1:10 requesting, if by any means now at last I may be prospered by the will of God to come to you. 1:11 For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established; 1:12 that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.**

**Rom. 1:13 Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles. 1:14 I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. 1:15 So, as much as is in me, I am eager to preach the Good News to you also who are in Rome. 1:16 For I am not ashamed of the Good News of Christ, for it is the power of God for salvation for everyone who believes; for the Jew first, and also for the Greek. 1:17 For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."**

**Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 1:19 because that which is known of God is revealed in them, for God revealed it to them. 1:20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse. 1:21 Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened. 1:22 Professing themselves to be wise, they became fools, 1:23 and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds,**

and four-footed animals, and creeping things. 1:24 Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves, 1:25 who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Rom. 1:26 For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature. 1:27 Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. 1:28 Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; 1:29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers, 1:30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, 1:31 without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; 1:32 who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

Rom. 2:1 Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things. 2:2 We know that the judgment of God is according to truth against those who practice such things. 2:3 Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God? 2:4 Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance 2:5 But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God; 2:6 who "will pay back to everyone according to their works:" 2:7 to those who by patience in well-doing seek for glory, honor, and incorruptibility, eternal life; 2:8 but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation, 2:9 oppression and anguish, on every soul of man who works evil, to the Jew first, and also to the Greek.

Rom. 2:10 But glory, honor, and peace go to every man who works good, to the Jew first, and also to the Greek. 2:11 For there is no partiality with God. 2:12 For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law. 2:13 For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified 2:14 (for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves, 2:15 in that they show the

work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) 2:16 in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

Rom. 2:17 Indeed you bear the name of a Jew, and rest on the law, and glory in God, 2:18 and know his will, and approve the things that are excellent, being instructed out of the law, 2:19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness, 2:20 a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. 2:21 You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal? 2:22 You who say a man shouldn't commit adultery. Do you commit adultery? You who abhor idols, do you rob temples? 2:23 You who glory in the law, through your disobedience of the law do you dishonor God? 2:24 For "the name of God is blasphemed among the Gentiles because of you," just as it is written. 2:25 For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. 2:26 If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision? 2:27 Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? 2:28 For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; 2:29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.

Rom. 3:1 Then what advantage does the Jew have? Or what is the profit of circumcision? 3:2 Much in every way! Because first of all, they were entrusted with the oracles of God. 3:3 For what if some were without faith? Will their lack of faith nullify the faithfulness of God? 3:4 May it never be! Yes, let God be found true, but every man a liar. As it is written,

"That you might be justified in your words,  
and might prevail when you come into judgment."

Rom. 3:5 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do. 3:6 May it never be! For then how will God judge the world? 3:7 For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner? 3:8 Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned. 3:9 What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, that they are all under sin. 3:10 As it is written,

**"There is no one righteous; no, not one.  
3:11 There is no one who understands.  
There is no one who seeks after God.  
3:12 They have all turned aside.  
They have together become unprofitable.  
There is no one who does good,  
no, not, so much as one."  
3:13 "Their throat is an open tomb.  
With their tongues they have used deceit."  
"The poison of vipers is under their lips;"  
3:14 "whose mouth is full of cursing and bitterness."  
3:15 "Their feet are swift to shed blood.  
3:16 Destruction and misery are in their ways.  
3:17 The way of peace, they haven't known."  
3:18 "There is no fear of God before their eyes."**

**Rom. 3:19 Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God. 3:20 Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin. 3:21 But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets; 3:22 even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction, 3:23 for all have sinned, and fall short of the glory of God; 3:24 being justified freely by his grace through the redemption that is in Christ Jesus; 3:25 whom God set forth to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance; 3:26 to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.**

**Rom. 3:27 Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 3:28 We maintain therefore that a man is justified by faith apart from the works of the law. 3:29 Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also, 3:30 since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith. 3:31 Do we then nullify the law through faith? May it never be! No, we establish the law.**

**Rom. 4:1 What then will we say that Abraham, our forefather, has found according to the flesh? 4:2 For if Abraham was justified by works, he has something to boast about, but not toward God. 4:3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." 4:4 Now to him who works, the reward is not counted as grace, but as something owed. 4:5 But to him who doesn't work, but believes in him who justifies the**

ungodly, his faith is accounted for righteousness. 4:6 Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

4:7 "Blessed are they whose iniquities are forgiven, whose sins are covered. 4:8 Blessed is the man whom the Lord will by no means charge with sin."

Rom. 4:9 Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. 4:10 How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 4:11 He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them. 4:12 He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

Rom. 4:13 For the promise to Abraham and to his seed that he should be heir of the world wasn't through the law, but through the righteousness of faith. 4:14 For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. 4:15 For the law works wrath, for where there is no law, neither is there disobedience. 4:16 For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. 4:17 As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were. 4:18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be." 4:19 Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. 4:20 Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, 4:21 and being fully assured that what he had promised, he was also able to perform. 4:22 Therefore it also was "reckoned to him for righteousness." 4:23 Now it was not written that it was accounted to him for his sake alone, 4:24 but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead, 4:25 who was delivered up for our trespasses, and was raised for our justification.

Rom. 5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; 5:2 through whom we also have our access by faith into this

grace in which we stand. We rejoice in hope of the glory of God. 5:3 Not only this, but we also rejoice in our sufferings, knowing that suffering works perseverance; 5:4 and perseverance, proven character; and proven character, hope: 5:5 and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us.

Rom. 5:6 For while we were yet weak, at the right time Christ died for the ungodly. 5:7 For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die. 5:8 But God commends his own love toward us, in that while we were yet sinners, Christ died for us. 5:9 Much more then, being now justified by his blood, we will be saved from God's wrath through him. 5:10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

Rom. 5:11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. 5:12 Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned. 5:13 For until the law, sin was in the world; but sin is not charged when there is no law. 5:14 Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. 5:15 But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. 5:16 The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. 5:17 For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

Rom. 5:18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. 5:19 For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. 5:20 The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly; 5:21 that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Rom. 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 6:2 May it never be! We who died to sin, how could we live in it any longer? 6:3 Or don't you know that all we who were baptized into Christ Jesus were baptized into his death? 6:4 We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 6:5 For if we have

become united with him in the likeness of his death, we will also be part of his resurrection; 6:6 knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. 6:7 For he who has died has been freed from sin.

Rom. 6:8 But if we died with Christ, we believe that we will also live with him; 6:9 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him! 6:10 For the death that he died, he died to sin one time; but the life that he lives, he lives to God. 6:11 Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

Rom. 6:12 Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. 6:13 Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God. 6:14 For sin will not have dominion over you. For you are not under law, but under grace. 6:15 What then? Shall we sin, because we are not under law, but under grace? May it never be! 6:16 Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness? 6:17 But thanks be to God, that, whereas you were bond servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered. 6:18 Being made free from sin, you became bond servants of righteousness.

Rom. 6:19 I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification. 6:20 For when you were servants of sin, you were free in regard to righteousness. 6:21 What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. 6:22 But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life. 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Rom. 7:1 Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? 7:2 For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. 7:3 So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. 7:4 Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to

**God. 7:5 For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to death. 7:6 But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.**

**Rom. 7:7 What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet." 7:8 But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. 7:9 I was alive apart from the law once, but when the commandment came, sin revived, and I died. 7:10 The commandment, which was for life, this I found to be for death; 7:11 for sin, finding occasion through the commandment, deceived me, and through it killed me. 7:12 Therefore the law indeed is holy, and the commandment holy, and righteous, and good.**

**Rom. 7:13 Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful. 7:14 For we know that the law is spiritual, but I am fleshly, sold under sin. 7:15 For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do. 7:16 But if what I don't desire, that I do, I consent to the law that it is good. 7:17 So now it is no more I that do it, but sin which dwells in me. 7:18 For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good. 7:19 For the good which I desire, I don't do; but the evil which I don't desire, that I practice. 7:20 But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me. 7:21 I find then the law, that, to me, while I desire to do good, evil is present. 7:22 For I delight in God's law after the inward man, 7:23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 7:24 What a wretched man I am! Who will deliver me out of the body of this death? 7:25 I thank God through Jesus Christ, our Lord! So then with the mind, I myself serve God's law, but with the flesh, the sin's law.**

**Rom. 8:1 There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit. 8:2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 8:3 For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh; 8:4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace; 8:7 because the mind of the**



flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be. 8:8 Those who are in the flesh can't please God. 8:9 But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his. 8:10 If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.

Rom. 8:11 But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. 8:12 So then, brothers, we are debtors, not to the flesh, to live after the flesh. 8:13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. 8:14 For as many as are led by the Spirit of God, these are children of God. 8:15 For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!"

Rom. 8:16 The Spirit himself testifies with our spirit that we are children of God; 8:17 and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. 8:19 For the creation waits with eager expectation for the children of God to be revealed. 8:20 For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope 8:21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. 8:22 For we know that the whole creation groans and travails in pain together until now. 8:23 Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. 8:24 For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? 8:25 But if we hope for that which we don't see, we wait for it with patience. 8:26 In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered. 8:27 He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

Rom. 8:28 We know that all things work together for good for those who love God, to those who are called according to his purpose. 8:29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. 8:30 Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

Rom. 8:31 What then shall we say about these things? If God is for us, who can be against us? 8:32 He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? 8:33 Who could

bring a charge against God's chosen ones? It is God who justifies. 8:34 Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

Rom. 8:35 Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 8:36 Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter." 8:37 No, in all these things, we are more than conquerors through him who loved us. 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 8:39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. 9:1 I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit, 9:2 that I have great sorrow and unceasing pain in my heart. 9:3 For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh, 9:4 who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises; 9:5 of whom are the fathers, and from whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.

Rom. 9:6 But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel. 9:7 Neither, because they are Abraham's seed, are they all children. But, "In Isaac will your seed be called." 9:8 That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed. 9:9 For this is a word of promise, "At the appointed time I will come, and Sarah will have a son." 9:10 Not only so, but Rebecca also conceived by one, by our father Isaac. 9:11 For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls, 9:12 it was said to her, "The elder will serve the younger." 9:13 Even as it is written, "Jacob I loved, but Esau I hated."

Rom. 9:14 What shall we say then? Is there unrighteousness with God? May it never be! 9:15 For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 9:16 So then it is not of him who wills, nor of him who runs, but of God who has mercy. 9:17 For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth." 9:18 So then, he has mercy on whom he desires, and he hardens whom he desires. 9:19 You will say then to me, "Why does he still find fault? For who withstands his will?" 9:20 But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?" 9:21 Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? 9:22 What if God, willing

to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction, 9:23 and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, 9:24 us, whom he also called, not from the Jews only, but also from the Gentiles? 9:25 As he says also in Hosea,

"I will call them 'my people,' which were not my people; and her 'beloved,' who was not beloved." 9:26 "It will be that in the place where it was said to them, 'You are not my people,' there they will be called 'children of the living God.'" 9:27 Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, it is the remnant who will be saved; 9:28 for He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth." 9:29 As Isaiah has said before, "Unless the Lord of Armies had left us a seed, we would have become like Sodom, and would have been made like Gomorrah."

Rom. 9:30 What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith; 9:31 but Israel, following after a law of righteousness, didn't arrive at the law of righteousness. 9:32 Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone; 9:33 even as it is written,

"Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed."

Rom. 10:1 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved. 10:2 For I testify about them that they have a zeal for God, but not according to knowledge. 10:3 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God. 10:4 For Christ is the fulfillment of the law for righteousness to everyone who believes. 10:5 For Moses writes about the righteousness of the law, "The one who does them will live by them." 10:6 But the righteousness which is of faith says this, "Don't say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down); 10:7 or, 'Who will descend into the abyss?' (that is, to bring Christ up from the dead.)" 10:8 But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach: 10:9 that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. 10:10 For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation. 10:11 For the Scripture says, "Whoever believes in him will not be disappointed."

Rom. 10:12 For there is no distinction between Jew and Greek; for the same Lord

is Lord of all, and is rich to all who call on him. 10:13 For, "Whoever will call on the name of the Lord will be saved." 10:14 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? 10:15 And how will they preach unless they are sent? As it is written:

"How beautiful are the feet of those  
who preach the Good News of peace,  
who bring glad tidings of good things!"

Rom. 10:16 But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?" 10:17 So faith comes by hearing, and hearing by the word of God. 10:18 But I say, didn't they hear? Yes, most certainly,

"Their sound went out into all the earth,  
their words to the ends of the world."

Rom. 10:19 But I ask, didn't Israel know? First Moses says,

"I will provoke you to jealousy with that which is no nation,  
with a nation void of understanding I will make you angry."

Rom. 10:20 Isaiah is very bold, and says,

"I was found by those who didn't seek me.  
I was revealed to those who didn't ask for me."

Rom. 10:21 But as to Israel he says,

"All day long I stretched out my hands  
to a disobedient and contrary people."

Rom. 11:1 I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. 11:2 God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel: 11:3 "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life." 11:4 But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal." 11:5 Even so then at this present time also there is a remnant according to the election of grace. 11:6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

**Rom. 11:7 What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened. 11:8 According as it is written,**

**"God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."**

**Rom. 11:9 David says,**

**"Let their table be made a snare, and a trap, a stumbling block, and a retribution to them. 11:10 Let their eyes be darkened, that they may not see. Bow down their back always."**

**Rom. 11:11 I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy. 11:12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness? 11:13 For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry; 11:14 if by any means I may provoke to jealousy those who are my flesh, and may save some of them. 11:15 For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead? 11:16 If the first fruit is holy, so is the lump. If the root is holy, so are the branches. 11:17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root and of the richness of the olive tree; 11:18 don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you. 11:19 You will say then,**

**"Branches were broken off, that I might be grafted in."**

**Rom. 11:20 True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear; 11:21 for if God didn't spare the natural branches, neither will he spare you. 11:22 See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off. 11:23 They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again. 11:24 For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree? 11:25 For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in, 11:26 and so all Israel will be saved. Even as it is written,**

**"There will come out of Zion the Deliverer,**

and he will turn away ungodliness from Jacob.  
11:27 This is my covenant to them,  
when I will take away their sins."

Rom. 11:28 Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake. 11:29 For the gifts and the calling of God are irrevocable. 11:30 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience, 11:31 even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy. 11:32 For God has shut up all to disobedience, that he might have mercy on all.

Rom. 11:33 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! 11:34 "For who has known the mind of the Lord? Or who has been his counselor?" 11:35 "Or who has first given to him, and it will be repaid to him again?" 11:36 For of him, and through him, and to him, are all things. To him be the glory for ever!

Amen.

Rom. 12:1 Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. 12:2 Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God. 12:3 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith. 12:4 For even as we have many members in one body, and all the members don't have the same function, 12:5 so we, who are many, are one body in Christ, and individually members one of another. 12:6 Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith; 12:7 or service, let us give ourselves to service; or he who teaches, to his teaching; 12:8 or he who exhorts, to his exhorting; he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.

