English: Unlocked Literal Bible for 1 Peter, 2 Peter, Ephesians, Hebrews, Romans

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## Romans

Chapter 1

1Paul, a servant of Jesus Christ, called to be an apostle and set apart for the gospel of God,2which he promised beforehand by his prophets in the holy scriptures,3concerning his Son who was a descendant of David according to the flesh.4Through the Spirit of holiness he was declared with power to be the Son of God by the resurrection from the dead, Jesus Christ our Lord.5Through him we have received grace and apostleship for obedience of faith among all the nations, for the sake of his name.6Among these nations, you also have been called to belong to Jesus Christ.

7To all in Rome who are beloved of God and called to be his holy people: Grace to you and peace from God our Father and the Lord Jesus Christ.

8First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world.9For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make mention of you.10I always request in my prayers that by any means I may at last be successful now by the will of God in coming to you.11For I desire to see you, that I may give you some spiritual gift, in order to strengthen you.12That is, I long to be mutually encouraged among you, through each other's faith, yours and mine.13Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered until now), in order to have some fruit among you also, just as I have had among the rest of the Gentiles.14I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish.15So, as for me, I am ready to proclaim the gospel also to you who are in Rome.

16For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the Jew first and for the Greek.17For in it God's righteousness is revealed from faith to faith, as it has been written, "The righteous will live by faith."

18For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who through unrighteousness hold back the truth.19This is because that which is known about God is visible to them. For God has enlightened them.20For ever since the creation of the world, his invisible qualities, namely his eternal power and divine nature, have been clearly seen, having been discerned in the things that have been made. So they are without excuse.21This is because, although they knew about God, they did not glorify him as God, nor did they give him thanks. Instead, they became foolish in their thoughts, and their senseless hearts were darkened.22They claimed to be wise, but they became foolish.23They exchanged the glory of the imperishable God for the likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

24Therefore God delivered them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves.25It is they who exchanged the truth of God for a lie, and who worshiped and served the creation instead of the Creator, who is blessed forever. Amen.

26Because of this, God delivered them over to dishonorable lusts, for their women exchanged natural relations for those that were unnatural.27In the same way, the men also left their natural relations with women and burned in their lust for one another. These were men who committed shameless acts with men and received in themselves the penalty they deserved for their error.

28And just as they did not approve of having God in their awareness, he gave them up to a corrupted mind, for them to do those things that are not proper.29They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions. They are gossips,30slanderers, haters of God, insolent, arrogant, boastful, inventing ways of doing evil; they are disobedient to parents.31They are senseless, faithless, heartless, and unmerciful.32They understand the ordinance of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

Chapter 2

1Therefore you are without excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself. For you who judge practice the same things.2But we know that God's judgment is according to truth when it falls on those who practice such things.3But consider this, you person, you who judge those who practice such things although you do the same things. Will you escape from the judgment of God?4Or do you think so little of the riches of his kindness, his delayed punishment, and his patience? Do you not know that his kindness is meant to lead you to repentance?5But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, that is, the day of the revelation of God's righteous judgment.6He will pay back to every person according to his actions:7to those who according to the perseverance of good deeds have sought glory, honor, and incorruptibility, he will give eternal life.8But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come.9God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek.10But glory, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek.11For there is no partiality with God.12For as many as have sinned without the law will also perish without the law, and as many as have sinned with respect to the law will be judged by the law.13For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified.14For when Gentiles, who do not have the law, do by nature the things of the law, they are a law to themselves, although they do not have the law.15By this they show that the actions required by the law are written in their hearts. Their conscience also bears witness to them, and their own thoughts either accuse or defend them16on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

17But if you say that you are a Jew and rest upon the law and boast in God,18and know his will and approve of what is excellent because you have been instructed from the law;19and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness,20an instructor of the foolish, a teacher of little children, and that you have in the law the form of knowledge and of the truth, then how does this affect the way you live your life?21You who teach others, do you not teach yourself? You who preach against stealing, do you steal?22You who say that one must not commit adultery, do you commit adultery? You who hate idols, do you rob temples?23You who boast in the law, do you dishonor God by transgressing the law?24For "the name of God is blasphemed among the Gentiles because of you," just as it has been written.25For circumcision is profitable to you if you obey the law, but if you are a transgressor of the law, your circumcision becomes uncircumcision.26If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision?27And will not the one who is naturally uncircumcised condemn you if he fulfills the law? This is because you have the written law and circumcision, yet you are a transgressor of the law!28For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh.29But he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter. The praise of such a person comes not from people but from God.

Chapter 3

1Then what advantage does the Jew have? And what is the benefit of circumcision?2It is great in every way. First of all, the Jews were entrusted with revelation from God.

3For what if some Jews were without faith? Will their unbelief nullify God's faithfulness?4May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written,

"That you might be shown to be righteous in your words,and that you might prevail when you come into judgment."

5But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us? (I am using a human argument.)6May it never be! For then how would God judge the world?7But if through my lie the truth of God increases his glory, why am I still being judged as a sinner?8Why not say, as we are slandered as saying, and as some affirm that we say, "Let us do evil, so that good may come"? Their condemnation is just.

9What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin.10This is as it is written:“No one is righteous, not one;11there is no one who understands;there is no one who seeks God.12They have all turned away;together they have become useless.There is no one who does good, no,not even one.”13"Their throat is an open grave.Their tongues have deceived.The poison of snakes is under their lips.”14"Their mouths are full of cursing and bitterness.”15"Their feet are swift to pour out blood.16Destruction and suffering are in their paths.17These people have not known a way of peace."18"There is no fear of God before their eyes."

19Now we know that whatever the law says, it speaks to the ones who are under the law, so that every mouth may be shut, and the whole world held accountable to God.20For no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

21But now apart from the law the righteousness of God has been revealed, to which the Law and the Prophets bear witness—22the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction,23for all have sinned and come short of the glory of God,24and they are freely justified by his grace through the redemption that is in Christ Jesus.25For God provided Christ Jesus as an atoning sacrifice through faith in his blood. He offered Christ as proof of his justice, because of his disregard of previous sins26in his patience. This was to show his righteousness at this present time, so he might be just and the justifier of the one who has faith in Jesus.

27Where then is boasting? It is excluded. Through what kind of law? Of works? No, but through a law of faith.28We conclude then that a person is justified by faith without works of the law.29Or is God the God of Jews only? Is he not also the God of Gentiles? Yes, of Gentiles also.30If, indeed, God is one, he will justify the circumcision by faith, and the uncircumcision through faith.

31Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

Chapter 4

1What then will we say that Abraham, our forefather according to the flesh, found?2For if Abraham had been justified by works, he would have had a reason to boast, but not before God.3For what does the scripture say? "Abraham believed God, and it was counted to him as righteousness."

4Now for him who labors, his wage is not counted as a gift, but as what is owed.5But for him who does not work but instead believes in the one who justifies the ungodly, his faith is counted as righteousness.6David also pronounces blessing on the man to whom God counts righteousness without works.

7He says,"Blessed are thosewhose lawless deeds are forgiven,and whose sins are covered.8Blessed is the managainst whom the Lord will not count sin."

9Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision? For we say, "Faith was counted to Abraham as righteousness."10How was it counted to him? Was it before or after he had been circumcised? It was not after, but before!11Abraham received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe but have not been circumcised, so that righteousness would be counted to them.12He is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

13For the promise to Abraham and to his descendants that he would be heir of the world did not come through the law but through the righteousness of faith.14For if those who live by the law are to be the heirs, faith is made empty, and the promise does nothing.15For the law brings about wrath, but where there is no law, there is no transgression.16For this reason it is by faith, in order that the promise may rest on grace and be guaranteed to all of Abraham's descendants—not only to those who are under the law, but also to those who share the faith of Abraham. He is the father of us all,17as it is written, "I have appointed you the father of many nations." Abraham was in the presence of him whom he trusted, that is, God, who gives life to the dead and calls the things that do not exist into existence.18In hope he believed against hope, that he would become the father of many nations, according to what he had been told, "So will your descendants be."19Without becoming weak in faith, he considered his own body as dead (because he was about a hundred years old), and the deadness of Sarah's womb.20But because of God's promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and gave glory to God.21He was fully convinced that what God had promised, he was also able to accomplish.22Therefore this was also "counted to him as righteousness."23But the words "it was counted to him" were not written for his sake alone.24They were written also for us, and it will be counted to us who believe in him who raised Jesus our Lord from the dead.25This is the one who was delivered up for our trespasses and was raised for our justification.