Rom. 12:9 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good. 12:10 In love of the brothers be tenderly affectionate one to another; in honor preferring one another; 12:11 not lagging in diligence; fervent in spirit; serving the Lord; 12:12 rejoicing in hope; enduring in troubles; continuing steadfastly in prayer; 12:13 contributing to the needs of the saints; given to hospitality. 12:14 Bless those who persecute you; bless, and don't curse. 12:15 Rejoice with those who rejoice. Weep with those who weep. 12:16

Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. 12:17 Repay no one evil for evil. Respect what is honorable in the sight of all men. 12:18 If it is possible, as much as it is up to you, be at peace with all men. 12:19 Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord." 12:20 Therefore

"If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head."

12:21 Don't be overcome by evil, but overcome evil with good.

Rom. 13:1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God. 13:2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment. 13:3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same, 13:4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil. 13:5 Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake. 13:6 For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing. 13:7 Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor. 13:8 Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

Rom. 13:9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself." 13:10 Love doesn't harm a neighbor. Love therefore is the fulfillment of the law. 13:11 Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. 13:12 The night is far gone, and the day is near. Let's therefore throw off the works of darkness, and let's put on the armor of light. 13:13 Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

Rom. 14:1 Now accept one who is weak in faith, but not for disputes over opinions. 14:2 One man has faith to eat all things, but he who is weak eats only vegetables. 14:3 Don't let him who eats despise him who doesn't eat. Don't let

him who doesn't eat judge him who eats, for God has accepted him. 14:4 Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

Rom. 14:5 One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. 14:6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks. 14:7 For none of us lives to himself, and none dies to himself. 14:8 For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's. 14:9 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

Rom. 14:10 But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ. 14:11 For it is written,

"'As I live,' says the Lord, 'to me every knee will bow. Every tongue will confess to God.'"

Rom. 14:12 So then each one of us will give account of himself to God. 14:13 Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling. 14:14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. 14:15 Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died. 14:16 Then don't let your good be slandered, 14:17 for the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. 14:18 For he who serves Christ in these things is acceptable to God and approved by men. 14:19 So then, let us follow after things which make for peace, and things by which we may build one another up. 14:20 Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. 14:21 It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

Rom. 14:22 Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves. 14:23 But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

Rom. 15:1 Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. 15:2 Let each one of us please his neighbor for that which is good, to be building him up. 15:3 For even Christ didn't please himself.



**But, as it is written, "The reproaches of those who reproached you fell on me."**

**Rom. 15:4 For whatever things were written before were written for our learning, that through patience and through encouragement of the Scriptures we might have hope. 15:5 Now the God of patience and of encouragement grant you to be of the same mind one with another according to Christ Jesus, 15:6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ. 15:7 Therefore accept one another, even as Christ also accepted you, to the glory of God.**

**Rom. 15:8 Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers, 15:9 and that the Gentiles might glorify God for his mercy. As it is written,**

**"Therefore will I give praise to you among the Gentiles,  
and sing to your name."**

**15:10 Again he says,  
"Rejoice, you Gentiles, with his people."**

**15:11 Again,  
"Praise the Lord, all you Gentiles!  
Let all the peoples praise him."**

**15:12 Again, Isaiah says,  
"There will be the root of Jesse,  
he who arises to rule over the Gentiles;  
in him the Gentiles will hope."**

**Rom. 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit. 15:14 I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. 15:15 But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God, 15:16 that I should be a servant of Christ Jesus to the Gentiles, serving as a priest the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit. 15:17 I have therefore my boasting in Christ Jesus in things pertaining to God. 15:18 For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed, 15:19 in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Christ; 15:20 yes, making it my aim to preach the Good News, not where Christ was already named, that I might not build on another's foundation. 15:21 But, as it is written,**

**"They will see, to whom no news of him came.  
They who haven't heard will understand."**

**Rom. 15:22 Therefore also I was hindered these many times from coming to you, 15:23 but now, no longer having any place in these regions, and having these many years a longing to come to you, 15:24 whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. 15:25 But now, I say, I am going to Jerusalem, serving the saints. 15:26 For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. 15:27 Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. 15:28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. 15:29 I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.**

**Rom. 15:30 Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me, 15:31 that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints; 15:32 that I may come to you in joy through the will of God, and together with you, find rest. 15:33 Now the God of peace be with you all. Amen.**

**Rom. 16:1 I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae, 16:2 that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.**

**Rom. 16:3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus, 16:4 who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles. 16:5 Greet the assembly that is in their house. Greet Epänetus, my beloved, who is the first fruits of Achaia to Christ. 16:6 Greet Mary, who labored much for us. 16:7 Greet Andronicus and Junia, my relatives and my fellow prisoners, who are notable among the apostles, who also were in Christ before me. 16:8 Greet Amplias, my beloved in the Lord. 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. 16:10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. 16:11 Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord. 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord. 16:13 Greet Rufus, the chosen in the Lord, and his mother and mine. 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and**

all the saints who are with them. 16:16 Greet one another with a holy kiss. The assemblies of Christ greet you.

Rom. 16:17 Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. 16:18 For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent. 16:19 For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. 16:20 And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

Rom. 16:21 Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. 16:22 I, Tertius, who write the letter, greet you in the Lord. 16:23 Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother. 16:24 The grace of our Lord Jesus Christ be with you all! Amen.

Rom. 16:25 Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages, 16:26 but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; 16:27 to the only wise God, through Jesus Christ, to whom be the glory forever!

Amen.

*{Note} Some versions place Romans 16:25-27 at the end of Romans chapter 14, and number these verses 14:24-26.*

## **Paul's First Letter to the Corinthians**

**1 Cor. 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes, 1:2 to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours: 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.**

**1 Cor. 1:4 I always thank my God concerning you, for the grace of God which was given you in Christ Jesus; 1:5 that in everything you were enriched in him, in all speech and all knowledge; 1:6 even as the testimony of Christ was confirmed in you: 1:7 so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ; 1:8 who will also confirm you until the end, blameless in the day of our Lord Jesus Christ. 1:9 God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.**

**1 Cor. 1:10 Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment. 1:11 For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you. 1:12 Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ." 1:13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul? 1:14 I thank God that I baptized none of you, except Crispus and Gaius, 1:15 so that no one should say that I had baptized you into my own name. 1:16 (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.) 1:17 For Christ sent me not to baptize, but to preach the Good News; not in wisdom of words, so that the cross of Christ wouldn't be made void. 1:18 For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God. 1:19 For it is written,**

**"I will destroy the wisdom of the wise,  
I will bring the discernment of the discerning to nothing."**

**1 Cor. 1:20 Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world? 1:21 For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe. 1:22 For Jews ask for signs, Greeks seek after wisdom, 1:23 but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks, 1:24 but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. 1:25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. 1:26 For you see your**

calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble; 1:27 but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong; 1:28 and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are: 1:29 that no flesh should boast before God. 1:30 But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption: 1:31 that, according as it is written, "He who boasts, let him boast in the Lord."

1 Cor. 2:1 When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God. 2:2 For I determined not to know anything among you, except Jesus Christ, and him crucified. 2:3 I was with you in weakness, in fear, and in much trembling. 2:4 My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power, 2:5 that your faith wouldn't stand in the wisdom of men, but in the power of God. 2:6 We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing. 2:7 But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory, 2:8 which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory. 2:9 But as it is written,

"Things which an eye didn't see, and an ear didn't hear,  
which didn't enter into the heart of man,  
these God has prepared for those who love him."

1 Cor. 2:10 But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God. 2:11 For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit. 2:12 But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God. 2:13 Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things. 2:14 Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned. 2:15 But he who is spiritual discerns all things, and he himself is judged by no one. 2:16 "For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.

1 Cor. 3:1 Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to

babies in Christ. 3:2 I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready, 3:3 for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men? 3:4 For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly? 3:5 Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him? 3:6 I planted. Apollos watered. But God gave the increase. 3:7 So then neither he who plants is anything, nor he who waters, but God who gives the increase. 3:8 Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor.

1 Cor. 3:9 For we are God's fellow workers. You are God's farming, God's building. 3:10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it. 3:11 For no one can lay any other foundation than that which has been laid, which is Jesus Christ. 3:12 But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble; 3:13 each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. 3:14 If any man's work remains which he built on it, he will receive a reward. 3:15 If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

1 Cor. 3:16 Don't you know that you are a temple of God, and that God's Spirit lives in you? 3:17 If anyone destroys the temple of God, God will destroy him; for God's temple is holy, which you are. 3:18 Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise. 3:19 For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness." 3:20 And again, "The Lord knows the reasoning of the wise, that it is worthless." 3:21 Therefore let no one boast in men. For all things are yours, 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, 3:23 and you are Christ's, and Christ is God's.

1 Cor. 4:1 So let a man think of us as Christ's servants, and stewards of God's mysteries. 4:2 Here, moreover, it is required of stewards, that they be found faithful. 4:3 But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self. 4:4 For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord. 4:5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

1 Cor. 4:6 Now these things, brothers, I have in a figure transferred to myself and

**Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another. 4:7 For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it? 4:8 You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you. 4:9 For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men. 4:10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor. 4:11 Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place. 4:12 We toil, working with our own hands. When people curse us, we bless. Being persecuted, we endure. 4:13 Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.**

**1 Cor. 4:14 I don't write these things to shame you, but to admonish you as my beloved children. 4:15 For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the Good News. 4:16 I beg you therefore, be imitators of me. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly. 4:18 Now some are puffed up, as though I were not coming to you. 4:19 But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power. 4:20 For the Kingdom of God is not in word, but in power. 4:21 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?**

**1 Cor. 5:1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife. 5:2 You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you. 5:3 For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing. 5:4 In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ, 5:5 are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

**1 Cor. 5:6 Your boasting is not good. Don't you know that a little yeast leavens the whole lump? 5:7 Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. 5:8 Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. 5:9 I wrote to you in my letter to have no company with sexual sinners; 5:10 yet not at all meaning with the sexual sinners of this world, or with the**

covetous and extortioners, or with idolaters; for then you would have to leave the world. 5:11 But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don't even eat with such a person. 5:12 For what have I to do with also judging those who are outside? Don't you judge those who are within? 5:13 But those who are outside, God judges. "Put away the wicked man from among yourselves."

1 Cor. 6:1 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? 6:2 Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? 6:3 Don't you know that we will judge angels? How much more, things that pertain to this life? 6:4 If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly? 6:5 I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers? 6:6 But brother goes to law with brother, and that before unbelievers! 6:7 Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? 6:8 No, but you yourselves do wrong, and defraud, and that against your brothers.

1 Cor. 6:9 Or don't you know that the unrighteous will not inherit the Kingdom of God? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, 6:10 nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the Kingdom of God. 6:11 Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.

1 Cor. 6:12 "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything. 6:13 "Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body. 6:14 Now God raised up the Lord, and will also raise us up by his power. 6:15 Don't you know that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a prostitute? May it never be! 6:16 Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh." 6:17 But he who is joined to the Lord is one spirit. 6:18 Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body. 6:19 Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own, 6:20 for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.



**1 Cor. 7:1** Now concerning the things about which you wrote to me: it is good for a man not to touch a woman. **7:2** But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband. **7:3** Let the husband render to his wife the affection owed her, and likewise also the wife to her husband. **7:4** The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife. **7:5** Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.

**1 Cor. 7:6** But this I say by way of concession, not of commandment. **7:7** Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind. **7:8** But I say to the unmarried and to widows, it is good for them if they remain even as I am. **7:9** But if they don't have self-control, let them marry. For it's better to marry than to burn. **7:10** But to the married I command; not I, but the Lord; that the wife not leave her husband **7:11** (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

**1 Cor. 7:12** But to the rest I, not the Lord, say; if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. **7:13** The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband. **7:14** For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy. **7:15** Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace. **7:16** For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? **7:17** Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.

**1 Cor. 7:18** Was anyone called having been circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised. **7:19** Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. **7:20** Let each man stay in that calling in which he was called. **7:21** Were you called being a bond servant? Don't let that bother you, but if you get an opportunity to become free, use it. **7:22** For he who was called in the Lord being a bond servant is the Lord's free man. Likewise he who was called being free is Christ's bond servant. **7:23** You were bought with a price. Don't become bond servants of men. **7:24** Brothers, let each man, in whatever condition he was called, stay in that condition with God.

**1 Cor. 7:25** Now concerning virgins, I have no commandment from the Lord, but I

give my judgment as one who has obtained mercy from the Lord to be trustworthy. 7:26 I think that it is good therefore, because of the distress that is on us, that it is good for a man to be as he is. 7:27 Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife. 7:28 But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you. 7:29 But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none; 7:30 and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess; 7:31 and those who use the world, as not using it to the fullest. For the mode of this world passes away. 7:32 But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord; 7:33 but he who is married is concerned about the things of the world, how he may please his wife.

1 Cor. 7:34 There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world; how she may please her husband. 7:35 This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Lord without distraction. 7:36 But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry. 7:37 But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, does well. 7:38 So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage does better. 7:39 A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whomever she desires, only in the Lord. 7:40 But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

1 Cor. 8:1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. 8:2 But if anyone thinks that he knows anything, he doesn't yet know as he ought to know. 8:3 But if anyone loves God, the same is known by him. 8:4 Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one. 8:5 For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "lords;" 8:6 yet to us there is one God, the Father, of whom are all things, and we for him; and one Lord, Jesus Christ, through whom are all things, and we live through him.

1 Cor. 8:7 However, that knowledge isn't in all men. But some, with consciousness of the idol until now, eat as of a thing sacrificed to an idol, and

their conscience, being weak, is defiled. 8:8 But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better. 8:9 But be careful that by no means does this liberty of yours become a stumbling block to the weak. 8:10 For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols? 8:11 And through your knowledge, he who is weak perishes, the brother for whose sake Christ died. 8:12 Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ. 8:13 Therefore, if food causes my brother to stumble, I will eat no meat forevermore, that I don't cause my brother to stumble.

1 Cor. 9:1 Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord? 9:2 If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord. 9:3 My defense to those who examine me is this. 9:4 Have we no right to eat and to drink? 9:5 Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas? 9:6 Or have only Barnabas and I no right to not work? 9:7 What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk? 9:8 Do I speak these things according to the ways of men? Or doesn't the law also say the same thing? 9:9 For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it for the oxen that God cares, 9:10 or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope. 9:11 If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?

1 Cor. 9:12 If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the Good News of Christ. 9:13 Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar? 9:14 Even so the Lord ordained that those who proclaim the Good News should live from the Good News. 9:15 But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void. 9:16 For if I preach the Good News, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the Good News. 9:17 For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.