Chapter 5

1Since we are justified by faith, we have peace with God through our Lord Jesus Christ.2Through him we also have our access by faith into this grace in which we stand, and we boast in the hope of the glory of God.3Not only this, but we also boast in our tribulations. We know that tribulation brings about perseverance.4Perseverance produces character, and character produces hope,5and hope does not make ashamed because the love of God has been poured into our hearts through the Holy Spirit, who was given to us.6For while we were still weak, at the right time Christ died for the ungodly.7For one will hardly die for a righteous person, though perhaps someone would dare to die for a good person.8But God proves his own love toward us, because while we were still sinners, Christ died for us.9Much more, then, now that we are justified by his blood, we will be saved by him from the wrath of God.10For if, while we were enemies, we were reconciled to God through the death of his Son, much more, after having been reconciled, will we be saved by his life.11Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

12So then, as through one man sin entered into the world, in this way death entered through sin. And death spread to all people, because all sinned.13For until the law, sin was in the world, but there is no accounting for sin when there is no law.14Nevertheless, death reigned from Adam until Moses, even over those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

15But the gift is not like the trespass. For if by the trespass of one the many died, how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many!16For the gift is not like the outcome of that one man's sin. The judgment followed one trespass and brought condemnation, but the gift followed many trespasses and brought justification.17For if, by the trespass of the one, death ruled through the one, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ.18So then, as one trespass led to condemnation for all people, so also through the one act of righteousness came justification and life for all people.19For as through the one man's disobedience the many were made sinners, even so through the obedience of the one will the many be made righteous.20But the law came in to increase the trespass. But where sin abounded, grace abounded even more.21This happened so that, as sin reigned in death, even so grace might reign through righteousness for everlasting life through Jesus Christ our Lord.

Chapter 6

1What then will we say? Should we continue in sin so that grace may abound?2May it never be. We who died to sin, how can we still live in it?3Do you not know that as many as were baptized into Christ Jesus were baptized into his death?4We were buried, then, with him through baptism into death. This happened in order that just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life.5For if we have become united with him in the likeness of his death, we will also be united with his resurrection.6We know this, that our old man was crucified with him in order that the body of sin might be destroyed. This happened so that we should no longer be enslaved to sin.7He who has died is declared righteous with respect to sin.8But if we have died with Christ, we believe that we will also live together with him.9We know that since Christ has been raised from the dead, he cannot die again; death no longer rules over him.10For in regard to the death that he died to sin, he died once for all. However, the life that he lives, he lives for God.11In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

12Therefore do not let sin rule in your mortal body so that you obey its lusts.13Do not present the members of your bodies to sin, to be tools used for unrighteousness. But present yourselves to God as those who have been brought from death to life, and present the members of your bodies to God as tools to be used for righteousness.14Do not allow sin to rule over you. For you are not under law, but under grace.

15What then? Are we to sin because we are not under law, but under grace? May it never be.16Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey? You are either slaves to sin, which leads to death, or slaves to obedience, which leads to righteousness.17But thanks be to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching that you were given.18You have been made free from sin, and you have been made slaves of righteousness.19I speak like a man because of the weakness of your flesh. For just as you presented the members of your bodies as slaves to uncleanness and to lawlessness, resulting in more lawlessness, in the same way, now present the members of your bodies as slaves to righteousness for sanctification.20For when you were slaves of sin, you were free from righteousness.21At that time, what fruit then did you have of the things of which you are now ashamed? For the outcome of those things is death.22But now that you have been made free from sin and are enslaved to God, you have your fruit for sanctification. The result is eternal life.23For the wages of sin are death, but the gift of God is eternal life in Christ Jesus our Lord.

Chapter 7

1Or do you not know, brothers (for I am speaking to people who know about law), that the law rules over a person for whatever time he lives?2For the married woman is bound by law to the husband while he lives, but if the husband dies, she is released from the law of marriage.3So then, while her husband is living, if she lives with another man, she will be called an adulteress. But if the husband dies, she is free from the law, so she is not an adulteress if she lives with another man.4Therefore, my brothers, you were also made dead to the law through the body of Christ. This is so that you could be joined to another, that is, to him who was raised from the dead, in order that we might produce fruit for God.5For when we were in the flesh, the sinful passions, aroused by the law, were at work in the members of our bodies to bear fruit for death.6But now we have been released from the law. We have died to that by which we were bound. This is so that we might serve in newness of the Spirit, and not in oldness of the letter.

7What will we say then? Is the law itself sin? May it never be. However, I would never have known sin, if it were not through the law. For I would not have known covetousness unless the law said, "You must not covet."8But sin took the opportunity through the commandment and produced every kind of coveting in me. For apart from the law, sin was dead.9At one time I was alive without the law, but when the commandment came, sin regained life10and I died. The commandment that was to bring life turned out to be death for me.11For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me.12So the law is holy, and the commandment is holy, righteous, and good.

13So did what is good become death to me? May it never be. But sin, in order that it might be shown to be sin, brought about death in me through what was good, and through the commandment sin might become sinful beyond measure.14For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin.15For what I do, I do not really understand. For what I want to do, I do not do, and what I hate, I do.16But if I do what I do not want, I agree with the law that the law is good.17But now it is no longer I who do it, but the sin that lives in me.18For I know that in me (that is, in my flesh) lives no good thing. For the desire for good is with me, but I cannot do it.19For the good that I want, I do not do, but the evil that I do not want, that I do.20Now if I do what I do not want to do, then it is no longer I who am acting, but rather sin that lives in me.21So, I find this law: When I want to do good, evil is present with me.22For I rejoice in the law of God with my inner person.23But I see a different law in the members of my body. It fights against that new law in my mind. It takes me captive by the law of sin that is in the members of my body.24I am a miserable man! Who will deliver me from this body of death?25But thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin.

Chapter 8

1There is therefore now no condemnation for those who are in Christ Jesus.2For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.3For what the law was unable to do because it was weak through the flesh, God did. He sent his own Son in the likeness of sinful flesh to be an offering for sin, and he condemned sin in the flesh.4He did this in order that the requirements of the law might be fulfilled in us, we who walk not according to the flesh, but according to the Spirit.5Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.6For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.7The mind set on the flesh is hostile toward God, for it does not submit to God's law, nor is it able to do so.8Those who are in the flesh cannot please God.9However, you are not in the flesh but in the Spirit, if indeed God's Spirit lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him.10If Christ is in you, the body is dead with respect to sin, but the spirit is alive with respect to righteousness.11If the Spirit of him who raised Jesus from the dead lives in you, he who raised Christ from the dead will give life also to your mortal bodies through his Spirit, who lives in you.

12So then, brothers, we are debtors, but not to the flesh to live according to the flesh.13For if you live according to the flesh, you are about to die, but if by the Spirit you put to death the body's actions, you will live.14For as many as are led by the Spirit of God, these are sons of God.15You did not receive a spirit of slavery so that you live in fear again; but you received the Spirit of adoption, by which we cry, "Abba, Father!"16The Spirit himself bears witness with our spirit that we are children of God.17If we are children, then we are also heirs—heirs of God. And we are joint heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

18For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us.19For the eager expectation of the creation waits for the revealing of the sons of God.20For the creation was subjected to futility, not of its own will, but because of him who subjected it, in hope21that the creation itself will be delivered from slavery to decay, and that it will be brought into the freedom of the glory of the children of God.22For we know that the whole creation groans and labors in pain together even now.23Not only that, but even we ourselves, who have the firstfruits of the Spirit, groan inwardly, as we wait eagerly for our adoption, the redemption of our body.24For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see?25But if we hope for what we do not see, we wait for it with patience.

26In the same way, the Spirit also helps in our weakness. For we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groans.27He who searches out the hearts knows the mind of the Spirit, because he intercedes on behalf of God's holy people according to the will of God.28We know that for those who love God, he works all things together for good,[1](#footnote-target-1)for those who are called according to his purpose.29Because those whom he foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.30Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

31What, therefore, can we say about these things? If God is for us, who is against us?32He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things?33Who will bring any accusation against God's chosen ones? God is the one who justifies.34Who is the one who condemns? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, and who also is interceding for us.35Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?36Just as it is written,

"For your benefit we are killed all day long.We were considered as sheep for the slaughter."

37In all these things we are more than conquerors through the one who loved us.38For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers,39nor 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.

[1](#footnote-caller-1)Instead ofhe works all things together for good , some Greek copies read,all things work together for good .

Chapter 9

1I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit2that for me there is great sorrow and unceasing pain in my heart.3For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh.4They are Israelites. They have adoption, the glory, the covenants, the gift of the law, the ministry in the temple, and the promises.5Theirs are the patriarchs from whom Christ has come with respect to the flesh—he who is God over all. May he be praised forever. Amen.

6But it is not as though the word of God has failed. For it is not everyone in Israel who truly belongs to Israel.7Neither are all Abraham's descendants truly his children. But "It is through Isaac that your descendants will be called."8That is, the children of the flesh are not the children of God. But the children of the promise are regarded as descendants.9For this is the word of promise: "At this time I will come, and a son will be given to Sarah."10Not only this, but after Rebekah also had conceived by one man, our father Isaac—11for the children were not yet born and had not yet done anything good or bad, so that the purpose of God according to choice might stand,12not because of actions, but because of him who calls—it was said to her, "The older will serve the younger."13It is just as had been written: "Jacob I loved, but Esau I hated."

14What then will we say? Is there unrighteousness with God? May it never be.15For he says to Moses,

"I will have mercy on whom I will have mercy,and I will have compassion on whom I will have compassion."

16So then, it is not because of him who wills, nor because of him who runs, but because of God, who shows mercy.17For the scripture says to Pharaoh, "For this very purpose I raised you up, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth."18So then, God has mercy on whom he wishes, and whom he wishes, he makes stubborn.

19You will say then to me, "Why does he still find fault? For who has ever withstood his will?"20On the contrary, man, who are you who answers against God? Will what has been molded say to the one who molds it, "Why did you make me this way?"21Does the potter not have the right over the clay to make from the same lump a container for honorable use, and another container for dishonorable use?22What if God, who is willing to show his wrath and to make his power known, endured with much patience containers of wrath prepared for destruction?23What if he did this in order that he might make known the riches of his glory upon containers of mercy, which he had previously prepared for glory?24What if he did this also for us, whom he also called, not only from among the Jews, but also from among the Gentiles?25As he says also in Hosea:

"I will call them 'my people' who were not my people,and her 'beloved' who was not beloved.26Then it will be that where it was said to them,'You are not my people,'there they will be called 'sons of the living God.'"

27Isaiah cries out concerning Israel,

"Though the number of the sons of Israel were as the sand of the sea,it will be a remnant that will be saved,28for the Lord will execute his wordon the earth completely and without delay."

29As Isaiah had said previously,

"If the Lord of hostshad not left us descendants,we would be like Sodom,and we would have become like Gomorrah."

30What will we say then? That the Gentiles, who were not pursuing righteousness, laid hold of righteousness, the righteousness by faith.31But Israel, who did pursue a law of righteousness, did not arrive at that law.32Why not? Because they did not pursue it by faith, but as if by works. They stumbled over the stone of stumbling,33as it has been written,

"Look, I am laying in Zion a stone of stumblingand a rock of offense.He who believes in it will not be ashamed."

Chapter 10

1Brothers, my heart's desire and my plea to God is for them, for their salvation.2For I testify about them that they have a zeal for God, but not according to knowledge.3For, failing to understand the righteousness that comes from God, and seeking to establish their own righteousness, they did not submit to God's righteousness.4For Christ is the fulfillment of the law for righteousness for everyone who believes.5For Moses writes about the righteousness that comes from the law: "The man who does these things will live by them."6But the righteousness that comes from faith says this: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down);7"and do not say, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead).8But what does it say? "The word is near you, in your mouth and in your heart." That is the word of faith, which we proclaim.9For if with your mouth you confess Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved.10For with the heart one believes and has righteousness, and with the mouth one confesses and is saved.11For scripture says, "Everyone who believes on him will not be put to shame."12For there is no difference between Jew and Greek. For the same Lord is Lord of all, and he is rich to all who call upon him.13For everyone who calls on the name of the Lord will be saved.14How then can they call on him in whom they have not believed? How can they believe in him of whom they have not heard? How can they hear without a preacher?15Then how can they preach, unless they are sent?—As it is written, "How beautiful are the feet of those who proclaim good news!"

16But not all of them obeyed the good news. For Isaiah says, "Lord, who has believed our report?"17So faith comes from hearing, and hearing by the word of Christ.18But I say, "Did they not hear?" Yes, most certainly.

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

19Moreover, I say, "Did Israel not know?" First Moses says,

"I will provoke you to jealousy by what is not a nation.By means of a nation without understanding, I will stir you up to anger."

20Then Isaiah was very bold when he says,

"I was found by those who did not seek me.I appeared to those who did not ask for me."

21But to Israel he says,

"All the day long I reached out my handsto a disobedient and stubborn people."

Chapter 11

1I say 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.2God did not reject his people, whom he foreknew. Do you not know what the scripture says about Elijah, how he pleaded with God against Israel?3"Lord, they have killed your prophets, they have broken down your altars. I alone am left, and they are seeking my life."4But what does God's answer say to him? "I have reserved for myself seven thousand men who have not bent the knee to Baal."5Even so then, at this present time also there is a remnant because of the choice of grace.6But if it is by grace, it is no longer based on works. Otherwise grace would no longer be grace.[1](#footnote-target-1)7What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the rest were hardened.8It is just as it is written:

"God has given them a spirit of dullness,eyes so that they should not see,and ears so that they should not hear,to this very day."

9Then David says,

"Let their table become a snare and a trap,a stumbling block and a retribution for them.10Let their eyes be darkened so that they may not see,and bend their backs continually."

11I say then, "Did they stumble so as to fall?" May it never be. Instead, by their trespass, salvation has come to the Gentiles, in order to provoke them to jealousy.12Now if their trespass is the riches of the world, and if their loss is the riches of the Gentiles, how much greater will their fulfillment be?13But now I am speaking to you Gentiles, and as long as I am an apostle to the Gentiles, I take pride in my ministry.14Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them.15For if their rejection means the reconciliation of the world, what will their acceptance be but life from the dead?16If the firstfruits are holy, so is the lump of dough. If the root is holy, so are the branches.17But if some of the branches were broken off, if you, a wild olive branch, were grafted in among them, and if you shared with them in the rich root of the olive tree,18do not boast over the branches. But if you do boast, it is not you who supports the root, but the root that supports you.19You will say then, "Branches were broken off so that I might be grafted in."20That is true. Because of their unbelief they were broken off, but you stand firm because of your faith. Do not be arrogant in your thoughts, but fear.21For if God did not spare the natural branches, neither will he spare you.22Look at, then, the kind actions and the severity of God: severity came on the Jews who fell, but God's kindness comes on you, if you continue in his kindness. Otherwise you also will be cut off.23And even they, if they do not continue in their unbelief, will be grafted in. For God is able to graft them in again.24For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?

25For I do not want you to be uninformed, brothers, of this mystery, so that you may not be wise in your own thinking: A partial hardening has come upon Israel until the full number of the Gentiles comes in.26Thus all Israel will be saved, just as it is written:

"Out of Zion will come the Deliverer.He will remove ungodliness from Jacob,27and this will be my covenant with them,when I will take away their sins."

28As far as the gospel is concerned, they are enemies for your sake. But as far as election is concerned, they are beloved because of the patriarchs.29For the gifts and the call of God are irrevocable.30For just as you were formerly disobedient to God, now you have received mercy because of their disobedience.31In the same way, now these Jews have been disobedient. The result was that by the mercy shown to you they may also now receive mercy.32For God has shut up all into disobedience in order that he might show mercy on all.

33Oh, the depth of the riches both of the wisdom and the knowledge of God!How unsearchable are his judgments,and his ways beyond discovering!34"For who has known the mind of the Lordor who has become his advisor?35Or who has first given anything to God,that God must repay him?"

36For from him and through him and to him are all things.To him be the glory forever. Amen.

[1](#footnote-caller-1)Some old copies readBut if it is by works, then it is no longer grace; otherwise work is no longer work .

Chapter 12

1I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God. This is your reasonable service.2Do not be conformed to this world, but be transformed by the renewal of your mind. Do this so that you can test and approve what is the good, acceptable, and perfect will of God.

3For by the grace that was given to me I say to everyone among you: Do not think of yourself more highly than you ought, but rather, think with sober judgment, each according to the measure of faith that God has given you.4For we have many members in one body, but not all the members have the same function.5In the same way, we who are many are one body in Christ, and are individually members of each other.6We have different gifts according to the grace that was given to us. If one's gift is prophecy, let it be done according to the proportion of his faith.7If one's gift is service, let him serve. If one has the gift of teaching, let him teach.8If one's gift is encouragement, let him encourage. If one's gift is giving, let him do it generously. If one's gift is leading, let it be done with diligence. If one's gift is in showing mercy, let it be done with cheerfulness.

9Let love be without hypocrisy. Abhor what is evil; hold on to that which is good.10Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another.11Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him.12Rejoice in hope, endure tribulation, be faithful in prayer.13Share in the needs of God's holy people. Find many ways to show hospitality.14Bless those who persecute you; bless and do not curse.15Rejoice with those who rejoice; weep with those who weep.16Be of the same mind toward one another. Do not think in proud ways, but accept lowly people. Do not be wise in your own thoughts.17Repay no one evil for evil. Do good things in the sight of all people.18If possible, as far as it depends on you, live at peace with all people.19Do not avenge yourselves, beloved, but give way to the wrath of God. For it is written, "'Vengeance belongs to me; I will repay,' says the Lord."

20But "if your enemy is hungry, feed him.If he is thirsty, give him a drink.For if you do this, you will heap coals of fire on his head."

21Do not be overcome by evil, but overcome evil with good.

Chapter 13

1Let every soul be subject to higher authorities, for there is no authority unless it comes from God. The authorities that exist have been appointed by God.2Therefore he who rebels against that authority opposes the command of God; and those who oppose it will receive judgment on themselves.3For rulers are not a terror to those who do good deeds, but to those who do evil deeds. Do you desire to have no fear of the one in authority? Do what is good, and you will receive his praise.4For he is a servant of God to you for good. But if you do what is evil, be afraid; for he does not carry the sword for no reason. For he is a servant of God, an avenger for wrath on the one who does evil.5Therefore you must be subject, not only because of the wrath, but also because of conscience.6Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually.7Pay to everyone what is owed to them: tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due.

8Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law.9The commandments, "Do not commit adultery, do not murder, do not steal, do not covet," and if there is any other commandment it is summed up in this, "Love your neighbor as yourself."10Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.

11Because of this, you know the time, that it is already the hour for you to awake out of sleep. For now our salvation is nearer than when we first believed.12The night has advanced, and the day is near. Let us therefore put aside the works of darkness, and let us put on the armor of light.13Let us walk appropriately, as in the day, not in drunken celebrations or drunkenness; and let us not walk in sexual immorality or in uncontrolled lust, and not in strife or jealousy.14But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its lusts.