1 Cor. 9:18 What then is my reward? That, when I preach the Good News, I may present the Good News of Christ without charge, so as not to abuse my authority in the Good News. 9:19 For though I was free from all, I brought myself under bondage to all, that I might gain the more. 9:20 To the Jews I became as a Jew,

that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law; 9:21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law. 9:22 To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some. 9:23 Now I do this for the sake of the Good News, that I may be a joint partaker of it. 9:24 Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win. 9:25 Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible. 9:26 I therefore run like that, as not uncertainly. I fight like that, as not beating the air, 9:27 but I beat my body and bring it into submission, lest by any means, after I have preached to others, I myself should be rejected.

1 Cor. 10:1 Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; 10:2 and were all baptized into Moses in the cloud and in the sea; 10:3 and all ate the same spiritual food; 10:4 and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ. 10:5 However with most of them, God was not well pleased, for they were overthrown in the wilderness. 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 10:7 Neither be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play." 10:8 Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell. 10:9 Neither let us test the Lord, as some of them tested, and perished by the serpents. 10:10 Neither grumble, as some of them also grumbled, and perished by the destroyer. 10:11 Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.

1 Cor. 10:12 Therefore let him who thinks he stands be careful that he doesn't fall. 10:13 No temptation has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it.

1 Cor. 10:14 Therefore, my beloved, flee from idolatry. 10:15 I speak as to wise men. Judge what I say. 10:16 The cup of blessing which we bless, isn't it a sharing of the blood of Christ? The bread which we break, isn't it a sharing of the body of Christ? 10:17 Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread. 10:18 Consider Israel according to the flesh. Don't those who eat the sacrifices participate in the altar?

1 Cor. 10:19 What am I saying then? That a thing sacrificed to idols is anything,

or that an idol is anything? 10:20 But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have fellowship with demons. 10:21 You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons. 10:22 Or do we provoke the Lord to jealousy? Are we stronger than he? 10:23 "All things are lawful for me," but not all things are profitable. "All things are lawful for me," but not all things build up. 10:24 Let no one seek his own, but each one his neighbor's good.

1 Cor. 10:25 Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience, 10:26 for "the earth is the Lord's, and its fullness." 10:27 But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience. 10:28 But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness." 10:29 Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience? 10:30 If I partake with thankfulness, why am I denounced for that for which I give thanks?

1 Cor. 10:31 Whether therefore you eat, or drink, or whatever you do, do all to the glory of God. 10:32 Give no occasions for stumbling, either to Jews, or to Greeks, or to the assembly of God; 10:33 even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

1 Cor. 11:1 Be imitators of me, even as I also am of Christ. 11:2 Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you. 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. 11:4 Every man praying or prophesying, having his head covered, dishonors his head. 11:5 But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved. 11:6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. 11:7 For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man. 11:8 For man is not from woman, but woman from man; 11:9 for neither was man created for the woman, but woman for the man. 11:10 For this cause the woman ought to have authority on her head, because of the angels.

1 Cor. 11:11 Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord. 11:12 For as woman came from man, so a man also comes through a woman; but all things are from God. 11:13

Judge for yourselves. Is it appropriate that a woman pray to God unveiled? 11:14 Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him? 11:15 But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering. 11:16 But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

1 Cor. 11:17 But in giving you this command, I don't praise you, that you come together not for the better but for the worse. 11:18 For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it. 11:19 For there also must be factions among you, that those who are approved may be revealed among you. 11:20 When therefore you assemble yourselves together, it is not the Lord's supper that you eat. 11:21 For in your eating each one takes his own supper first. One is hungry, and another is drunken. 11:22 What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have? What shall I tell you? Shall I praise you? In this I don't praise you.

1 Cor. 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. 11:24 When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." 11:25 In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me." 11:26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. 11:27 Therefore whoever eats this bread or drinks the Lord's cup in a way unworthy of the Lord will be guilty of the body and the blood of the Lord. 11:28 But let a man examine himself, and so let him eat of the bread, and drink of the cup. 11:29 For he who eats and drinks in an unworthy way eats and drinks judgment to himself, if he doesn't discern the Lord's body. 11:30 For this cause many among you are weak and sickly, and not a few sleep. 11:31 For if we discerned ourselves, we wouldn't be judged. 11:32 But when we are judged, we are punished by the Lord, that we may not be condemned with the world. 11:33 Therefore, my brothers, when you come together to eat, wait for one another. 11:34 But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

1 Cor. 12:1 Now concerning spiritual things, brothers, I don't want you to be ignorant. 12:2 You know that when you were heathen, you were led away to those mute idols, however you might be led. 12:3 Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit. 12:4 Now there are various kinds of gifts, but the same Spirit.

1 Cor. 12:5 There are various kinds of service, and the same Lord. 12:6 There are

various kinds of workings, but the same God, who works all things in all. 12:7 But to each one is given the manifestation of the Spirit for the profit of all. 12:8 For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; 12:9 to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit; 12:10 and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages. 12:11 But the one and the same Spirit works all of these, distributing to each one separately as he desires.

1 Cor. 12:12 For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ. 12:13 For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit. 12:14 For the body is not one member, but many. 12:15 If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. 12:16 If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body. 12:17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? 12:18 But now God has set the members, each one of them, in the body, just as he desired. 12:19 If they were all one member, where would the body be? 12:20 But now they are many members, but one body. 12:21 The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." 12:22 No, much rather, those members of the body which seem to be weaker are necessary. 12:23 Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety; 12:24 whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part, 12:25 that there should be no division in the body, but that the members should have the same care for one another. 12:26 When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.

1 Cor. 12:27 Now you are the body of Christ, and members individually. 12:28 God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages. 12:29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? 12:30 Do all have gifts of healings? Do all speak with various languages? Do all interpret? 12:31 But earnestly desire the best gifts. Moreover, I show a most excellent way to you.

1 Cor. 13:1 If I speak with the languages of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal. 13:2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so

as to remove mountains, but don't have love, I am nothing. 13:3 If I dole out all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.

1 Cor. 13:4 Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud, 13:5 doesn't behave itself inappropriately, doesn't seek its own way, is not easily provoked, takes no account of evil; 13:6 doesn't rejoice in unrighteousness, but rejoices with the truth; 13:7 bears all things, believes all things, hopes all things, endures all things.

1 Cor. 13:8 Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with. 13:9 For we know in part, and we prophesy in part; 13:10 but when that which is complete has come, then that which is partial will be done away with. 13:11 When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things. 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known. 13:13 But now faith, hope, and love remain; these three. The greatest of these is love.

1 Cor. 14:1 Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy. 14:2 For he who speaks in another language speaks not to men, but to God; for no one understands; but in the Spirit he speaks mysteries. 14:3 But he who prophesies speaks to men for their edification, exhortation, and consolation. 14:4 He who speaks in another language edifies himself, but he who prophesies edifies the assembly. 14:5 Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

1 Cor. 14:6 But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? 14:7 Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped? 14:8 For if the trumpet gave an uncertain sound, who would prepare himself for war? 14:9 So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air. 14:10 There are, it may be, so many kinds of sounds in the world, and none of them is without meaning. 14:11 If then I don't know the meaning of the sound, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me. 14:12 So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly. 14:13 Therefore let him who speaks in another



language pray that he may interpret. 14:14 For if I pray in another language, my spirit prays, but my understanding is unfruitful.

1 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. 14:16 Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say? 14:17 For you most certainly give thanks well, but the other person is not built up. 14:18 I thank my God, I speak with other languages more than you all. 14:19 However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

1 Cor. 14:20 Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature. 14:21 In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord." 14:22 Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe. 14:23 If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy? 14:24 But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all. 14:25 And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.

1 Cor. 14:26 What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up. 14:27 If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret. 14:28 But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and to God. 14:29 Let the prophets speak, two or three, and let the others discern. 14:30 But if a revelation is made to another sitting by, let the first keep silent. 14:31 For you all can prophesy one by one, that all may learn, and all may be exhorted. 14:32 The spirits of the prophets are subject to the prophets, 14:33 for God is not a God of confusion, but of peace.

As in all the assemblies of the saints, 14:34 let your wives keep silent in the assemblies, for it has not been permitted for them to speak; but let them be in subjection, as the law also says. 14:35 If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly. 14:36 What? Was it from you that the word of God went out? Or did it come to you alone? 14:37 If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment

of the Lord. 14:38 But if anyone is ignorant, let him be ignorant. 14:39 Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages. 14:40 Let all things be done decently and in order.

1 Cor. 15:1 Now I declare to you, brothers, the Good News which I preached to you, which also you received, in which you also stand, 15:2 by which also you are saved, if you hold firmly the word which I preached to you--unless you believed in vain. 15:3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 15:4 that he was buried, that he was raised on the third day according to the Scriptures, 15:5 and that he appeared to Cephas, then to the twelve. 15:6 Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. 15:7 Then he appeared to James, then to all the apostles, 15:8 and last of all, as to the child born at the wrong time, he appeared to me also. 15:9 For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God. 15:10 But by the grace of God I am what I am. His grace which was bestowed on me was not futile, but I worked more than all of them; yet not I, but the grace of God which was with me. 15:11 Whether then it is I or they, so we preach, and so you believed.

1 Cor. 15:12 Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? 15:13 But if there is no resurrection of the dead, neither has Christ been raised. 15:14 If Christ has not been raised, then our preaching is in vain, and your faith also is in vain. 15:15 Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised. 15:16 For if the dead aren't raised, neither has Christ been raised. 15:17 If Christ has not been raised, your faith is vain; you are still in your sins. 15:18 Then they also who are fallen asleep in Christ have perished. 15:19 If we have only hoped in Christ in this life, we are of all men most pitiable.

1 Cor. 15:20 But now Christ has been raised from the dead. He became the first fruits of those who are asleep. 15:21 For since death came by man, the resurrection of the dead also came by man. 15:22 For as in Adam all die, so also in Christ all will be made alive. 15:23 But each in his own order: Christ the first fruits, then those who are Christ's, at his coming. 15:24 Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power. 15:25 For he must reign until he has put all his enemies under his feet. 15:26 The last enemy that will be abolished is death. 15:27 For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him. 15:28 When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. 15:29 Or else what will they

do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? 15:30 Why do we also stand in jeopardy every hour? 15:31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 15:32 If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."

1 Cor.15:33 Don't be deceived! "Evil companionships corrupt good morals." 15:34 Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame. 15:35 But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" 15:36 You foolish one, that which you yourself sow is not made alive unless it dies. 15:37 That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. 15:38 But God gives it a body even as it pleased him, and to each seed a body of its own. 15:39 All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. 15:40 There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. 15:41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. 15:43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. 15:46 However that which is spiritual isn't first, but that which is natural, then that which is spiritual. 15:47 The first man is of the earth, made of dust. The second man is the Lord from heaven. 15:48 As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. 15:49 As we have borne the image of those made of dust, let's also bear the image of the heavenly. 15:50 Now I say this, brothers, that flesh and blood can't inherit the Kingdom of God; neither does corruption inherit incorruption.

1 Cor. 15:51 Behold, I tell you a mystery. We will not all sleep, but we will all be changed, 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality. 15:54 But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen:

"Death is swallowed up in victory."  
15:55 "Death, where is your sting?"

**Hades, where is your victory?"**

**1 Cor. 15:56 The sting of death is sin, and the power of sin is the law. 15:57 But thanks be to God, who gives us the victory through our Lord Jesus Christ. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.**

**1 Cor. 16:1 Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise. 16:2 On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come. 16:3 When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. 16:4 If it is appropriate for me to go also, they will go with me. 16:5 But I will come to you when I have passed through Macedonia, for I am passing through Macedonia. 16:6 But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go. 16:7 For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits. 16:8 But I will stay at Ephesus until Pentecost, 16:9 for a great and effective door has opened to me, and there are many adversaries. 16:10 Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do. 16:11 Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.**

**1 Cor. 16:12 Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.**

**1 Cor. 16:13 Watch! Stand firm in the faith! Be courageous! Be strong! 16:14 Let all that you do be done in love.**

**1 Cor. 16:15 Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints), 16:16 that you also be in subjection to such, and to everyone who helps in the work and labors. 16:17 I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied. 16:18 For they refreshed my spirit and yours. Therefore acknowledge those who are like that.**

**1 Cor. 16:19 The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house. 16:20 All the brothers greet you. Greet one another with a holy kiss.**

**1 Cor. 16:21 This greeting is by me, Paul, with my own hand. 16:22 If any man doesn't love the Lord Jesus Christ, let him be accursed. Come, Lord! 16:23 The grace of the Lord Jesus Christ be with you. 16:24 My love to all of you in Christ**

**Jesus. Amen.**

## **Paul's Second Letter to the Corinthians**

**2 Cor. 1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the assembly of God which is at Corinth, with all the saints who are in the whole of Achaia: 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.**

**2 Cor. 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; 1:4 who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God.**

**2 Cor. 1:5 For as the sufferings of Christ abound to us, even so our comfort also abounds through Christ. 1:6 But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer. 1:7 Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort.**

**2 Cor. 1:8 For we don't desire to have you uninformed, brothers, concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life. 1:9 Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead, 1:10 who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us; 1:11 you also helping together on our behalf by your supplication; that, for the gift bestowed on us by means of many, thanks may be given by many persons on your behalf. 1:12 For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you.**

**2 Cor. 1:13 For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end; 1:14 as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Jesus. 1:15 In this confidence, I was determined to come first to you, that you might have a second benefit; 1:16 and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea. 1:17 When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?" 1:18 But as God is faithful, our word toward you was not "Yes and no." 1:19 For the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes." 1:20 For however many are**

the promises of God, in him is the "Yes." Therefore also through him is the "Amen," to the glory of God through us.

2 Cor. 1:21 Now he who establishes us with you in Christ, and anointed us, is God; 1:22 who also sealed us, and gave us the down payment of the Spirit in our hearts. 1:23 But I call God for a witness to my soul, that I didn't come to Corinth to spare you. 1:24 Not that we have lordship over your faith, but are fellow workers with you for your joy. For you stand firm in faith.

2 Cor. 2:1 But I determined this for myself, that I would not come to you again in sorrow. 2:2 For if I make you sorry, then who will make me glad but he who is made sorry by me? 2:3 And I wrote this very thing to you, so that, when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you. 2:4 For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you. 2:5 But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all.

2 Cor. 2:6 Sufficient to such a one is this punishment which was inflicted by the many; 2:7 so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow. 2:8 Therefore I beg you to confirm your love toward him. 2:9 For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things. 2:10 Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, 2:11 that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.

2 Cor. 2:12 Now when I came to Troas for the Good News of Christ, and when a door was opened to me in the Lord, 2:13 I had no relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went out into Macedonia.