Chapter 14

1Receive anyone who is weak in faith, without giving judgment about arguments.2One person has faith to eat anything, another who is weak eats only vegetables.3May the one who eats everything not despise the one who does not; and may the one who does not eat everything not judge the other who eats everything. For God has accepted him.4Who are you, you who judge a servant belonging to someone else? It is before his own master that he stands or falls. But he will be made to stand, for the Lord is able to make him stand.5One person values one day above another. Another has concluded that every day is equal. Let each person be convinced in his own mind.6He who observes the day, observes it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. He who does not eat, refrains from eating for the Lord; he also gives thanks to God.7For none of us lives for himself, and none dies for himself.8For if we live, we live for the Lord, and if we die, we die for the Lord. Then whether we live or die, we are the Lord's.9For to this purpose Christ died and lived again, that he might be Lord of both the dead and those who are living.10But you, why do you judge your brother? And you, why do you despise your brother? For we will all stand before the judgment seat of God.11For it is written,

"As I live," says the Lord,"to me every knee will bend,and every tongue will confess to God."

12So then, each one of us will give an account of himself to God.

13Therefore, let us no longer judge one another, but instead decide this, that no one will place a stumbling block or a snare for his brother.14I know and am persuaded in the Lord Jesus that nothing is unclean by itself. Only for him who considers anything to be unclean, for him it is unclean.15If because of food your brother is hurt, you are no longer walking in love. Do not destroy with your food one for whom Christ died.16So do not allow what you consider to be good to be spoken of as evil.17For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit.18For the one who serves Christ in this way is acceptable to God and approved by people.19So then, let us pursue the things of peace and the things that build up one another.20Do not destroy the work of God on account of food. All things are clean, but it is wrong for a man to eat anything that causes someone to stumble.21It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles.22The faith you have, keep between yourself and God. Blessed is the one who does not condemn himself by what he approves.23He who doubts is condemned if he eats, because it is not from faith. And whatever is not from faith is sin.

Chapter 15

1Now we who are strong ought to bear the weaknesses of the weak, and ought not to please ourselves.2Let each one of us please his neighbor for that which is good, in order to build him up.3For even Christ did not please himself. Instead, it was just as it is written, "The insults of those who insulted you fell on me."4For whatever was previously written was written for our instruction in order that through patience and through encouragement of the scriptures we would have hope.5Now may the God of patience and of encouragement grant you to be of the same mind with each other according to Christ Jesus.6May he do this in order that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ.

7Therefore receive one another, even as Christ also received you, to the glory of God.8For I say that Christ has been made a servant of the circumcision on behalf of God's truth, in order to confirm the promises given to the patriarchs,9and for the Gentiles to glorify God for his mercy. As it is written,

"Therefore I will give praise to you among the Gentilesand sing praise to your name."

10Again it says,

"Rejoice, you Gentiles, with his people."

11And again,

"Praise the Lord, all you Gentiles;let all the peoples praise him."

12Again, Isaiah says,

"The root of Jesse will come,the one who rises to rule over the Gentiles;in him the Gentiles will have hope."

13Now may the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

14I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of goodness, filled with all knowledge. I am convinced that you are also able to instruct one another.15But I am writing more boldly to you about some things in order to remind you again, because of the grace given me by God.16This grace was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the gospel of God, so that the offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.17In Christ Jesus I have reason to boast of my service for God.18For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and action,19by the power of signs and wonders, and by the power of the Spirit of God. This was so that from Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ.20In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I might not build upon another man's foundation.21It is as it is written:

"Those to whom no report of him came will see him,and those who have not heard will understand."

22Therefore I was also hindered many times from coming to you.23But now, I no longer have any place in these regions, and I have been longing for many years to come to you.24I hope to see you when I pass through there on my way to Spain, and to be helped by you on my journey there, once I have enjoyed your company for a while.25But now I am going to Jerusalem, serving God's holy people.26For it was the good pleasure of Macedonia and Achaia to make a certain contribution to the poor among God's holy people who are in Jerusalem.27Yes, it was their good pleasure, and they owe it to them. For if the Gentiles have shared in their spiritual things, they owe it to the Jews to minister to them with their material things.28Therefore, when I have completed this task and have made sure that they receive all that was collected, I will go to Spain and visit you on the way.29I know that when I come to you I will come in the fullness of the blessing of Christ.

30Now I urge 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.31Pray that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may be acceptable to God's holy people.32Pray that I may come to you in joy through the will of God, and that I may, together with you, find rest.33May the God of peace be with you all. Amen.

Chapter 16

1I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae,2in order that you may receive her in the Lord. Do this in a manner worthy of God's holy people, and provide her with whatever help she may need from you, for she has been a great help to many and to myself as well.

3Greet Priscilla and Aquila, my fellow workers in Christ Jesus,4who for my life risked their own lives. I give thanks to them, and not only I, but also all the churches of the Gentiles.

5Greet the church that is in their house. Greet Epaenetus my beloved, who is the firstfruit of Asia to Christ.

6Greet Mary, who has labored hard for you.

7Greet Andronicus and Junia, my kinsmen and fellow prisoners. They are well known among the apostles, and they were in Christ before me.

8Greet Ampliatus, my beloved in the Lord.

9Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

10Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

11Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

12Greet Tryphaena and Tryphosa, laborers in the Lord. Greet Persis the beloved, who has labored much in the Lord.

13Greet Rufus, chosen in the Lord, and his mother and mine.

14Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

15Greet Philologus and Julia, Nereus and his sister, and Olympas, and all God's holy people who are with them.

16Greet one another with a holy kiss. All the churches of Christ greet you.

17Now I urge you, brothers, to watch out for those who cause divisions and stumbling contrary to the teaching that you have learned. Turn away from them.18For people such as these do not serve our Lord Christ, but their own stomach. By their smooth and flattering speech they deceive the hearts of the innocent.19For your example of obedience reaches everyone. I rejoice, therefore, over you, but I want you to be wise as to that which is good, and innocent to that which is evil.20The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

21Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen.22I, Tertius, who write this epistle down, greet you in the Lord.23Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother.24[1](#footnote-target-1)25Now to him who is able to make you strong according to my gospel and the preaching of Jesus Christ,according to the revelation of the mystery that had been kept secret for long ages26but now has been revealed and made known through the prophetic writings to all nations,by the command of the eternal God, to bring about the obedience of faith—27to the only wise God, through Jesus Christ, be glory forever. Amen.

[1](#footnote-caller-1)The best ancient copies do not have this phrase:May the grace of our Lord Jesus Christ be with you all. Amen . So verese 24 is not included in the ULB.

## Ephesians

Chapter 1

1Paul, an apostle of Christ Jesus through the will of God, to God's holy people in Ephesus, who are faithful in Christ Jesus:[1](#footnote-target-1)

2Grace to you and peace from God our Father and the Lord Jesus Christ.

3May the God and Father of our Lord Jesus Christ be praised, who has blessed us with every spiritual blessing in the heavenly places in Christ.4God chose us in him from the foundation of the world, that we may be holy and blameless in his sight in love.5God predestined us[2](#footnote-target-2)for adoption as sons through Jesus Christ, according to the good pleasure of his will.6Our adoption results in the praise of his glorious grace that he has freely given us in the One he loves.7In Jesus Christ we have redemption through his blood and the forgiveness of our trespasses, according to the riches of his grace.8He multiplied this grace to us with all wisdom and understanding.9God made known to us the mystery of his will, according to what pleased him, and which he demonstrated in Christ,10with a view to a plan for the fullness of time, to bring all things together—all things in heaven and on earth—under one head, even Christ.11In Christ we were given an inheritance, having been predestined according to the plan of him who works out everything according to the purpose of his will.12God appointed us as heirs so that we, who are the first to hope in Christ, would be for the praise of his glory.13In Christ, you also—when you had heard the word of truth—the gospel of your salvation, believed in him and were sealed with the promised Holy Spirit,14who is the guarantee of our inheritance until the redemption of the possession, to the praise of his glory.

15For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's holy people,16I have not stopped thanking God for you as I mention you in my prayers.17I pray that the God of our Lord Jesus Christ, the Father of glory, will give to you a spirit of wisdom and revelation in the knowledge of him.18I pray that the eyes of your heart may be enlightened, that you may know the hope to which he has called you and the riches of his glorious inheritance among all God's holy people.19In my prayers I ask that you may know the incomparable greatness of his power toward us who believe, according to the working of the strength of his might.20This is the same power that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places.21He seated Christ far above all rule and authority and power and dominion, and every name that is named. Christ will rule, not only in this age, but also in the age to come.22God subjected all things under Christ's feet and gave him to the church as head over all things.23The church is his body, the fullness of him who fills all in all.

[1](#footnote-caller-1)Some important and ancient Greek copies do not havein Ephesus, but this letter may have been circulated throughout this region to several churches, not just to the church in Ephesus.[2](#footnote-caller-2)Some interpreters place the last phrase of Ephesians 1:4.in love , with verse 5 so that it reads,In love God predestined us .

Chapter 2

1And as for you, you were dead in your trespasses and sins,2in which you once walked, according to the ways of this world. You were living according to the ruler of the authorities of the air, the spirit that is working in the sons of disobedience.3Once we all lived among these people, fulfilling the evil desires of our flesh, and carrying out the desires of the flesh and of the mind. We were by nature children of wrath, like the rest of humanity.4But God is rich in mercy because of his great love with which he loved us.5While we were dead in trespasses, he made us alive together in Christ—by grace you have been saved.6God raised us up together with Christ, and God made us sit together in the heavenly places in Christ Jesus,7so that in the ages to come he might show to us the immeasurably great riches of his grace expressed in his kindness toward us in Christ Jesus.8For by grace you have been saved through faith, and this did not come from you; it is the gift of God,9not from works, so that no one may boast.10For we are God's workmanship, created in Christ Jesus to do good deeds that God planned long ago for us, so that we would walk in them.

11Therefore, remember that once you were Gentiles in the flesh. You are called "uncircumcision" by what is called the "circumcision" in the flesh made by human hands.12For at that time you were separated from Christ, foreigners to citizenship in Israel, strangers to the covenants of the promise, having no hope and without God in the world.13But now in Christ Jesus you who once were far away from God have been brought near by the blood of Christ.14For he himself is our peace, because he made us both one. By his flesh he broke down the dividing wall of hostility.15He set aside the law with its commands and ordinances so that he might create in himself one new man out of two, so making peace.16Christ reconciles both peoples into one body to God through the cross, putting to death the hostility.17Jesus came and proclaimed the good news of peace to you who were far away and peace to those who were near.18For through Jesus we both have access in one Spirit to the Father.19So then, now you Gentiles are no longer foreigners and strangers. Rather, you are fellow citizens with God's holy people and members of the household of God.20You have been built on the foundation of the apostles and prophets, and Christ Jesus himself is the cornerstone.21In him the whole building fits together and grows as a holy temple in the Lord.22It is in him that you also are being built together as a dwelling place for God in the Spirit.

Chapter 3

1For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—2I assume that you have heard of the stewardship of the grace of God that was given to me for you.3The mystery was made known to me by revelation, as I have written briefly.4When you read about this, you will be able to understand my insight into this mystery about Christ.5In other generations this mystery was not made known to the sons of men. But now it has been revealed by the Spirit to his holy apostles and prophets.6This hidden truth is that the Gentiles are fellow heirs, and fellow members of the body, and they share the promise in Christ Jesus through the gospel.

7For I became a servant of this gospel by the gift of God's grace given to me through the working of his power.8To me—although I am the least of all God's holy people—this grace was given, to preach to the Gentiles the unsearchable riches of Christ9and to bring to light for everyone the plan—the mystery hidden for ages in God, who created all things.10This plan was made known through the church so the rulers and authorities in the heavenly places would come to know the many-sided nature of the wisdom of God.11This happened according to the eternal plan that he accomplished in Christ Jesus our Lord.12For in Christ we have boldness and access with confidence because of our faith in him.13Therefore, I ask you not to be discouraged because of my tribulations for you, which is your glory.

14For this reason I bend my knees to the Father,15from whom every family in heaven and on earth is named.16I pray that he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit, who is in your inner person.17I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love,18in order that you might be able to understand, along with all God's holy people, what is the width, the length, the height, and the depth,19and to know the love of Christ, which goes beyond knowledge, so that you may be filled with all the fullness of God.

20Now to him who is able to do far beyond all that we ask or think, according to his power that works in us,21to him be glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Chapter 4

1I, therefore, as the prisoner for the Lord, urge you to walk worthily of the calling by which you were called.2I urge you to live with great humility and gentleness and patience, bearing with one another in love.3Do your best to keep the unity of the Spirit in the bond of peace.4There is one body and one Spirit, just as also you were called in one hope of your calling.5And there is one Lord, one faith, one baptism,6and one God and Father of all, who is over all and through all and in all.7To each one of us grace has been given according to the measure of the gift of Christ.8It is as scripture says:"When he ascended on high,he led the captives into captivity,and he gave gifts to the people."

9What is the meaning of "he ascended," except that he also descended into the lower regions of the earth?10He who descended is the same person who also ascended far above all the heavens, that he might fill all things.11Christ gave some to be apostles, some as prophets, some as evangelists, and some as pastors and teachers12to equip God's holy people for the work of service, for the building up of the body of Christ,13until we all reach the unity of faith and knowledge of the Son of God, so that we become mature and reach the measure of the fullness of Christ.14Christ builds us up so that we should no longer be children who are tossed back and forth by the waves, carried away by every wind of doctrine and by the trickery of people in their deceitful schemes.15Instead, speaking the truth in love, we are to grow up in every way into him who is the head, that is, Christ.16Christ builds the whole body, and it is joined and held together by every supporting ligament, and when each part works together, that makes the body grow so that it builds itself up in love.

17Therefore, I say and insist on this in the Lord, that you must no longer walk as the Gentiles walk, in the futility of their minds.18They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their hearts.19They have become shameless and have committed themselves to sensuality, and they practice every kind of uncleanness with greed.20But that is not how you learned about Christ.21I assume that you have heard about him, and that you were taught in him, as the truth is in Jesus.22You were taught to put off what belongs to your former manner of life, to put off the old man. It is the old man that is corrupt because of its deceitful desires.23You were taught to be renewed in the spirit of your minds,24and to put on the new man that is created in the image of God—in true righteousness and holiness.

25Therefore, get rid of lies, and let each one of you speak truth with his neighbor, because we are members of one another.26Be angry and do not sin. Do not let the sun go down on your anger.27Do not give an opportunity to the devil.28The one who had been stealing must steal no longer. Instead, he must labor, working at what is good with his hands, so that he may have something to share with those who are in need.29Do not let any harmful talk come out of your mouth. Use only words that are good for the edification of those who need it, so that your words give grace to the hearers.30And do not grieve the Holy Spirit of God, for it is by him that you were sealed for the day of redemption.31Put away all bitterness, rage, anger, quarreling, and insults, along with every kind of evil.32Be kind to each other, tenderhearted, forgiving one another, just as God in Christ forgave you.

Chapter 5

1Therefore, be imitators of God, as beloved children.2And walk in love, as also Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

3But sexual immorality or any kind of uncleanness or of greed must not even be named among you, for these are improper for God's holy people.4Let there be no filthiness, no foolish talk, and no crude jokes—all of which are improper. Instead, there should be thanksgiving.5For you know and are certain that no sexually immoral, impure, or greedy person—that is, an idolater—has any inheritance in the kingdom of Christ and God.6Let no one deceive you with empty words, for because of these things the wrath of God is coming upon the sons of disobedience.7Therefore, do not join in with them.8For you were once darkness, but now you are light in the Lord. Walk as children of light9(for the fruit of the light consists in all goodness, righteousness, and truth),10and test and approve what is pleasing to the Lord.11Do not associate with the unfruitful works of darkness, but rather expose them.12For it is disgraceful even to mention the things they do in secret.13But when anything is exposed by the light, it becomes visible.14For anything that becomes visible is light. Therefore it says,"Awake, you sleeper,and arise from the dead,and Christ will shine on you."

15Look carefully how you walk—not as unwise but as wise.16Redeem the time because the days are evil.17Therefore, do not be foolish, but understand what the will of the Lord is.18And do not get drunk with wine, for that leads to reckless behavior. Instead, be filled with the Holy Spirit,19speaking to each other in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart,20always giving thanks for everything, in the name of our Lord Jesus Christ to God the Father,21being subject to one another in reverence for Christ.

22Wives, submit to your husbands, as to the Lord.23For the husband is the head of the wife as Christ also is the head of the church, himself the Savior of the body.24But as the church is subject to Christ, so also wives to their husbands in everything.25Husbands, love your wives, as Christ loved the church and gave himself up for her26so that he might sanctify her, having cleansed her by the washing of water with the word,27so that he might present the church to himself as glorious, without stain or wrinkle or any such thing, but holy and blameless.28In the same way husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself.29For no one ever hated his own flesh, but nourishes and treats it with care, just as Christ nourishes and treats the church with care,30because we are members of his body.31"For this reason a man will leave his father and mother and will be joined to his wife, and the two will become one flesh."32This hidden truth is great—but I am speaking about Christ and the church.33Nevertheless, each of you also must love his own wife as himself, and the wife must respect her husband.

Chapter 6

1Children, obey your parents in the Lord, for this is proper.2"Honor your father and mother" (which is the first commandment with promise),3"so that it may be well with you and you may live long on the earth."4Fathers, do not provoke your children to anger. Instead, raise them in the discipline and instruction of the Lord.

5Slaves, be obedient to your masters according to the flesh with deep respect and trembling, in the honesty of your heart. Be obedient to them as you would be obedient to Christ.6Be obedient not only when your masters are watching, in order to please them. Instead, be obedient as slaves of Christ, who do the will of God from your heart.7Serve with all your heart, as though you were serving the Lord and not people,8because we know that for whatever good deed each person does, he will receive a reward from the Lord, whether he is slave or free.

9Masters, treat your slaves in the same way. Do not threaten them. You know that he who is both their Master and yours is in heaven, and there is no partiality with him.