2 Cor. 2:14 Now thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge in every place. 2:15 For we are a sweet aroma of Christ to God, in those who are saved, and in those who perish; 2:16 to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient for these things? 2:17 For we are not as so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Christ.

2 Cor. 3:1 Are we beginning again to commend ourselves? Or do we need, as do

some, letters of commendation to you or from you? 3:2 You are our letter, written in our hearts, known and read by all men; 3:3 being revealed that you are a letter of Christ, served by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh.

2 Cor. 3:4 Such confidence we have through Christ toward God; 3:5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; 3:6 who also made us sufficient as servants of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life. 3:7 But if the service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face; which was passing away: 3:8 won't service of the Spirit be with much more glory? 3:9 For if the service of condemnation has glory, the service of righteousness exceeds much more in glory. 3:10 For most certainly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses. 3:11 For if that which passes away was with glory, much more that which remains is in glory.

2 Cor. 3:12 Having therefore such a hope, we use great boldness of speech, 3:13 and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which was passing away. 3:14 But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Christ it passes away. 3:15 But to this day, when Moses is read, a veil lies on their heart. 3:16 But whenever one turns to the Lord, the veil is taken away. 3:17 Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty. 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.

2 Cor. 4:1 Therefore seeing we have this ministry, even as we obtained mercy, we don't faint. 4:2 But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2 Cor. 4:3 Even if our Good News is veiled, it is veiled in those who perish; 4:4 in whom the god of this world has blinded the minds of the unbelieving, that the light of the Good News of the glory of Christ, who is the image of God, should not dawn on them. 4:5 For we don't preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake; 4:6 seeing it is God who said, "Light will shine out of darkness," who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 4:7 But we have this treasure in clay vessels, that the exceeding greatness



of the power may be of God, and not from ourselves. 4:8 We are pressed on every side, yet not crushed; perplexed, yet not to despair; 4:9 pursued, yet not forsaken; struck down, yet not destroyed; 4:10 always carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed in our body. 4:11 For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be revealed in our mortal flesh. 4:12 So then death works in us, but life in you. 4:13 But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke." We also believe, and therefore also we speak; 4:14 knowing that he who raised the Lord Jesus will raise us also with Jesus, and will present us with you. 4:15 For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God.

2 Cor. 4:16 Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day. 4:17 For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory; 4:18 while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

2 Cor. 5:1 For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 5:2 For most certainly in this we groan, longing to be clothed with our habitation which is from heaven; 5:3 if so be that being clothed we will not be found naked. 5:4 For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. 5:5 Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.

2 Cor. 5:6 Therefore, we are always confident and know that while we are at home in the body, we are absent from the Lord; 5:7 for we walk by faith, not by sight. 5:8 We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Lord. 5:9 Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. 5:10 For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad. 5:11 Knowing therefore the fear of the Lord, we persuade men, but we are revealed to God; and I hope that we are revealed also in your consciences. 5:12 For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart. 5:13 For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you. 5:14 For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. 5:15 He died for all, that those who live should no longer live to themselves, but to him who for

their sakes died and rose again. 5:16 Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so no more.

2 Cor. 5:17 Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new. 5:18 But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation; 5:19 namely, that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation. 5:20 We are therefore ambassadors on behalf of Christ, as though God were entreating by us: we beg you on behalf of Christ, be reconciled to God. 5:21 For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.

2 Cor. 6:1 Working together, we entreat also that you not receive the grace of God in vain, 6:2 for he says, "At an acceptable time I listened to you, in a day of salvation I helped you." Behold, now is the acceptable time. Behold, now is the day of salvation.

2 Cor. 6:3 We give no occasion of stumbling in anything, that our service may not be blamed, 6:4 but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses, 6:5 in beatings, in imprisonments, in riots, in labors, in watchings, in fastings; 6:6 in pureness, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, 6:7 in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, 6:8 by glory and dishonor, by evil report and good report; as deceivers, and yet true; 6:9 as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed; 6:10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

2 Cor. 6:11 Our mouth is open to you, Corinthians. Our heart is enlarged. 6:12 You are not restricted by us, but you are restricted by your own affections. 6:13 Now in return, I speak as to my children, you also be open wide. 6:14 Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what fellowship has light with darkness? 6:15 What agreement has Christ with Belial? Or what portion has a believer with an unbeliever? 6:16 What agreement has a temple of God with idols? For you are a temple of the living God. Even as God said,

"I will dwell in them, and walk in them;  
and I will be their God, and they will be my people."  
6:17 Therefore, "'Come out from among them,  
and be separate,' says the Lord.

**'Touch no unclean thing. I will receive you.  
6:18 I will be to you a Father.  
You will be to me sons and daughters,'  
says the Lord Almighty."**

**2 Cor. 7:1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. 7:2 Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one. 7:3 I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together. 7:4 Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction. 7:5 For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside. 7:6 Nevertheless, he who comforts the lowly, God, comforted us by the coming of Titus; 7:7 and not by his coming only, but also by the comfort with which he was comforted in you, while he told us of your longing, your mourning, and your zeal for me; so that I rejoiced still more.**

**2 Cor. 7:8 For though I made you sorry with my letter, I do not regret it, though I did regret it. For I see that my letter made you sorry, though just for a while. 7:9 I now rejoice, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry in a godly way, that you might suffer loss by us in nothing. 7:10 For godly sorrow works repentance to salvation, which brings no regret. But the sorrow of the world works death. 7:11 For behold, this same thing, that you were made sorry in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter. 7:12 So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of God. 7:13 Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. 7:14 For if in anything I have boasted to him on your behalf, I was not disappointed. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth. 7:15 His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him. 7:16 I rejoice that in everything I am confident concerning you.**

**2 Cor. 8:1 Moreover, brothers, we make known to you the grace of God which has been given in the assemblies of Macedonia; 8:2 how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. 8:3 For according to their power, I testify, yes and beyond their power, they gave of their own accord, 8:4 begging us with much**

entreaty to receive this grace and the fellowship in the service to the saints. 8:5 This was not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. 8:6 So we urged Titus, that as he made a beginning before, so he would also complete in you this grace. 8:7 But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to us, see that you also abound in this grace. 8:8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. 8:9 For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich. 8:10 I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing. 8:11 But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability. 8:12 For if the readiness is there, it is acceptable according to what you have, not according to what you don't have. 8:13 For this is not that others may be eased and you distressed, 8:14 but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality. 8:15 As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."

2 Cor. 8:16 But thanks be to God, who puts the same earnest care for you into the heart of Titus. 8:17 For he indeed accepted our exhortation, but being himself very earnest, he went out to you of his own accord. 8:18 We have sent together with him the brother whose praise in the Good News is known through all the assemblies. 8:19 Not only so, but who was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our readiness. 8:20 We are avoiding this, that any man should blame us concerning this abundance which is administered by us. 8:21 Having regard for honorable things, not only in the sight of the Lord, but also in the sight of men. 8:22 We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you. 8:23 As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the apostles of the assemblies, the glory of Christ. 8:24 Therefore show the proof of your love to them in front of the assemblies, and of our boasting on your behalf.

2 Cor. 9:1 It is indeed unnecessary for me to write to you concerning the service to the saints, 9:2 for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them. 9:3 But I have sent the brothers that our boasting on your behalf may not be in vain in this respect, that, just as I said, you may be prepared, 9:4 so that I won't by any means, if there come with me any of Macedonia and find you unprepared, we (to say nothing of you) should be disappointed in this confident boasting. 9:5 I thought it necessary therefore to

entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness.

**2 Cor. 9:6** Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully. **9:7** Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver. **9:8** And God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work. **9:9** As it is written,

"He has scattered abroad, he has given to the poor.  
His righteousness remains forever."

**2 Cor. 9:10** Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness; **9:11** you being enriched in everything to all liberality, which works through us thanksgiving to God. **9:12** For this service of giving that you perform not only makes up for lack among the saints, but abounds also through many givings of thanks to God; **9:13** seeing that through the proof given by this service, they glorify God for the obedience of your confession to the Good News of Christ, and for the liberality of your contribution to them and to all; **9:14** while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of God in you. **9:15** Now thanks be to God for his unspeakable gift!

**2 Cor. 10:1** Now I Paul, myself, entreat you by the humility and gentleness of Christ; I who in your presence am lowly among you, but being absent am bold toward you. **10:2** Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking according to the flesh. **10:3** For though we walk in the flesh, we don't wage war according to the flesh; **10:4** for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, **10:5** throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; **10:6** and being in readiness to avenge all disobedience, when your obedience will be made full.

**2 Cor. 10:7** Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also we are Christ's. **10:8** For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be disappointed, **10:9** that I may not seem as if I desire to terrify you by my letters.

**10:10 For, "His letters," they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised." 10:11 Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present. 10:12 For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.**

**2 Cor. 10:13 But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you. 10:14 For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you with the Good News of Christ, 10:15 not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence, 10:16 so as to preach the Good News even to the parts beyond you, not to boast in what someone else has already done. 10:17 But "he who boasts, let him boast in the Lord." 10:18 For it isn't he who commends himself who is approved, but whom the Lord commends.**

**2 Cor. 11:1 I wish that you would bear with me in a little foolishness, but indeed you do bear with me. 11:2 For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ. 11:3 But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ. 11:4 For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough. 11:5 For I reckon that I am not at all behind the very best apostles. 11:6 But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to you in all things. 11:7 Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's Good News free of charge? 11:8 I robbed other assemblies, taking wages from them that I might serve you. 11:9 When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so. 11:10 As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia. 11:11 Why? Because I don't love you? God knows. 11:12 But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we. 11:13 For such men are false apostles, deceitful workers, masquerading as Christ's apostles. 11:14 And no wonder, for even Satan masquerades as an angel of light. 11:15 It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works.**

**2 Cor. 11:16** I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little. **11:17** That which I speak, I don't speak according to the Lord, but as in foolishness, in this confidence of boasting. **11:18** Seeing that many boast after the flesh, I will also boast. **11:19** For you bear with the foolish gladly, being wise. **11:20** For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes you on the face. **11:21** I speak by way of disparagement, as though we had been weak. Yet however any is bold (I speak in foolishness), I am bold also. **11:22** Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. **11:23** Are they servants of Christ? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often. **11:24** Five times from the Jews I received forty stripes minus one. **11:25** Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep. **11:26** I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; **11:27** in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.

**2 Cor. 11:28** Besides those things that are outside, there is that which presses on me daily, anxiety for all the assemblies. **11:29** Who is weak, and I am not weak? Who is caused to stumble, and I don't burn with indignation? **11:30** If I must boast, I will boast of the things that concern my weakness. **11:31** The God and Father of the Lord Jesus Christ, he who is blessed forevermore, knows that I don't lie. **11:32** In Damascus the governor under King Aretas guarded the city of the Damascenes desiring to arrest me. **11:33** Through a window I was let down in a basket by the wall, and escaped his hands.

**2 Cor. 12:1** It is doubtless not profitable for me to boast. For I will come to visions and revelations of the Lord. **12:2** I know a man in Christ, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into the third heaven. **12:3** I know such a man (whether in the body, or outside of the body, I don't know; God knows), **12:4** how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. **12:5** On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses. **12:6** For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me, or hears from me. **12:7** By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to torment me, that I should not be exalted excessively. **12:8** Concerning this thing, I begged the Lord three times that it might depart from me. **12:9** He has said to me, "My grace is sufficient for you, for my power is made perfect in weakness."

**Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest on me.**

**2 Cor. 12:10 Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong. 12:11 I have become foolish in boasting. You compelled me, for I ought to have been commended by you, for in nothing was I inferior to the very best apostles, though I am nothing. 12:12 Truly the signs of an apostle were worked among you in all patience, in signs and wonders and mighty works. 12:13 For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.**

**2 Cor. 12:14 Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children. 12:15 I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? 12:16 But be it so, I did not myself burden you. But, being crafty, I caught you with deception. 12:17 Did I take advantage of you by anyone of them whom I have sent to you? 12:18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps? 12:19 Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying. 12:20 For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots; 12:21 that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they committed.**

**2 Cor. 13:1 This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established." 13:2 I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not spare; 13:3 seeing that you seek a proof of Christ who speaks in me; who toward you is not weak, but is powerful in you. 13:4 For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through the power of God toward you. 13:5 Test your own selves, whether you are in the faith. Test your own selves. Or don't you know as to your own selves, that Jesus Christ is in you?-- unless indeed you are disqualified. 13:6 But I hope that you will know that we aren't disqualified.**

**2 Cor. 13:7 Now I pray to God that you do no evil; not that we may appear**



approved, but that you may do that which is honorable, though we are as reprobate. 13:8 For we can do nothing against the truth, but for the truth. 13:9 For we rejoice when we are weak and you are strong. And this we also pray for, even your perfecting. 13:10 For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Lord gave me for building up, and not for tearing down.

2 Cor. 13:11 Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you. 13:12 Greet one another with a holy kiss. 13:13 All the saints greet you. 13:14 The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

## **Paul's Letter to the Galatians**

**Gal. 1:1 Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), 1:2 and all the brothers who are with me, to the assemblies of Galatia: 1:3 Grace to you and peace from God the Father, and our Lord Jesus Christ, 1:4 who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father; 1:5 to whom be the glory forever and ever. Amen.**

**Gal. 1:6 I marvel that you are so quickly deserting him who called you in the grace of Christ to a different "good news"; 1:7 and there isn't another "good news." Only there are some who trouble you, and want to pervert the Good News of Christ. 1:8 But even though we, or an angel from heaven, should preach to you any "good news" other than that which we preached to you, let him be cursed. 1:9 As we have said before, so I now say again: if any man preaches to you any "good news" other than that which you received, let him be cursed.**

**Gal. 1:10 For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ. 1:11 But I make known to you, brothers, concerning the Good News which was preached by me, that it is not according to man. 1:12 For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. 1:13 For you have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged it. 1:14 I advanced in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. 1:15 But when it was the good pleasure of God, who separated me from my mother's womb, and called me through his grace, 1:16 to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood, 1:17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.**

**Gal. 1:18 Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days. 1:19 But of the other apostles I saw no one, except James, the Lord's brother. 1:20 Now about the things which I write to you, behold, before God, I'm not lying. 1:21 Then I came to the regions of Syria and Cilicia. 1:22 I was still unknown by face to the assemblies of Judea which were in Christ, 1:23 but they only heard: "He who once persecuted us now preaches the faith that he once tried to destroy." 1:24 And they glorified God in me.**

**Gal. 2:1 Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. 2:2 I went up by revelation, and I laid before them the Good News which I preach among the Gentiles, but privately before**

those who were respected, for fear that I might be running, or had run, in vain. 2:3 But not even Titus, who was with me, being a Greek, was compelled to be circumcised. 2:4 This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; 2:5 to whom we gave no place in the way of subjection, not for an hour, that the truth of the Good News might continue with you. 2:6 But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man)--they, I say, who were respected imparted nothing to me, 2:7 but to the contrary, when they saw that I had been entrusted with the Good News for the uncircumcision, even as Peter with the Good News for the circumcision 2:8 (for he who appointed Peter to the apostleship of the circumcision appointed me also to the Gentiles); 2:9 and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision. 2:10 They only asked us to remember the poor--which very thing I was also zealous to do.