10Finally, be strong in the Lord and in the strength of his might.11Put on the whole armor of God, so that you may be able to stand against the scheming plans of the devil.12For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers over this present darkness, against the spiritual forces of evil in the heavenly places.13Therefore put on the whole armor of God, so that you may be able to stand in the evil day, and after you have done everything, to stand firm.14Stand firm then, with the belt of truth buckled around your waist, and having put on the breastplate of righteousness,15and with your feet fitted with the readiness that comes from the gospel of peace.16In all circumstances take up the shield of faith, by which you will be able to put out all the flaming arrows of the evil one.17And take the helmet of salvation and the sword of the Spirit, which is the word of God.18With every prayer and request, pray at all times in the Spirit. To this end, always be watching with all perseverance as you offer prayers for all God's holy people.19And pray for me, that a message might be given to me when I open my mouth. Pray that I might make known with boldness the hidden truth about the gospel.20It is for the gospel that I am an ambassador who is kept in chains, so that I may declare it boldly, as I ought to speak.

21Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you, so that you may know how I am doing.22I have sent him to you for this very purpose, so that you may know how we are, and so that he may encourage your hearts.

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

## Hebrews

Chapter 1

1Long ago God spoke to our ancestors through the prophets at many times and in many ways.2But in these last days, he has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that God also made the universe.3He is the brightness of God's glory, the exact representation of his being. He even holds everything together by the word of his power. After he had made cleansing for sins, he sat down at the right hand of the Majesty on high.4He has become just as superior to the angels as the name he has inherited is more excellent than their name.5For to which of the angels did God ever say,"You are my Son,today I have become your Father"?

Or to which of the angels did God ever say,

"I will be a Father to him,and he will be a Son to me"?

6But again, when God brings the firstborn into the world, he says,"All God's angels must worship him."

7About the angels he says,"He is the one who makes his angels spirits,and his servants flames of fire."

8But to the Son he says,"Your throne, God, is forever and ever.The scepter of justice is the scepter of your kingdom.9You have loved righteousness and hated lawlessness.Therefore God, your God, has anointed youwith the oil of joy more than your companions."10"In the beginning, Lord, you laid the earth's foundation.The heavens are the work of your hands.11They will perish, but you will continue.They will all wear out like a piece of clothing.12You will roll them up like a cloak,and they will be changed like a piece of clothing.But you are the same,and your years do not end."

13But to which of the angels has God said at any time,"Sit at my right handuntil I make your enemies a footstool for your feet"?

14Are not all angels spirits who serve, and who are sent to care for those who will inherit salvation?

Chapter 2

1Therefore, we must give far more attention to what we have heard, so that we do not drift away from it.2For if the message that was spoken through the angels proved to be so reliable, and every transgression and disobedience receives just repayment,3how then can we escape if we ignore so great a salvation? This is salvation that was first announced by the Lord and confirmed to us by those who heard it.4At the same time God testified to it by signs, wonders, and various miracles, and by distributing the gifts of the Holy Spirit according to his will.

5For it was not to the angels that God subjected the world to come, about which we are speaking.6But someone has somewhere testified, saying,"What is man, that you are mindful of him?Or a son of man, that you care for him?7You made man a little lower than the angels;you crowned him with glory and honor.[1](#footnote-target-1)8You put everything in subjection under his feet."

For it was to him that God has subjected all things. He did not leave anything not subjected to him. But now we do not yet see everything subjected to him.9But we see him who was made lower than the angels for a little while, Jesus, crowned with glory and honor because of his suffering and death, so that by God's grace he might taste death for everyone.10For it was proper for God, because everything exists for him and through him, to bring many sons to glory. It was proper for him to make the founder of their salvation complete through his sufferings.11For both the one who sanctifies and those who are sanctified have one source. So he is not ashamed to call them brothers.12He says,"I will proclaim your name to my brothers,I will sing about you from inside the assembly."

13And again,"I will trust in him."

And again,"See, here am I and the children whom God has given me."

14Therefore, since the children share in flesh and blood, he shared in those things in the same way, so that through death he might destroy the one who has the power of death, that is, the devil.15This was so that he would free all those who through fear of death lived all their lives subject to slavery.16For surely it is not the angels he helps, but Abraham's descendants.17So it was necessary for him to become like his brothers in all ways, so that he could be a merciful and faithful high priest in relation to the things of God, and so that he could make atonement for the sins of the people.18Because Jesus himself has suffered and was tempted, he is able to help those who are tempted.

[1](#footnote-caller-1)Some important and ancient Greek copies addand you have put him over the works of your hands .

Chapter 3

1Therefore, holy brothers, you share in a heavenly calling. Think about Jesus, the apostle and high priest of our confession.2He was faithful to God, who appointed him, just as Moses was also faithful in all the house of God.3For Jesus has been considered worthy of greater glory than Moses, because the one who builds a house has more honor than the house itself.4For every house is built by someone, but the one who built everything is God.5For Moses was faithful as a servant in God's entire house, bearing witness about the things that were to be spoken of in the future.6But Christ is faithful as a Son who is in charge of the house of God. We are his house if we hold firmly to our courage and the hope of which we boast.7Therefore, it is just as the Holy Spirit says:"Today, if you hear his voice8do not harden your heartsas in the rebellion,in the time of testing in the wilderness.9This was when your ancestors rebelled by testing me,after they had seen my deeds for forty years.10Therefore I was angry with that generation.I said, 'They have always gone astray in their hearts.They have not known my ways.'11It is just as I swore in my wrath:'They will never enter my rest.'"

12Be careful, brothers, that none of you has an evil heart of unbelief, a heart that turns away from the living God.13But encourage one another daily, as long as it is called "today," so that no one among you will be hardened by the deceitfulness of sin.14For we have become partners of Christ if we firmly hold to our confidence in him from the beginning to the end.15About this it has been said,

"Today, if you hear his voice,do not harden your hearts,as in the rebellion."

16Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses?17With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness?18To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him?19We see that they were not able to enter his rest because of unbelief.

Chapter 4

1Therefore, since the promise of entering his rest is still allowed to stand, let us fear, so that none of you may seem to have fallen short of it.2For we were told the good news just as they were. But that message did not benefit those who did not unite in faith with those who obeyed.[1](#footnote-target-1)3For we who have believed enter that rest, just as he said,

"As I swore in my wrath,They will never enter my rest."

Even so, his works were finished from the foundation of the world.4For he has somewhere spoken about the seventh day:"And God rested on the seventh day from all his works."5And again in this same passage he said,"They will never enter my rest."

6Therefore, it remains for some to enter that rest, and those who previously had the good news proclaimed to them did not go in because of their disobedience.7So God again appointed a certain day, calling it "Today," when he spoke through David much later in words already quoted:

"Today if you hear his voice,do not harden your hearts."

8For if Joshua had given them rest, God would not have spoken about another day.9So there remains a Sabbath rest reserved for God's people.10For he who enters into God's rest has himself also rested from his deeds, just as God did from his.11Therefore let us be eager to enter that rest, so that no one will fall into the kind of disobedience that they did.12For the word of God is living and active and sharper than any two-edged sword. It pierces even to the dividing of soul and spirit, of joints and marrow, and is able to discern the thoughts and intentions of the heart.13No thing that has been created is hidden before God, but everything is bare and open to the eyes of the one to whom we must give an account.

14Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us firmly hold to our confession.15For we do not have a high priest who cannot feel sympathy for our weaknesses. Rather, we have someone who has in all ways been tempted as we are, except that he is without sin.16Let us then go with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

[1](#footnote-caller-1)Some important and ancient copies read,But that message did not benefit those who heard it without joining faith to it .

Chapter 5

1For every high priest, chosen from among people, is appointed to act on the behalf of people in the things concerning God, so that he may offer both gifts and sacrifices for sins.2He can deal gently with those who are ignorant and who have been deceived, because he himself is subject to weakness.3Because of this, he also is required to offer sacrifices for his own sins, just as he does for the people's sins.4No one takes this honor for himself. Rather, he is called by God, just as Aaron was.5In the same way, neither did Christ glorify himself by making himself high priest. Instead, the one speaking to him said,

"You are my Son;today I have become your Father."

6It is just as he also says in another place,

"You are a priest foreverafter the manner of Melchizedek."

7During the days of his flesh, Christ offered up both prayers and requests with loud cries and tears to God, the one able to save him from death, and he was heard because of his godly life.8Even though he was a Son, he learned obedience from what he suffered.9He was made perfect and became, for everyone who obeys him, the cause of eternal salvation.10He was designated by God as high priest after the manner of Melchizedek.

11We have much to say about Jesus, but it is hard to explain since you have become dull in hearing.12For though by this time you should be teachers, you still have need for someone to teach you the elementary principles of God's messages. You need milk, not solid food!13For anyone who only takes milk is inexperienced with the message of righteousness, because he is still a little child.14But solid food is for the mature. These are those who, because of their maturity, have their understanding trained for distinguishing good from evil.

Chapter 6

1So then, let us leave the beginning of the message of Christ and move forward to maturity. Let us not lay again the foundation of repentance from dead works and of faith in God,2nor the foundation of teaching about baptisms, laying on of hands, the resurrection of the dead, and eternal judgment.3We will also do this if God permits.4For it is impossible for those who were once enlightened, who tasted the heavenly gift, who were sharers of the Holy Spirit,5and who tasted God's good word and the powers of the age to come,6but who then fell away—it is impossible to restore them again to repentance. This is because they crucify the Son of God for themselves again, and publicly shame him.7For the land that drinks in the rain that often comes on it, and that gives birth to the plants useful to those for whom the land was worked—this is the land that receives a blessing from God.8But if it bears thorns and thistles, it is worthless and is near to a curse. Its end is in burning.

9But we are convinced about better things concerning you, beloved ones—things that concern salvation—even though we speak like this.10For God is not unjust. He will not forget your work and the love you showed for his name, because you served his holy people, and you are still serving them.11We greatly desire that each of you may show the same diligence to the end, in order to make your hope certain.12This is so that you will not become lazy, but imitators of those who by faith and patience inherit the promises.

13For when God made his promise to Abraham, he swore by himself, since he could not swear by anyone greater.14He said, "I will certainly bless you and give you many descendants."15In this way, Abraham obtained what was promised after he had patiently waited.16For people swear by someone greater than themselves. At the end of each of their disputes, an oath serves as confirmation.17When God decided to show more clearly to the heirs of the promise the unchangeable quality of his purpose, he guaranteed it with an oath.18He did this so that by two unchangeable things—with which it is impossible for God to lie—we, who have fled for refuge, will have a strong encouragement to hold firmly to the hope set before us.19We have this as a secure and reliable anchor for the soul, a hope that enters into the inner place behind the curtain,20where Jesus, who went before us, has entered into that place on our behalf. He has become a high priest forever after the order of Melchizedek.

Chapter 7

1It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him.2It was to him that Abraham gave a tenth of everything. First, the translation of his name means "king of righteousness"; then he is also "king of Salem," that is, "king of peace."3He is without father, without mother, without ancestors, with neither beginning of days nor end of life. And resembling the Son of God, he remains a priest forever.

4See how great this man was to whom the patriarch Abraham gave a tenth of the things that he had taken in battle.5The descendants of Levi who receive the priestly office have a command according to the law to collect tithes from the people, that is, from their brothers, even though they, too, are descended from Abraham.6But Melchizedek, whose descent was not traced from them, received tithes from Abraham, and blessed him, the one who had the promises.7There is no denying that the lesser person is blessed by the greater person.8In this case, mortal men receive tithes, but in that case, it is testified that he lives on.9And, in a manner of speaking, Levi, who received tithes, also paid tithes through Abraham,10because Levi was in the body of his ancestor when Melchizedek met Abraham.

11Now if perfection were possible through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron?12For when the priesthood is changed, the law must also be changed.13For the one about whom these things are said belongs to another tribe, from which no one has ever served at the altar.14Now clearly it is from Judah that our Lord was born, a tribe that Moses never mentioned concerning priests.15What we say is even clearer when another priest arises in the likeness of Melchizedek.16This one became a priest, not based on a law of physical requirement, but by the power of an everlasting life.17For scripture witnesses about him:

"You are a priest foreveraccording to the order of Melchizedek."

18For not only has the former command been set aside because it is weak and useless—19for the law made nothing perfect—but also a better hope is introduced, through which we come near to God.20And it was not without an oath! Others became priests without any oath,21but he became a priest with an oath by the one who said to him,

"The Lord has sworn and he will not change his mind:'You are a priest forever.'"

22By this also Jesus has given the guarantee of a better covenant.23The former priests were many in number, since death prevented them from continuing in office.24But because Jesus continues to live forever, he has a permanent priesthood.25Therefore he is also able to save completely those who approach God through him, because he always lives to intercede for them.26For it was indeed fitting that we should have such a high priest, who is holy, innocent, pure, separated from sinners, and exalted above the heavens.27He does not need, unlike the high priests, to offer up daily sacrifices, first for his own sins, and then for the sins of the people. He did this once for all when he offered himself.28For the law appoints as high priests men who have weaknesses. But the word of the oath, which came after the law, appointed a Son, who has been made perfect forever.

Chapter 8

1Now the point of what we are saying is this: We have a high priest who has sat down at the right hand of the throne of the Majesty in the heavens.2He is a servant in the holy place, the true tabernacle that the Lord, not a man, set up.3For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary to have something to offer.4Now if Christ were on earth, he would not be a priest at all, since there are those who offer the gifts according to the law.5They serve a copy and shadow of the heavenly things. It is just as Moses was warned by God when he was about to construct the tabernacle: God said, "See that you make everything according to the pattern that was shown to you on the mountain."6But now Christ has received a much better ministry, just as he is also the mediator of a better covenant, which is based on better promises.7For if that first covenant had been faultless, no occasion for a second would have been sought.8For when God found fault with the people, he said,

"See, the days are coming—says the Lord—when I will make a new covenantwith the house of Israeland with the house of Judah.9It will not be like the covenantthat I made with their ancestorson the day that I took them by their handto lead them out of the land of Egypt.For they did not carefully obey my covenant,and I disregarded them—says the Lord.10This is the covenant that I will make with the house of Israelafter those days, says the Lord.I will put my laws into their minds,and I will also write them on their hearts.I will be their God,and they will be my people.11They will not teach each one his fellow citizenand each one his brother, saying, 'Know the Lord.'For they will all know me,from the least of them to the greatest.12For I will be merciful toward their evil deeds,and their sins I will not remember any longer."

13By calling this covenant "new," he declared the first covenant to be obsolete, and what has become obsolete and old will soon disappear.

Chapter 9

1Now even the first covenant had regulations for worship and an earthly sanctuary.2For a tabernacle was prepared. The first room, in which were the lampstand, the table, and the bread of the presence, was called the holy place.3Behind the second curtain was another room in the tabernacle, called the most holy place.4It had a golden altar for incense. It also had the ark of the covenant, which was completely overlaid with gold. Inside it was a golden jar that held the manna, Aaron's rod that budded, and the tablets of the covenant.5Above the ark of the covenant, glorious cherubim overshadowed the atonement lid, which we cannot now talk about in detail.6After these things were prepared, the priests always entered the outer room of the tabernacle to perform their services.7But only the high priest entered the second room, once each year, and not without blood that he offered for himself and for the people's unintentional sins.8The Holy Spirit showed that as long as the first tabernacle was still standing, the way into the most holy place had not yet appeared.9This was an illustration for the present time. Both the gifts and sacrifices that are now being offered are not able to perfect the worshiper's conscience.10They are only concerned with food and drink and various ceremonial washings, regulations for the body until the time of the new order.

11Christ came as a high priest of the good things that have come. He went through the greater and more perfect tabernacle that was not made by human hands, one not belonging to this created world.[1](#footnote-target-1)12It was not by the blood of goats and calves, but by his own blood that he entered into the most holy place once for all and secured our eternal redemption.13For if the blood of goats and bulls and the sprinkling of a heifer's ashes on those who have been defiled sanctifies them for the cleansing of their flesh,14how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God?15For this reason, he is the mediator of a new covenant. This is so that, since a death has taken place to redeem those under the first covenant from their transgressions, those who are called will receive the promise of an eternal inheritance.16For where there is a will, the death of the person who made it must be proven.17For a will is only valid when there has been a death, because it has no force while the one who made it is still alive.18So not even the first covenant was established without blood.19For when Moses had given every command in the law to all the people, he took the blood of the calves and the goats, with water, red wool, and hyssop, and sprinkled both the scroll itself and all the people.20Then he said, "This is the blood of the covenant that God has commanded for you."21In the same manner, he sprinkled the blood on the tabernacle and all the containers used in the ministry.22According to the law, almost everything is cleansed with blood. Without the shedding of blood there is no forgiveness.

23Therefore it was necessary that the copies of the things in heaven should be cleansed with these animal sacrifices. However, the heavenly things themselves had to be cleansed with much better sacrifices.24For Christ did not enter into the most holy place made with hands, which is only a copy of the true one. Rather, he entered into heaven itself, to appear now in God's presence for us.25He did not go there in order to offer himself many times, as does the high priest, who enters the most holy place year by year with the blood of another.26If that had been the case, then he would have had to suffer many times since the foundation of the world. But now he has appeared at the end of the ages to do away with sin by the sacrifice of himself.27Just as man is appointed to die once, and after that comes judgment,28so also, Christ was offered once to take away the sins of many, and will appear a second time, not to deal with sin, but for the salvation of those who are waiting for him.

[1](#footnote-caller-1)Some important and ancient Greek copies read,Christ came as a high priest of the good things that are to come .

Chapter 10

1For the law is only a shadow of the good things to come, not the real forms of those things themselves. Those who approach God can never be made perfect by the same sacrifices that the priests continually bring year after year.2Otherwise, would the sacrifices not have ceased to be offered? For the worshipers would have been cleansed one time and would no longer have any consciousness of sin.3But with those sacrifices there is a reminder of sins year after year.4For it is impossible for the blood of bulls and goats to take away sins.5When Christ came into the world, he said,

"Sacrifices and offerings you did not desire,but a body you have prepared for me;6with burnt offerings and sin offeringsyou did not take pleasure.7Then I said, 'See, here I am—as it is written about me in the scroll—to do your will, God.'"