Gal. 2:11 But when Peter came to Antioch, I resisted him to his face, because he stood condemned. 2:12 For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. 2:13 And the rest of the Jews joined him in his hypocrisy; so that even Barnabas was carried away with their hypocrisy. 2:14 But when I saw that they didn't walk uprightly according to the truth of the Good News, I said to Peter before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?"

Gal. 2:15 "We, being Jews by nature, and not Gentile sinners, 2:16 yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law, because no flesh will be justified by the works of the law. 2:17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a servant of sin? Certainly not! 2:18 For if I build up again those things which I destroyed, I prove myself a law-breaker. 2:19 For I, through the law, died to the law, that I might live to God. 2:20 I have been crucified with Christ, and it is no longer I that live, but Christ living in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me. 2:21 I don't make void the grace of God. For if righteousness is through the law, then Christ died for nothing!"

Gal. 3:1 Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly set forth among you as crucified? 3:2 I just want to learn this from you. Did you receive the Spirit by the works of the law, or by hearing of faith? 3:3 Are you so foolish? Having begun in the Spirit, are you

now completed in the flesh? 3:4 Did you suffer so many things in vain, if it is indeed in vain? 3:5 He therefore who supplies the Spirit to you, and works miracles among you, does he do it by the works of the law, or by hearing of faith? 3:6 Even as Abraham "believed God, and it was counted to him for righteousness." 3:7 Know therefore that those who are of faith, the same are children of Abraham. 3:8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Good News beforehand to Abraham, saying, "In you all the nations will be blessed." 3:9 So then, those who are of faith are blessed with the faithful Abraham.

Gal. 3:10 For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them." 3:11 Now that no man is justified by the law before God is evident, for, "The righteous will live by faith." 3:12 The law is not of faith, but, "The man who does them will live by them." 3:13 Christ redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree," 3:14 that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.

Gal. 3:15 Brothers, speaking of human terms, though it is only a man's covenant, yet when it has been confirmed, no one makes it void, or adds to it. 3:16 Now the promises were spoken to Abraham and to his seed. He doesn't say, "To seeds," as of many, but as of one, "To your seed," which is Christ. 3:17 Now I say this. A covenant confirmed beforehand by God in Christ, the law, which came four hundred thirty years after, does not annul, so as to make the promise of no effect. 3:18 For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise. 3:19 What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made. It was ordained through angels by the hand of a mediator. 3:20 Now a mediator is not between one, but God is one. 3:21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would have been of the law.

Gal. 3:22 But the Scriptures imprisoned all things under sin, that the promise by faith in Jesus Christ might be given to those who believe. 3:23 But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed. 3:24 So that the law has become our tutor to bring us to Christ, that we might be justified by faith. 3:25 But now that faith has come, we are no longer under a tutor. 3:26 For you are all children of God, through faith in Christ Jesus. 3:27 For as many of you as were baptized into Christ have put on Christ. 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 3:29 If you are Christ's, then you are Abraham's seed and heirs according to promise.

**Gal. 4:1 But I say that so long as the heir is a child, he is no different from a bond servant, though he is lord of all; 4:2 but is under guardians and stewards until the day appointed by the father. 4:3 So we also, when we were children, were held in bondage under the elemental principles of the world. 4:4 But when the fullness of the time came, God sent out his Son, born to a woman, born under the law, 4:5 that he might redeem those who were under the law, that we might receive the adoption of children. 4:6 And because you are children, God sent out the Spirit of his Son into your hearts, crying, "Abba, Father!" 4:7 So you are no longer a bond servant, but a son; and if a son, then an heir of God through Christ. 4:8 However at that time, not knowing God, you were in bondage to those who by nature are not gods.**

**Gal. 4:9 But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elemental principles, to which you desire to be in bondage all over again? 4:10 You observe days, months, seasons, and years. 4:11 I am afraid for you, that I might have wasted my labor for you. 4:12 I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong, 4:13 but you know that because of weakness of the flesh I preached the Good News to you the first time. 4:14 That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus.**

**Gal. 4:15 What was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. 4:16 So then, have I become your enemy by telling you the truth? 4:17 They zealously seek you in no good way. No, they desire to alienate you, that you may seek them. 4:18 But it is always good to be zealous in a good cause, and not only when I am present with you.**

**Gal. 4:19 My little children, of whom I am again in travail until Christ is formed in you--4:20 but I could wish to be present with you now, and to change my tone, for I am perplexed about you. 4:21 Tell me, you that desire to be under the law, don't you listen to the law? 4:22 For it is written that Abraham had two sons, one by the handmaid, and one by the free woman. 4:23 However, the son by the handmaid was born according to the flesh, but the son by the free woman was born through promise. 4:24 These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar. 4:25 For this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children. 4:26 But the Jerusalem that is above is free, which is the mother of us all. 4:27 For it is written,**

**"Rejoice, you barren who don't bear.  
Break forth and shout, you that don't travail.**

For more are the children of the desolate than of her who has a husband."

Gal. 4:28 Now we, brothers, as Isaac was, are children of promise. 4:29 But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. 4:30 However what does the Scripture say? "Throw out the handmaid and her son, for the son of the handmaid will not inherit with the son of the free woman." 4:31 So then, brothers, we are not children of a handmaid, but of the free woman.

Gal. 5:1 Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage. 5:2 Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing. 5:3 Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law. 5:4 You are alienated from Christ, you who desire to be justified by the law. You have fallen away from grace. 5:5 For we, through the Spirit, by faith wait for the hope of righteousness. 5:6 For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love. 5:7 You were running well! Who interfered with you that you should not obey the truth? 5:8 This persuasion is not from him who calls you. 5:9 A little yeast grows through the whole lump. 5:10 I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.

Gal. 5:11 But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been removed. 5:12 I wish that those who disturb you would cut themselves off. 5:13 For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another. 5:14 For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself." 5:15 But if you bite and devour one another, be careful that you don't consume one another. 5:16 But I say, walk by the Spirit, and you won't fulfill the lust of the flesh. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, that you may not do the things that you desire. 5:18 But if you are led by the Spirit, you are not under the law.

Ga. 5:19 Now the works of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness, 5:20 idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, 5:21 envyings, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit the Kingdom of God.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, 5:23 gentleness, and self-control. Against such things there is

no law. 5:24 Those who belong to Christ have crucified the flesh with its passions and lusts. 5:25 If we live by the Spirit, let's also walk by the Spirit. 5:26 Let's not become conceited, provoking one another, and envying one another.

Gal. 6:1 Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted. 6:2 Bear one another's burdens, and so fulfill the law of Christ. 6:3 For if a man thinks himself to be something when he is nothing, he deceives himself. 6:4 But let each man test his own work, and then he will take pride in himself and not in his neighbor. 6:5 For each man will bear his own burden. 6:6 But let him who is taught in the word share all good things with him who teaches. 6:7 Don't be deceived. God is not mocked, for whatever a man sows, that he will also reap. 6:8 For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap eternal life. 6:9 Let us not be weary in doing good, for we will reap in due season, if we don't give up. 6:10 So then, as we have opportunity, let's do what is good toward all men, and especially toward those who are of the household of the faith.

Gal. 6:11 See with what large letters I write to you with my own hand. 6:12 As many as desire to look good in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. 6:13 For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh. 6:14 But far be it from me to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. 6:15 For in Christ Jesus neither is circumcision anything, nor uncircumcision, but a new creation. 6:16 As many as walk by this rule, peace and mercy be on them, and on God's Israel. 6:17 From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

## **Paul's Letter to the Ephesians**

**Eph. 1:1 Paul, an apostle of Christ Jesus through the will of God, to the saints who are at Ephesus, and the faithful in Christ Jesus: 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.**

**Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ; 1:4 even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love; 1:5 having predestined us for adoption as children through Jesus Christ to himself, according to the good pleasure of his desire, 1:6 to the praise of the glory of his grace, by which he freely bestowed favor on us in the Beloved, 1:7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 1:8 which he made to abound toward us in all wisdom and prudence, 1:9 making known to us the mystery of his will, according to his good pleasure which he purposed in him 1:10 to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him; 1:11 in whom also we were assigned an inheritance, having been foreordained according to the purpose of him who works all things after the counsel of his will; 1:12 to the end that we should be to the praise of his glory, we who had before hoped in Christ: 1:13 in whom you also, having heard the word of the truth, the Good News of your salvation--in whom, having also believed, you were sealed with the Holy Spirit of promise, 1:14 who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory.**

**Eph. 1:15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints, 1:16 don't cease to give thanks for you, making mention of you in my prayers, 1:17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; 1:18 having the eyes of your hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, 1:19 and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might 1:20 which he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, 1:21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. 1:22 He put all things in subjection under his feet, and gave him to be head over all things for the assembly, 1:23 which is his body, the fullness of him who fills all in all.**

**Eph. 2:1 You were made alive when you were dead in transgressions and sins, 2:2 in which you once walked according to the course of this world, according to**



the prince of the power of the air, the spirit who now works in the children of disobedience; 2:3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 2:4 But God, being rich in mercy, for his great love with which he loved us, 2:5 even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), 2:6 and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus, 2:7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus; 2:8 for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 2:9 not of works, that no one would boast. 2:10 For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.

Eph. 2:11 Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by that which is called "circumcision", (in the flesh, made by hands); 2:12 that you were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. 2:13 But now in Christ Jesus you who once were far off are made near in the blood of Christ. 2:14 For he is our peace, who made both one, and broke down the middle wall of partition, 2:15 having abolished in the flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace; 2:16 and might reconcile them both in one body to God through the cross, having killed the hostility thereby. 2:17 He came and preached peace to you who were far off and to those who were near. 2:18 For through him we both have our access in one Spirit to the Father. 2:19 So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God, 2:20 being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; 2:21 in whom the whole building, fitted together, grows into a holy temple in the Lord; 2:22 in whom you also are built together for a habitation of God in the Spirit.

Eph. 3:1 For this cause I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles, 3:2 if it is so that you have heard of the administration of that grace of God which was given me toward you; 3:3 how that by revelation the mystery was made known to me, as I wrote before in few words, 3:4 by which, when you read, you can perceive my understanding in the mystery of Christ; 3:5 which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit; 3:6 that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of his promise in Christ Jesus through the Good News, 3:7 of which I was made a servant, according to the gift of that grace of God which was given me according to the working of his power. 3:8 To me, the very least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ, 3:9 and to make all

men see what is the administration of the mystery which for ages has been hidden in God, who created all things through Jesus Christ; 3:10 to the intent that now through the assembly the manifold wisdom of God might be made known to the principalities and the powers in the heavenly places, 3:11 according to the eternal purpose which he purposed in Christ Jesus our Lord; 3:12 in whom we have boldness and access in confidence through our faith in him. 3:13 Therefore I ask that you may not lose heart at my troubles for you, which are your glory.

Eph. 3:14 For this cause, I bow my knees to the Father of our Lord Jesus Christ, 3:15 from whom every family in heaven and on earth is named, 3:16 that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man; 3:17 that Christ may dwell in your hearts through faith; to the end that you, being rooted and grounded in love, 3:18 may be strengthened to comprehend with all the saints what is the breadth and length and height and depth, 3:19 and to know Christ's love which surpasses knowledge, that you may be filled with all the fullness of God. 3:20 Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 3:21 to him be the glory in the assembly and in Christ Jesus to all generations forever and ever. Amen.

Eph. 4:1 I therefore, the prisoner in the Lord, beg you to walk worthily of the calling with which you were called, 4:2 with all lowliness and humility, with patience, bearing with one another in love; 4:3 being eager to keep the unity of the Spirit in the bond of peace. 4:4 There is one body, and one Spirit, even as you also were called in one hope of your calling; 4:5 one Lord, one faith, one baptism, 4:6 one God and Father of all, who is over all, and through all, and in us all. 4:7 But to each one of us was the grace given according to the measure of the gift of Christ. 4:8 Therefore he says, "When he ascended on high, he led captivity captive, and gave gifts to men." 4:9 Now this, "He ascended," what is it but that he also first descended into the lower parts of the earth? 4:10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.

Eph. 4:11 He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers; 4:12 for the perfecting of the saints, to the work of serving, to the building up of the body of Christ; 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Christ; 4:14 that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error; 4:15 but speaking truth in love, we may grow up in all things into him, who is the head, Christ; 4:16 from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each

individual part, makes the body increase to the building up of itself in love.

**Eph. 4:17** This I say therefore, and testify in the Lord, that you no longer walk as the rest of the Gentiles also walk, in the futility of their mind, **4:18** being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts; **4:19** who having become callous gave themselves up to lust, to work all uncleanness with greediness. **4:20** But you did not learn Christ that way; **4:21** if indeed you heard him, and were taught in him, even as truth is in Jesus: **4:22** that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit; **4:23** and that you be renewed in the spirit of your mind, **4:24** and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth.

**Eph. 4:25** Therefore, putting away falsehood, speak truth each one with his neighbor. For we are members of one another. **4:26** "Be angry, and don't sin." Don't let the sun go down on your wrath, **4:27** neither give place to the devil. **4:28** Let him who stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have something to give to him who has need. **4:29** Let no corrupt speech proceed out of your mouth, but such as is good for building up as the need may be, that it may give grace to those who hear. **4:30** Don't grieve the Holy Spirit of God, in whom you were sealed for the day of redemption. **4:31** Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all malice. **4:32** And be kind to one another, tenderhearted, forgiving each other, just as God also in Christ forgave you.

**Eph. 5:1** Be therefore imitators of God, as beloved children. **5:2** Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance. **5:3** But sexual immorality, and all uncleanness, or covetousness, let it not even be mentioned among you, as becomes saints; **5:4** nor filthiness, nor foolish talking, nor jesting, which are not appropriate; but rather giving of thanks. **5:5** Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Christ and God.

**Eph. 5:6** Let no one deceive you with empty words. For because of these things, the wrath of God comes on the children of disobedience. **5:7** Therefore don't be partakers with them. **5:8** For you were once darkness, but are now light in the Lord. Walk as children of light, **5:9** for the fruit of the Spirit is in all goodness and righteousness and truth, **5:10** proving what is well pleasing to the Lord. **5:11** Have no fellowship with the unfruitful works of darkness, but rather even reprove them. **5:12** For the things which are done by them in secret, it is a shame even to speak of. **5:13** But all things, when they are reproved, are revealed by the light, for everything that reveals is light. **5:14** Therefore he says, "Awake, you who

sleep, and arise from the dead, and Christ will shine on you."

Eph. 5:15 Therefore watch carefully how you walk, not as unwise, but as wise; 5:16 redeeming the time, because the days are evil. 5:17 Therefore don't be foolish, but understand what the will of the Lord is. 5:18 Don't be drunken with wine, in which is dissipation, but be filled with the Spirit, 5:19 speaking to one another in psalms, hymns, and spiritual songs; singing, and making melody in your heart to the Lord; 5:20 giving thanks always concerning all things in the name of our Lord Jesus Christ, to God, even the Father; 5:21 subjecting yourselves one to another in the fear of Christ.

Eph. 5:22 Wives, be subject to your own husbands, as to the Lord. 5:23 For the husband is the head of the wife, and Christ also is the head of the assembly, being himself the savior of the body. 5:24 But as the assembly is subject to Christ, so let the wives also be to their own husbands in everything.

Eph. 5:25 Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it; 5:26 that he might sanctify it, having cleansed it by the washing of water with the word, 5:27 that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. 5:28 Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself. 5:29 For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the assembly; 5:30 because we are members of his body, of his flesh and bones. 5:31 "For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh." 5:32 This mystery is great, but I speak concerning Christ and of the assembly. 5:33 Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her husband.

Eph. 6:1 Children, obey your parents in the Lord, for this is right. 6:2 "Honor your father and mother," which is the first commandment with a promise: 6:3 "that it may be well with you, and you may live long on the earth."

Eph. 6:4 You fathers, don't provoke your children to wrath, but nurture them in the discipline and instruction of the Lord.

Eph. 6:5 Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Christ; 6:6 not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, doing the will of God from the heart; 6:7 with good will doing service, as to the Lord, and not to men; 6:8 knowing that whatever good thing each one does, he will receive the same again from the Lord, whether he is bound or free.

**Eph. 6:9 You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.**

**Eph. 6:10 Finally, be strong in the Lord, and in the strength of his might. 6:11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 6:12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places. 6:13 Therefore, put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand. 6:14 Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness, 6:15 and having fitted your feet with the preparation of the Good News of peace; 6:16 above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 6:18 with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints: 6:19 on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Good News, 6:20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.**

**Eph. 6:21 But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things; 6:22 whom I have sent to you for this very purpose, that you may know our state, and that he may comfort your hearts.**

**Eph. 6:23 Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. 6:24 Grace be with all those who love our Lord Jesus Christ with incorruptible love. Amen.**

## **Paul's Letter to the Philippians**

**Phil. 1:1 Paul and Timothy, servants of Jesus Christ; To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons: 1:2 Grace to you, and peace from God, our Father, and the Lord Jesus Christ. 1:3 I thank my God whenever I remember you, 1:4 always in every request of mine on behalf of you all making my requests with joy, 1:5 for your partnership in furtherance of the Good News from the first day until now; 1:6 being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ. 1:7 It is even right for me to think this way on behalf of all of you, because I have you in my heart, because, both in my bonds and in the defense and confirmation of the Good News, you all are partakers with me of grace. 1:8 For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.**

**Phil. 1:9 This I pray, that your love may abound yet more and more in knowledge and all discernment; 1:10 so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ; 1:11 being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.**

**Phil. 1:12 Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the Good News; 1:13 so that it became evident to the whole palace guard, and to all the rest, that my bonds are in Christ; 1:14 and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. 1:15 Some indeed preach Christ even out of envy and strife, and some also out of good will. 1:16 The former insincerely preach Christ from selfish ambition, thinking that they add affliction to my chains; 1:17 but the latter out of love, knowing that I am appointed for the defense of the Good News.**

**Phil. 1:18 What does it matter? Only that in every way, whether in pretense or in truth, Christ is proclaimed. I rejoice in this, yes, and will rejoice. 1:19 For I know that this will turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, 1:20 according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Christ will be magnified in my body, whether by life, or by death. 1:21 For to me to live is Christ, and to die is gain. 1:22 But if I live on in the flesh, this will bring fruit from my work; yet I don't know what I will choose. 1:23 But I am in a dilemma between the two, having the desire to depart and be with Christ, which is far better. 1:24 Yet, to remain in the flesh is more needful for your sake. 1:25 Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith, 1:26 that your rejoicing may abound in Christ Jesus in me through my presence with you again.**

**Phil. 1:27 Only let your way of life be worthy of the Good News of Christ, that, whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the Good News; 1:28 and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God. 1:29 Because it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf, 1:30 having the same conflict which you saw in me, and now hear is in me.**

**Phil. 2:1 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, 2:2 make my joy full, by being like-minded, having the same love, being of one accord, of one mind; 2:3 doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; 2:4 each of you not just looking to his own things, but each of you also to the things of others.**

**Phil. 2:5 Have this in your mind, which was also in Christ Jesus, 2:6 who, existing in the form of God, didn't consider equality with God a thing to be grasped, 2:7 but emptied himself, taking the form of a servant, being made in the likeness of men. 2:8 And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross. 2:9 Therefore God also highly exalted him, and gave to him the name which is above every name; 2:10 that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth, 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

**Phil. 2:12 So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. 2:13 For it is God who works in you both to will and to work, for his good pleasure. 2:14 Do all things without murmurings and disputes, 2:15 that you may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world, 2:16 holding up the word of life; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain. 2:17 Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all. 2:18 In the same way, you also rejoice, and rejoice with me.**

**Phil. 2:19 But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered up when I know how you are doing. 2:20 For I have no one else like-minded, who will truly care about you. 2:21 For they all seek their own, not the things of Jesus Christ. 2:22 But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the Good News. 2:23 Therefore I hope to send him at once, as soon as I see how it will go with me.**

2:24 But I trust in the Lord that I myself also will come shortly. 2:25 But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle and servant of my need; 2:26 since he longed for you all, and was very troubled, because you had heard that he was sick. 2:27 For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow. 2:28 I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful. 2:29 Receive him therefore in the Lord with all joy, and hold such in honor, 2:30 because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.

Phil. 3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not tiresome, but for you it is safe. 3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision. 3:3 For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh; 3:4 though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: 3:5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; 3:6 concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.

Phil. 3:7 However, what things were gain to me, these have I counted loss for Christ. 3:8 Yes most certainly, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ 3:9 and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; 3:10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death; 3:11 if by any means I may attain to the resurrection from the dead. 3:12 Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was taken hold of by Christ Jesus.

Phil. 3:13 Brothers, I don't regard myself as yet having taken hold, but one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before, 3:14 I press on toward the goal for the prize of the high calling of God in Christ Jesus. 3:15 Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, God will also reveal that to you. 3:16 Nevertheless, to the extent that we have already attained, let us walk by the same rule. Let us be of the same mind. 3:17 Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example. 3:18 For many walk, of whom I told you often, and now tell you even weeping, as the



enemies of the cross of Christ, 3:19 whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things. 3:20 For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ; 3:21 who will change the body of our humiliation to be conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.

Phil. 4:1 Therefore, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, my beloved. 4:2 I exhort Euodia, and I exhort Syntyche, to think the same way in the Lord. 4:3 Yes, I beg you also, true yokefellow, help these women, for they labored with me in the Good News, with Clement also, and the rest of my fellow workers, whose names are in the book of life. 4:4 Rejoice in the Lord always! Again I will say, "Rejoice!" 4:5 Let your gentleness be known to all men. The Lord is at hand. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God. 4:7 And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:8 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. 4:9 The things which you learned, received, heard, and saw in me: do these things, and the God of peace will be with you. 4:10 But I rejoice in the Lord greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity. 4:11 Not that I speak in respect to lack, for I have learned in whatever state I am, to be content in it. 4:12 I know how to be humbled, and I know also how to abound. In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in need. 4:13 I can do all things through Christ, who strengthens me.

Phil. 4:14 However you did well that you shared in my affliction. 4:15 You yourselves also know, you Philippians, that in the beginning of the Good News, when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only. 4:16 For even in Thessalonica you sent once and again to my need. 4:17 Not that I seek for the gift, but I seek for the fruit that increases to your account. 4:18 But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God. 4:19 My God will supply every need of yours according to his riches in glory in Christ Jesus. 4:20 Now to our God and Father be the glory forever and ever! Amen.

Phil. 4:21 Greet every saint in Christ Jesus. The brothers who are with me greet you. 4:22 All the saints greet you, especially those who are of Caesar's

**household. 4:23 The grace of the Lord Jesus Christ be with you all. Amen.**

## **Paul's Letter to the Colossians**

**Col. 1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, 1:2 to the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father, and the Lord Jesus Christ.**

**Col. 1:3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you, 1:4 having heard of your faith in Christ Jesus, and of the love which you have toward all the saints, 1:5 because of the hope which is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News, 1:6 which has come to you; even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard and knew the grace of God in truth; 1:7 even as you learned of Epaphras our beloved fellow servant, who is a faithful servant of Christ on our behalf, 1:8 who also declared to us your love in the Spirit.**

**Col. 1:9 For this cause, we also, since the day we heard this, don't cease praying and making requests for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 1:10 that you may walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God; 1:11 strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy; 1:12 giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light; 1:13 who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of his love; 1:14 in whom we have our redemption, the forgiveness of our sins; 1:15 who is the image of the invisible God, the firstborn of all creation. 1:16 For by him all things were created, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him. 1:17 He is before all things, and in him all things are held together. 1:18 He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 1:19 For all the fullness was pleased to dwell in him; 1:20 and through him to reconcile all things to himself, by him, whether things on the earth, or things in the heavens, having made peace through the blood of his cross.**

**Col. 1:21 You, being in past times alienated and enemies in your mind in your evil works, 1:22 yet now he has reconciled in the body of his flesh through death, to present you holy and without blemish and blameless before him, 1:23 if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the Good News which you heard, which is being proclaimed in all creation under heaven; of which I, Paul, was made a servant.**

**Col. 1:24 Now I rejoice in my sufferings for your sake, and fill up on my part that**

which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the assembly; 1:25 of which I was made a servant, according to the stewardship of God which was given me toward you, to fulfill the word of God, 1:26 the mystery which has been hidden for ages and generations. But now it has been revealed to his saints, 1:27 to whom God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; 1:28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; 1:29 for which I also labor, striving according to his working, which works in me mightily.

Col. 2:1 For I desire to have you know how greatly I struggle for you, and for those at Laodicea, and for as many as have not seen my face in the flesh; 2:2 that their hearts may be comforted, they being knit together in love, and gaining all riches of the full assurance of understanding, that they may know the mystery of God, both of the Father and of Christ, 2:3 in whom are all the treasures of wisdom and knowledge hidden. 2:4 Now this I say that no one may delude you with persuasiveness of speech. 2:5 For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ. 2:6 As therefore you received Christ Jesus, the Lord, walk in him, 2:7 rooted and built up in him, and established in the faith, even as you were taught, abounding in it in thanksgiving.

Col. 2:8 Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ. 2:9 For in him all the fullness of the Godhead dwells bodily, 2:10 and in him you are made full, who is the head of all principality and power; 2:11 in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ; 2:12 having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. 2:13 You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, 2:14 wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross; 2:15 having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.

Col. 2:16 Let no one therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or a Sabbath day, 2:17 which are a shadow of the things to come; but the body is Christ's. 2:18 Let no one rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind, 2:19 and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth. 2:20 If you died with Christ

from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances, 2:21 "Don't handle, nor taste, nor touch" 2:22 (all of which perish with use), according to the precepts and doctrines of men? 2:23 Which things indeed appear like wisdom in self-imposed worship, and humility, and severity to the body; but aren't of any value against the indulgence of the flesh.

Col. 3:1 If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. 3:2 Set your mind on the things that are above, not on the things that are on the earth. 3:3 For you died, and your life is hidden with Christ in God. 3:4 When Christ, our life, is revealed, then you will also be revealed with him in glory. 3:5 Put to death therefore your members which are on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry; 3:6 for which things' sake the wrath of God comes on the children of disobedience. 3:7 You also once walked in those, when you lived in them; 3:8 but now you also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth. 3:9 Don't lie to one another, seeing that you have put off the old man with his doings, 3:10 and have put on the new man, who is being renewed in knowledge after the image of his Creator, 3:11 where there can't be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond servant, freeman; but Christ is all, and in all.

Col. 3:12 Put on therefore, as God's chosen ones, holy and beloved, a heart of compassion, kindness, lowliness, humility, and perseverance; 3:13 bearing with one another, and forgiving each other, if any man has a complaint against any; even as Christ forgave you, so you also do.

Col. 3:14 Above all these things, walk in love, which is the bond of perfection. 3:15 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. 3:16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your heart to the Lord.

Col. 3:17 Whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father, through him.

Col. 3:18 Wives, be in subjection to your husbands, as is fitting in the Lord. 3:19 Husbands, love your wives, and don't be bitter against them. 3:20 Children, obey your parents in all things, for this pleases the Lord. 3:21 Fathers, don't provoke your children, so that they won't be discouraged.

Col. 3:22 Servants, obey in all things those who are your masters according to the flesh, not just when they are looking, as men pleasers, but in singleness of

heart, fearing God. 3:23 And whatever you do, work heartily, as for the Lord, and not for men, 3:24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. 3:25 But he who does wrong will receive again for the wrong that he has done, and there is no partiality.

Col. 4:1 Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven. 4:2 Continue steadfastly in prayer, watching therein with thanksgiving; 4:3 praying together for us also, that God may open to us a door for the word, to speak the mystery of Christ, for which I am also in bonds; 4:4 that I may reveal it as I ought to speak.

Col. 4:5 Walk in wisdom toward those who are outside, redeeming the time. 4:6 Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.

Col. 4:7 All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bond servant in the Lord. 4:8 I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, 4:9 together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here. 4:10 Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"), 4:11 and Jesus who is called Justus. These are my only fellow workers for the Kingdom of God who are of the circumcision, men who have been a comfort to me.

Col. 4:12 Epaphras, who is one of you, a servant of Christ, salutes you, always striving for you in his prayers, that you may stand perfect and complete in all the will of God. 4:13 For I testify about him, that he has great zeal for you, and for those in Laodicea, and for those in Hierapolis. 4:14 Luke, the beloved physician, and Demas greet you. 4:15 Greet the brothers who are in Laodicea, and Nymphas, and the assembly that is in his house. 4:16 When this letter has been read among you, cause it to be read also in the assembly of the Laodiceans; and that you also read the letter from Laodicea. 4:17 Tell Archippus, "Take heed to the ministry which you have received in the Lord, that you fulfill it."

Col. 4:18 The salutation of me, Paul, with my own hand: remember my bonds. Grace be with you. Amen.

## **Paul's First Letter to the Thessalonians**

**1 Thes. 1:1 Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.**

**1 Thes. 1:2 We always give thanks to God for all of you, mentioning you in our prayers, 1:3 remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father. 1:4 We know, brothers loved by God, that you are chosen, 1:5 and that our Good News came to you not in word only, but also in power, and in the Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake. 1:6 You became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, 1:7 so that you became an example to all who believe in Macedonia and in Achaia. 1:8 For from you the word of the Lord has been declared, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out; so that we need not to say anything. 1:9 For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God, 1:10 and to wait for his Son from heaven, whom he raised from the dead; Jesus, who delivers us from the wrath to come.**

**1 Thes. 2:1 For you yourselves know, brothers, our visit to you wasn't in vain, 2:2 but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our God to tell you the Good News of God in much conflict. 2:3 For our exhortation is not of error, nor of uncleanness, nor in deception. 2:4 But even as we have been approved by God to be entrusted with the Good News, so we speak; not as pleasing men, but God, who tests our hearts. 2:5 For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness), 2:6 nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of Christ. 2:7 But we were gentle among you, like a nursing mother cherishes her own children.**

**1 Thes. 2:8 Even so, affectionately longing for you, we were well pleased to impart to you, not the Good News of God only, but also our own souls, because you had become very dear to us. 2:9 For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you, we preached to you the Good News of God. 2:10 You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe. 2:11 As you know, we exhorted, comforted, and implored every one of you, as a father does his own children, 2:12 to the end that you should walk worthily of God, who calls you into his own Kingdom and glory. 2:13 For this cause we also**

thank God without ceasing, that, when you received from us the word of the message of God, you accepted it not as the word of men, but, as it is in truth, the word of God, which also works in you who believe. 2:14 For you, brothers, became imitators of the assemblies of God which are in Judea in Christ Jesus; for you also suffered the same things from your own countrymen, even as they did from the Jews; 2:15 who killed both the Lord Jesus and their own prophets, and drove us out, and didn't please God, and are contrary to all men; 2:16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always. But wrath has come on them to the uttermost.

1 Thes. 2:17 But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire, 2:18 because we wanted to come to you--indeed, I, Paul, once and again--but Satan hindered us. 2:19 For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before our Lord Jesus at his coming? 2:20 For you are our glory and our joy.

1 Thes. 3:1 Therefore, when we couldn't stand it any longer, we thought it good to be left behind at Athens alone, 3:2 and sent Timothy, our brother and God's servant in the Good News of Christ, to establish you, and to comfort you concerning your faith; 3:3 that no one be moved by these afflictions. For you know that we are appointed to this task. 3:4 For most certainly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know.

1 Thes. 3:5 For this cause I also, when I couldn't stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain. 3:6 But when Timothy came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you; 3:7 for this cause, brothers, we were comforted over you in all our distress and affliction through your faith. 3:8 For now we live, if you stand fast in the Lord. 3:9 For what thanksgiving can we render again to God for you, for all the joy with which we rejoice for your sakes before our God; 3:10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

1 Thes. 3:11 Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you; 3:12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, 3:13 to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.



**1 Thes. 4:1** Finally then, brothers, we beg and exhort you in the Lord Jesus, that as you received from us how you ought to walk and to please God, that you abound more and more. **4:2** For you know what instructions we gave you through the Lord Jesus. **4:3** For this is the will of God: your sanctification, that you abstain from sexual immorality, **4:4** that each one of you know how to possess himself of his own vessel in sanctification and honor, **4:5** not in the passion of lust, even as the Gentiles who don't know God; **4:6** that no one should take advantage of and wrong a brother or sister in this matter; because the Lord is an avenger in all these things, as also we forewarned you and testified. **4:7** For God called us not for uncleanness, but in sanctification. **4:8** Therefore he who rejects this doesn't reject man, but God, who has also given his Holy Spirit to you.

**1 Thes. 4:9** But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by God to love one another, **4:10** for indeed you do it toward all the brothers who are in all Macedonia. But we exhort you, brothers, that you abound more and more; **4:11** and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we instructed you; **4:12** that you may walk properly toward those who are outside, and may have need of nothing.

**1 Thes. 4:13** But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope. **4:14** For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus. **4:15** For this we tell you by the word of the Lord, that we who are alive, who are left to the coming of the Lord, will in no way precede those who have fallen asleep. **4:16** For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with God's trumpet. The dead in Christ will rise first, **4:17** then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever. **4:18** Therefore comfort one another with these words.

**1 Thes. 5:1** But concerning the times and the seasons, brothers, you have no need that anything be written to you. **5:2** For you yourselves know well that the day of the Lord comes like a thief in the night. **5:3** For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape. **5:4** But you, brothers, aren't in darkness, that the day should overtake you like a thief. **5:5** You are all children of light, and children of the day. We don't belong to the night, nor to darkness, **5:6** so then let's not sleep, as the rest do, but let's watch and be sober. **5:7** For those who sleep, sleep in the night, and those who are drunk are drunk in the night. **5:8** But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation. **5:9** For God

didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, 5:10 who died for us, that, whether we wake or sleep, we should live together with him.

1 Thes. 5:11 Therefore exhort one another, and build each other up, even as you also do. 5:12 But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you, 5:13 and to respect and honor them in love for their work's sake.

Be at peace among yourselves. 5:14 We exhort you, brothers, admonish the disorderly, encourage the fainthearted, support the weak, be patient toward all. 5:15 See that no one returns evil for evil to anyone, but always follow after that which is good, for one another, and for all.

1 Thes. 5:16 Rejoice always. 5:17 Pray without ceasing. 5:18 In everything give thanks, for this is the will of God in Christ Jesus toward you. 5:19 Don't quench the Spirit. 5:20 Don't despise prophecies. 5:21 Test all things, and hold firmly that which is good. 5:22 Abstain from every form of evil.

1 Thes. 5:23 May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. 5:24 He who calls you is faithful, who will also do it. 5:25 Brothers, pray for us. 5:26 Greet all the brothers with a holy kiss. 5:27 I solemnly command you by the Lord that this letter be read to all the holy brothers. 5:28 The grace of our Lord Jesus Christ be with you. Amen.

## **Paul's Second Letter to the Thessalonians**

**2 Thes. 1:1 Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God our Father, and the Lord Jesus Christ: 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.**

**2 Thes. 1:3 We are bound to always give thanks to God for you, brothers, even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you towards one another abounds; 1:4 so that we ourselves boast about you in the assemblies of God for your patience and faith in all your persecutions and in the afflictions which you endure. 1:5 This is an obvious sign of the righteous judgment of God, to the end that you may be counted worthy of the Kingdom of God, for which you also suffer. 1:6 Since it is a righteous thing with God to repay affliction to those who afflict you, 1:7 and to give relief to you who are afflicted with us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, 1:8 giving vengeance to those who don't know God, and to those who don't obey the Good News of our Lord Jesus, 1:9 who will pay the penalty: eternal destruction from the face of the Lord and from the glory of his might, 1:10 when he comes to be glorified in his saints, and to be admired among all those who have believed (because our testimony to you was believed) in that day.**

**2 Thes. 1:11 To this end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and work of faith, with power; 1:12 that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.**

**2 Thes. 2:1 Now, brothers, concerning the coming of our Lord Jesus Christ, and our gathering together to him, we ask you 2:2 not to be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of Christ had come. 2:3 Let no one deceive you in any way. For it will not be, unless the departure comes first, and the man of sin is revealed, the son of destruction, 2:4 he who opposes and exalts himself against all that is called God or that is worshiped; so that he sits as God in the temple of God, setting himself up as God. 2:5 Don't you remember that, when I was still with you, I told you these things? 2:6 Now you know what is restraining him, to the end that he may be revealed in his own season.**

**2 Thes. 2:7 For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way. 2:8 Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth, and destroy by the manifestation of his coming; 2:9 even he whose coming is according to the working of Satan with all power and signs and lying wonders, 2:10 and with all**

deception of wickedness for those who are being lost, because they didn't receive the love of the truth, that they might be saved. 2:11 Because of this, God sends them a working of error, that they should believe a lie; 2:12 that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness. 2:13 But we are bound to always give thanks to God for you, brothers loved by the Lord, because God chose you from the beginning for salvation through sanctification of the Spirit and belief in the truth; 2:14 to which he called you through our Good News, for the obtaining of the glory of our Lord Jesus Christ. 2:15 So then, brothers, stand firm, and hold the traditions which you were taught by us, whether by word, or by letter.

2 Thes. 2:16 Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, 2:17 comfort your hearts and establish you in every good work and word.

2 Thes. 3:1 Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, even as also with you; 3:2 and that we may be delivered from unreasonable and evil men; for not all have faith. 3:3 But the Lord is faithful, who will establish you, and guard you from the evil one. 3:4 We have confidence in the Lord concerning you, that you both do and will do the things we command. 3:5 May the Lord direct your hearts into the love of God, and into the patience of Christ.

2 Thes. 3:6 Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us. 3:7 For you know how you ought to imitate us. For we didn't behave ourselves rebelliously among you, 3:8 neither did we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you; 3:9 not because we don't have the right, but to make ourselves an example to you, that you should imitate us. 3:10 For even when we were with you, we commanded you this: "If anyone will not work, neither let him eat." 3:11 For we hear of some who walk among you in rebellion, who don't work at all, but are busybodies. 3:12 Now those who are that way, we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

2 Thes. 3:13 But you, brothers, don't be weary in doing well. 3:14 If any man doesn't obey our word in this letter, note that man, that you have no company with him, to the end that he may be ashamed. 3:15 Don't count him as an enemy, but admonish him as a brother.

2 Thes. 3:16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

**2 Thes. 3:17 The greeting of me, Paul, with my own hand, which is the sign in every letter: this is how I write. 3:18 The grace of our Lord Jesus Christ be with you all. Amen.**

## **Paul's First Letter to Timothy**

**1 Tim. 1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and Christ Jesus our hope; 1:2 to Timothy, my true child in faith: Grace, mercy, and peace, from God our Father and Christ Jesus our Lord.**

**1 Tim. 1:3 As I urged you when I was going into Macedonia, stay at Ephesus that you might command certain men not to teach a different doctrine, 1:4 neither to pay attention to myths and endless genealogies, which cause disputes, rather than God's stewardship, which is in faith; 1:5 but the goal of this command is love, out of a pure heart and a good conscience and sincere faith; 1:6 from which things some, having missed the mark, have turned aside to vain talking; 1:7 desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm. 1:8 But we know that the law is good, if a man uses it lawfully, 1:9 as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 1:10 for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine; 1:11 according to the Good News of the glory of the blessed God, which was committed to my trust.**

**1 Tim. 1:12 And I thank him who enabled me, Christ Jesus our Lord, because he counted me faithful, appointing me to service; 1:13 although I was before a blasphemer, a persecutor, and insolent. However, I obtained mercy, because I did it ignorantly in unbelief. 1:14 The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. 1:15 The saying is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1:16 However, for this cause I obtained mercy, that in me first, Jesus Christ might display all his patience, for an example of those who were going to believe in him for eternal life. 1:17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.**

**1 Tim. 1:18 This instruction I commit to you, my child Timothy, according to the prophecies which led the way to you, that by them you may wage the good warfare; 1:19 holding faith and a good conscience; which some having thrust away made a shipwreck concerning the faith; 1:20 of whom is Hymenaeus and Alexander; whom I delivered to Satan, that they might be taught not to blaspheme.**

**1 Tim. 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, and giving of thanks, be made for all men: 2:2 for kings and all who are in high places; that we may lead a tranquil and quiet life in all godliness and reverence.**

**2:3 For this is good and acceptable in the sight of God our Savior; 2:4 who desires all people to be saved and come to full knowledge of the truth. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus, 2:6 who gave himself as a ransom for all; the testimony in its own times; 2:7 to which I was appointed a preacher and an apostle (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.**

**1 Tim. 2:8 I desire therefore that the men in every place pray, lifting up holy hands without anger and doubting. 2:9 In the same way, that women also adorn themselves in decent clothing, with modesty and propriety; not just with braided hair, gold, pearls, or expensive clothing; 2:10 but (which becomes women professing godliness) with good works. 2:11 Let a woman learn in quietness with all subjection. 2:12 But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness. 2:13 For Adam was first formed, then Eve. 2:14 Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience; 2:15 but she will be saved through her childbearing, if they continue in faith, love, and sanctification with sobriety.**

**1 Tim. 3:1 This is a faithful saying: if a man seeks the office of an overseer, he desires a good work. 3:2 The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, good at teaching; 3:3 not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 3:4 one who rules his own house well, having children in subjection with all reverence; 3:5 (but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?) 3:6 not a new convert, lest being puffed up he fall into the same condemnation as the devil. 3:7 Moreover he must have good testimony from those who are outside, to avoid falling into reproach and the snare of the devil.**

**1 Tim. 3:8 Deacons, in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money; 3:9 holding the mystery of the faith in a pure conscience. 3:10 Let deacons also first be tested; then let them serve if they are blameless. 3:11 Their wives in the same way must be reverent, not slanderers, temperate, faithful in all things. 3:12 Let deacons be husbands of one wife, ruling their children and their own houses well. 3:13 For those who have served well gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.**

**1 Tim. 3:14 These things I write to you, hoping to come to you shortly; 3:15 but if I wait long, that you may know how men ought to behave themselves in the house of God, which is the assembly of the living God, the pillar and ground of the truth. 3:16 Without controversy, the mystery of godliness is great:**

**God was revealed in the flesh, justified in the spirit,**

seen by angels, preached among the nations,  
believed on in the world, and received up in glory.

**1 Tim. 4:1** But the Spirit says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons, **4:2** through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron; **4:3** forbidding marriage and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. **4:4** For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving. **4:5** For it is sanctified through the word of God and prayer. **4:6** If you instruct the brothers of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith, and of the good doctrine which you have followed. **4:7** But refuse profane and old wives' fables. Exercise yourself toward godliness. **4:8** For bodily exercise has some value, but godliness has value in all things, having the promise of the life which is now, and of that which is to come. **4:9** This saying is faithful and worthy of all acceptance. **4:10** For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe. **4:11** Command and teach these things.

**1 Tim. 4:12** Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. **4:13** Until I come, pay attention to reading, to exhortation, and to teaching. **4:14** Don't neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders. **4:15** Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all. **4:16** Pay attention to yourself and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.

**1 Tim. 5:1** Don't rebuke an older man, but exhort him as a father; the younger men as brothers; **5:2** the elder women as mothers; the younger as sisters, in all purity. **5:3** Honor widows who are widows indeed. **5:4** But if any widow has children or grandchildren; let them learn first to show piety towards their own family, and to repay their parents, for this is acceptable in the sight of God. **5:5** Now she who is a widow indeed, and desolate, has her hope set on God, and continues in petitions and prayers night and day. **5:6** But she who gives herself to pleasure is dead while she lives. **5:7** Also command these things that they may be without reproach. **5:8** But if anyone doesn't provide for his own, and especially his own household, he has denied the faith, and is worse than an unbeliever. **5:9** Let no one be enrolled as a widow under sixty years old, having been the wife of one man, **5:10** being approved by good works, if she has brought up children, if she has been hospitable to strangers, if she has washed the saints' feet, if she has relieved the afflicted, and if she has diligently followed every good



work.

**1 Tim. 5:11 But refuse younger widows, for when they have grown wanton against Christ, they desire to marry; 5:12 having condemnation, because they have rejected their first pledge. 5:13 Besides, they also learn to be idle, going about from house to house. Not only idle, but also gossips and busybodies, saying things which they ought not. 5:14 I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for insulting. 5:15 For already some have turned aside after Satan. 5:16 If any man or woman who believes has widows, let them relieve them, and don't let the assembly be burdened; that it might relieve those who are widows indeed.**

**1 Tim. 5:17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching. 5:18 For the Scripture says, "You shall not muzzle the ox when it treads out the grain." And, "The laborer is worthy of his wages."**

**1 Tim. 5:19 Don't receive an accusation against an elder, except at the word of two or three witnesses. 5:20 Those who sin, reprove in the sight of all, that the rest also may be in fear. 5:21 I command you in the sight of God, and Christ Jesus, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality. 5:22 Lay hands hastily on no one, neither be a participant in other men's sins. Keep yourself pure. 5:23 Be no longer a drinker of water only, but use a little wine for your stomach's sake and your frequent infirmities.**

**1 Tim. 5:24 Some men's sins are evident, preceding them to judgment, and some also follow later. 5:25 In the same way also there are good works that are obvious, and those that are otherwise can't be hidden.**

**1 Tim. 6:1 Let as many as are bond servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine not be blasphemed. 6:2 Those who have believing masters, let them not despise them, because they are brothers, but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.**

**1 Tim. 6:3 If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, 6:4 he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, insulting, evil suspicions, 6:5 constant friction of people of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such.**

**1 Tim. 6:6 But godliness with contentment is great gain. 6:7 For we brought nothing into the world, and we certainly can't carry anything out. 6:8 But having food and clothing, we will be content with that. 6:9 But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction. 6:10 For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.**

**1 Tim. 6:11 But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and gentleness. 6:12 Fight the good fight of faith. Lay hold of the eternal life to which you were called, and you confessed the good confession in the sight of many witnesses. 6:13 I command you before God, who gives life to all things, and before Christ Jesus, who before Pontius Pilate testified the good confession, 6:14 that you keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; 6:15 which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Lord of lords; 6:16 who alone has immortality, dwelling in unapproachable light; whom no man has seen, nor can see: to whom be honor and eternal power. Amen.**

**1 Tim. 6:17 Charge those who are rich in this present world that they not be haughty, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy; 6:18 that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; 6:19 laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.**

**1 Tim. 6:20 Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of the knowledge which is falsely so called; 6:21 which some professing have erred concerning the faith. Grace be with you. Amen.**

## **Paul's Second Letter to Timothy**

**2 Tim. 1:1 Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus, 1:2 to Timothy, my beloved child: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.**

**2 Tim. 1:3 I thank God, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day 1:4 longing to see you, remembering your tears, that I may be filled with joy; 1:5 having been reminded of the sincere faith that is in you; which lived first in your grandmother Lois, and your mother Eunice, and, I am persuaded, in you also.**

**2 Tim. 1:6 For this cause, I remind you that you should stir up the gift of God which is in you through the laying on of my hands. 1:7 For God didn't give us a spirit of fear, but of power, love, and self-control. 1:8 Therefore don't be ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship for the Good News according to the power of God, 1:9 who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal, 1:10 but has now been revealed by the appearing of our Savior, Christ Jesus, who abolished death, and brought life and immortality to light through the Good News. 1:11 For this, I was appointed as a preacher, an apostle, and a teacher of the Gentiles. 1:12 For this cause I also suffer these things.**

**Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day.**

**2 Tim. 1:13 Hold the pattern of sound words which you have heard from me, in faith and love which is in Christ Jesus. 1:14 That good thing which was committed to you, guard through the Holy Spirit who dwells in us.**

**2 Tim. 1:15 This you know, that all who are in Asia turned away from me; of whom are Phygelus and Hermogenes. 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain, 1:17 but when he was in Rome, he sought me diligently, and found me 1:18 (the Lord grant to him to find the Lord's mercy in that day); and in how many things he served at Ephesus, you know very well.**

**2 Tim. 2:1 You therefore, my child, be strengthened in the grace that is in Christ Jesus. 2:2 The things which you have heard from me among many witnesses, commit the same to faithful men, who will be able to teach others also. 2:3 You therefore must endure hardship, as a good soldier of Christ Jesus. 2:4 No soldier on duty entangles himself in the affairs of life, that he may please him who**

enrolled him as a soldier. 2:5 Also, if anyone competes in athletics, he isn't crowned unless he has competed by the rules. 2:6 The farmers who labor must be the first to get a share of the crops. 2:7 Consider what I say, and may the Lord give you understanding in all things.

2 Tim. 2:8 Remember Jesus Christ, risen from the dead, of the seed of David, according to my Good News, 2:9 in which I suffer hardship to the point of chains as a criminal. But God's word isn't chained. 2:10 Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

2:11 This saying is faithful:

"For if we died with him, we will also live with him.

2:12 If we endure, we will also reign with him.

If we deny him, he also will deny us.

2:13 If we are faithless, he remains faithful.

He can't deny himself."

2 Tim. 2:14 Remind them of these things, charging them in the sight of the Lord, that they don't argue about words, to no profit, to the subverting of those who hear.

2 Tim. 2:15 Give diligence to present yourself approved by God, a workman who doesn't need to be ashamed, properly handling the Word of Truth.

2 Tim. 2:16 But shun empty chatter, for it will go further in ungodliness, 2:17 and those words will consume like gangrene, of whom is Hymenaeus and Philetus; 2:18 men who have erred concerning the truth, saying that the resurrection is already past, and overthrowing the faith of some. 2:19 However God's firm foundation stands, having this seal, "The Lord knows those who are his," and, "Let every one who names the name of the Lord depart from unrighteousness." 2:20 Now in a large house there are not only vessels of gold and of silver, but also of wood and of clay. Some are for honor, and some for dishonor. 2:21 If anyone therefore purges himself from these, he will be a vessel for honor, sanctified, and suitable for the master's use, prepared for every good work.

2 Tim. 2:22 Flee from youthful lusts; but pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart. 2:23 But refuse foolish and ignorant questionings, knowing that they generate strife.

2 Tim. 2:24 The Lord's servant must not quarrel, but be gentle towards all, able to teach, patient, 2:25 in gentleness correcting those who oppose him: perhaps God may give them repentance leading to a full knowledge of the truth, 2:26 and they may recover themselves out of the devil's snare, having been taken captive by him to his will.

**2 Tim. 3:1 But know this, that in the last days, grievous times will come. 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy, 3:3 without natural affection, unforgiving, slanderers, without self-control, fierce, no lovers of good, 3:4 traitors, headstrong, conceited, lovers of pleasure rather than lovers of God; 3:5 holding a form of godliness, but having denied its power. Turn away from these, also. 3:6 For some of these are people who creep into houses, and take captive gullible women loaded down with sins, led away by various lusts, 3:7 always learning, and never able to come to the knowledge of the truth. 3:8 Even as Jannes and Jambres opposed Moses, so do these also oppose the truth; men corrupted in mind, who concerning the faith, are rejected. 3:9 But they will proceed no further. For their folly will be evident to all men, as theirs also came to be.**

**2 Tim. 3:10 But you did follow my teaching, conduct, purpose, faith, patience, love, steadfastness, 3:11 persecutions, and sufferings: those things that happened to me at Antioch, Iconium, and Lystra. I endured those persecutions. Out of them all the Lord delivered me.**

**2 Tim. 3:12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution.**

**2 Tim. 3:13 But evil men and impostors will grow worse and worse, deceiving and being deceived. 3:14 But you remain in the things which you have learned and have been assured of, knowing from whom you have learned them. 3:15 From infancy, you have known the holy Scriptures which are able to make you wise for salvation through faith, which is in Christ Jesus. 3:16 Every Scripture is God-breathed and profitable for teaching, for reproof, for correction, and for instruction in righteousness, 3:17 that the man of God may be complete, thoroughly equipped for every good work.**

**2 Tim. 4:1 I command you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom: 4:2 preach the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching. 4:3 For the time will come when they will not listen to the sound doctrine, but having itching ears, will heap up for themselves teachers after their own lusts; 4:4 and will turn away their ears from the truth, and turn aside to fables. 4:5 But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.**

**2 Tim. 4:6 For I am already being offered, and the time of my departure has come. 4:7 I have fought the good fight. I have finished the course. I have kept the faith.**

**4:8 From now on, there is stored up for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day; and not to me only, but also to all those who have loved his appearing. 4:9 Be diligent to come to me soon, 4:10 for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia, and Titus to Dalmatia. 4:11 Only Luke is with me. Take Mark, and bring him with you, for he is useful to me for service. 4:12 But I sent Tychicus to Ephesus. 4:13 Bring the cloak that I left at Troas with Carpus when you come, and the books, especially the parchments. 4:14 Alexander, the coppersmith, did much evil to me. The Lord will repay him according to his works, 4:15 of whom you also must beware; for he greatly opposed our words.**

**2 Tim. 4:16 At my first defense, no one came to help me, but all left me. May it not be held against them. 4:17 But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. 4:18 And the Lord will deliver me from every evil work, and will preserve me for his heavenly Kingdom; to whom be the glory forever and ever. Amen.**

**2 Tim. 4:19 Greet Priscilla and Aquila, and the house of Onesiphorus. 4:20 Erastus remained at Corinth, but I left Trophimus at Miletus sick. 4:21 Be diligent to come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers. 4:22 The Lord Jesus Christ be with your spirit. Grace be with you.**

**Amen.**

## **Paul's Letter to Titus**

**Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's chosen ones, and the knowledge of the truth which is according to godliness, 1:2 in hope of eternal life, which God, who can't lie, promised before time began; 1:3 but in his own time revealed his word in the message with which I was entrusted according to the commandment of God our Savior; 1:4 to Titus, my true child according to a common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.**

**Titus 1:5 I left you in Crete for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you; 1:6 if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior. 1:7 For the overseer must be blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain; 1:8 but given to hospitality, a lover of good, sober minded, fair, holy, self-controlled; 1:9 holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.**

**Titus 1:10 For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision, 1:11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for dishonest gain's sake. 1:12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons." 1:13 This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith, 1:14 not paying attention to Jewish fables and commandments of men who turn away from the truth. 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled. 1:16 They profess that they know God, but by their works they deny him, being abominable, disobedient, and unfit for any good work.**

**Titus 2:1 But say the things which fit sound doctrine, 2:2 that older men should be temperate, sensible, sober minded, sound in faith, in love, and in patience: 2:3 and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good; 2:4 that they may train the young women to love their husbands, to love their children, 2:5 to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed. 2:6 Likewise, exhort the younger men to be sober minded; 2:7 in all things showing yourself an example of good works; in your teaching showing integrity, seriousness, incorruptibility, 2:8 and soundness of speech that can't be condemned; that he who opposes you may be ashamed, having no evil thing to say about us.**

**Titus 2:9 Exhort servants to be in subjection to their own masters, and to be well-pleasing in all things; not contradicting; 2:10 not stealing, but showing all good fidelity; that they may adorn the doctrine of God, our Savior, in all things. 2:11 For the grace of God has appeared, bringing salvation to all men, 2:12 instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present world; 2:13 looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ; 2:14 who gave himself for us, that he might redeem us from all iniquity, and purify for himself a people for his own possession, zealous for good works. 2:15 Say these things and exhort and reprove with all authority. Let no man despise you.**

**Titus 3:1 Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready for every good work, 3:2 to speak evil of no one, not to be contentious, to be gentle, showing all humility toward all men. 3:3 For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. 3:4 But when the kindness of God our Savior and his love toward mankind appeared, 3:5 not by works of righteousness, which we did ourselves, but according to his mercy, he saved us, through the washing of regeneration and renewing by the Holy Spirit, 3:6 whom he poured out on us richly, through Jesus Christ our Savior; 3:7 that, being justified by his grace, we might be made heirs according to the hope of eternal life. 3:8 This saying is faithful, and concerning these things I desire that you affirm confidently, so that those who have believed God may be careful to maintain good works. These things are good and profitable to men; 3:9 but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable and vain. 3:10 Avoid a factious man after a first and second warning; 3:11 knowing that such a one is perverted, and sins, being self-condemned.**

**Titus 3:12 When I send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there. 3:13 Send Zenas, the lawyer, and Apollos on their journey speedily, that nothing may be lacking for them. 3:14 Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.**

**Titus 3:15 All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.**



## **Paul's Letter to Philemon**

**Philm. 1:1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker, 1:2 to the beloved Apphia, to Archippus, our fellow soldier, and to the assembly in your house: 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.**

**Philm. 1:4 I thank my God always, making mention of you in my prayers, 1:5 hearing of your love, and of the faith which you have toward the Lord Jesus, and toward all the saints; 1:6 that the fellowship of your faith may become effective, in the knowledge of every good thing which is in us in Christ Jesus. 1:7 For we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.**

**Philm. 1:8 Therefore, though I have all boldness in Christ to command you that which is appropriate, 1:9 yet for love's sake I rather beg, being such a one as Paul, the aged, but also a prisoner of Jesus Christ. 1:10 I beg you for my child, whom I have become the father of in my chains, Onesimus, 1:11 who once was useless to you, but now is useful to you and to me. 1:12 I am sending him back. Therefore receive him, that is, my own heart, 1:13 whom I desired to keep with me, that on your behalf he might serve me in my chains for the Good News. 1:14 But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will. 1:15 For perhaps he was therefore separated from you for a while, that you would have him forever, 1:16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much rather to you, both in the flesh and in the Lord.**

**Philm. 1:17 If then you count me a partner, receive him as you would receive me. 1:18 But if he has wronged you at all, or owes you anything, put that to my account. 1:19 I, Paul, write this with my own hand: I will repay it (not to mention to you that you owe to me even your own self besides). 1:20 Yes, brother, let me have joy from you in the Lord. Refresh my heart in the Lord. 1:21 Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.**

**Philm. 1:22 Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.**

**Philm. 1:23 Epaphras, my fellow prisoner in Christ Jesus, greets you, 1:24 as do Mark, Aristarchus, Demas, and Luke, my fellow workers. 1:25 The grace of our Lord Jesus Christ be with your spirit. Amen.**