8First he said, "It was neither sacrifices, nor offerings, nor whole burnt offerings, nor sin offerings that you desired. Nor did you take pleasure in them." These are sacrifices that are offered according to the law.9Then he said, "See, here I am to do your will." He takes away the first practice in order to establish the second practice.10By that will, we have been sanctified through the offering of the body of Jesus Christ once for all.11Day after day every priest stands and ministers, offering the same sacrifices again and again—sacrifices that can never take away sins.12But when Christ offered for all time one sacrifice for sins, he sat down at the right hand of God.13He is waiting until his enemies are made a footstool for his feet.14For by one offering he has perfected forever those who are being sanctified.15The Holy Spirit also testifies to us. First he says,

16"This is the covenant that I will make with themafter those days, says the Lord.I will put my laws in their hearts,and I will write them on their minds."

17Then he adds,"Their sins and lawlessnessI will remember no longer."

18Now where there is forgiveness for these, there is no longer any sacrifice for sin.

19Therefore, brothers, we have confidence to enter into the most holy place by the blood of Jesus.20That is the new and living way that he has established for us through the curtain, that is, by means of his flesh.21Because we have a great priest over the house of God,22let us approach with true hearts in the full assurance of faith, having our hearts sprinkled clean from an evil conscience and having our bodies washed with pure water.23Let us also hold firmly to the hope we confess, for he who promised is faithful.24Let us think carefully about how to motivate one another to love and good deeds.25Let us not abandon meeting together, as some have done. Instead, encourage one another, and all the more as you see the day coming closer.

26For if we deliberately go on sinning after we have received the knowledge of the truth, a sacrifice for sins no longer remains.27Instead, there is only a certain fearful expectation of judgment, and a fury of fire that will consume God's enemies.28Anyone who has rejected the law of Moses dies without mercy at the testimony of two or three witnesses.29How much worse punishment do you think one deserves who has trampled underfoot the Son of God, who has regarded the blood of the covenant as unholy—the blood by which he was sanctified—and has insulted the Spirit of grace?30For we know the one who said, "Vengeance belongs to me; I will pay back." And again, "The Lord will judge his people."31It is a fearful thing to fall into the hands of the living God!

32But remember the former days, after you were enlightened, how you endured a great struggle in suffering.33Sometimes you were publicly exposed to insult and persecution, and other times you shared with those who were so treated.34For you had compassion on those who were prisoners, and you accepted with joy the seizure of your possessions. You knew that you yourselves had a better and everlasting possession.[1](#footnote-target-1)35So do not throw away your confidence, which has a great reward.36For you need perseverance so that when you have done the will of God, you will receive what he has promised.

37"For in a very little while,the one who is coming will indeed come and not delay.38My righteous one will live by faith.If he shrinks back, my soul will not be pleased with him."

39But we are not any of those who turn back to destruction, but we are among those who have faith and preserve their souls.

[1](#footnote-caller-1)Some important and ancient Greek copies read,For you had compassion on me in my chains .

Chapter 11

1Now faith is being sure of the things hoped for and certain of things that are not seen.2For because of this the ancestors were approved for their faith.3By faith we understand that the universe was created by God's command, so that what is visible was not made out of things that were visible.

4It was by faith that Abel offered God a better sacrifice than Cain, through which he was attested to be righteous, and God spoke well of him because of his offerings, and by faith Abel still speaks, even though he is dead.

5It was by faith that Enoch was taken up so that he did not see death. "He was not found, because God took him away." For before he was taken up, it was testified that he had pleased God.6Now without faith it is impossible to please him. For it is necessary that anyone coming to God must believe that he exists and that he is a rewarder of those who seek him.

7It was by faith that Noah, having been given a divine message about things not yet seen, with godly reverence built an ark to save his household. By doing this, he condemned the world and became an heir of the righteousness that is according to faith.

8It was by faith that Abraham, when he was called, obeyed and went out to the place that he was to receive as an inheritance. He went out, not knowing where he was going.9It was by faith that he lived in the land of promise as a foreigner. He lived in tents with Isaac and Jacob, fellow heirs of the same promise.10For he was looking forward to the city with foundations, whose architect and builder is God.11It was by faith, even though Sarah herself was barren, that she received ability to conceive. This happened even though she was too old, since she considered as faithful the one who had given the promise.12Therefore, from this one man—and he was almost dead—were born descendants as many as the stars in the sky and as countless as sand by the seashore.

13It was in faith that all these died without receiving the promises. Rather, they saw and greeted them from far off, and they acknowledged that they were foreigners and exiles on earth.14For those who say such things make it clear that they are seeking a homeland.15If they had been thinking of the country from which they had gone out, they would have had opportunity to return.16But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, since he has prepared a city for them.

17It was by faith that Abraham, when he was tested, offered Isaac. It was his only son whom he offered, he who had received the promises.18It was Abraham to whom it had been said, "It is through Isaac that your descendants will be named."19Abraham reasoned that God was able to raise up Isaac from the dead, and figuratively speaking, it was from them that he received him back.20It was also by faith about things to come that Isaac blessed Jacob and Esau.21It was by faith that Jacob, when he was dying, blessed each of Joseph's sons. Jacob worshiped, leaning on the top of his staff.22It was by faith that Joseph, when his end was near, spoke of the departure of the children of Israel from Egypt and instructed them about his bones.

23It was by faith that Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child. They were not afraid of the king's command.24It was by faith that Moses, after he had grown up, refused to be called the son of Pharaoh's daughter.25He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a while.26He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, for he was looking ahead to his reward.27It was by faith that Moses left Egypt. He did not fear the king's anger, for he endured as if he were seeing the one who is invisible.28It was by faith that he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch the Israelites' firstborn sons.

29It was by faith that they passed through the Sea of Reeds as if over dry land. When the Egyptians tried to do this, they were swallowed up.30It was by faith that Jericho's walls fell down, after they had been circled around for seven days.31It was by faith that Rahab the prostitute did not die with those who were disobedient, because she had received the spies in peace.

32What more can I say? For the time will fail me if I give a full account of Gideon, Barak, Samson, Jephthah, David, Samuel, and about the prophets.33It was through faith that they conquered kingdoms, committed righteousness, and received promises. They stopped the mouths of lions,34quenched the power of fire, escaped the edge of the sword, were made strong when they were weak, became mighty in battle, and defeated foreign armies.35Women received back their dead by resurrection. Others were tortured, not accepting release, so that they might experience a better resurrection.36Others experienced mocking and whippings, and even chains and imprisonment.37They were stoned. They were sawn in two. They were killed with the sword. They went about in sheepskins and goatskins. They were destitute, oppressed, mistreated.[1](#footnote-target-1)38The world was not worthy of them. They were always wandering about in the deserts and mountains, and in caves and holes in the ground.

39Although all these people were approved by God because of their faith, they did not receive the promise.40God planned something better for us, so that without us, they would not be made perfect.

[1](#footnote-caller-1)Some important and ancient Greek copies read,They were stoned. They were sawn in two. They were put to the test. They were killed with the sword .

Chapter 12

1Therefore, since we are surrounded by such a large cloud of witnesses, let us lay aside every weight and easily entangling sin. Let us run with perseverance the race that is placed before us.2Let us pay attention to Jesus, the founder and perfecter of the faith. For the joy that was placed before him, he endured the cross, despised its shame, and sat down at the right hand of the throne of God.3So think about him, the one who has endured such opposition from sinners against himself, so that you do not become weary and lose heart.

4You have not yet resisted or struggled against sin to the point of blood;5and you have forgotten the encouragement that instructs you as sons:

"My son, do not think lightly of the Lord's discipline,nor grow weary when you are corrected by him.6For the Lord disciplines the one he loves,and he punishes every son he receives."

7Endure suffering as discipline. God deals with you as with sons. For what son is there whom his father does not discipline?8But if you are without discipline, which all people share in, then you are illegitimate and not his sons.9Furthermore, we had human fathers who disciplined us and we respected them. How much more should we submit to the Father of spirits and live!10Our fathers disciplined us for a short time as they thought best. But God disciplines us for our benefit, so that we can share in his holiness.11No discipline at the time seems to give joy, but to give sorrow. But later it produces the peaceful fruit of righteousness for those who have been trained by it.12So strengthen your hands that hang down and your weak knees.13Make straight paths for your feet, so that what is lame will not be sprained but rather be healed.

14Pursue peace with everyone, and holiness, for without it no one will see the Lord.15Be careful so that no one lacks God's grace, and that no root of bitterness grows up to cause trouble, so that many do not become defiled by it,16and that there is no one who is sexually immoral or profane, such as Esau, who for one meal sold his own birthright.17For you know that afterwards, when he desired to inherit the blessing, he was rejected, because he found no opportunity for repentance, even though he sought it with tears.

18For you have not come to a mountain that can be touched, a mountain of burning fire, darkness, gloom, and storm.19You have not come to a trumpet blast, nor to a voice that speaks words whose hearers begged that not another word be spoken to them.20For they could not endure what was commanded: "If even an animal touches the mountain, it must be stoned."[1](#footnote-target-1)21So fearful was this sight that Moses said, "I am terrified and am trembling."22Rather, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels in joyful assembly.23You have come to the congregation of the firstborn, who have been registered in heaven. You have come to God, the Judge of all, and to the spirits of the righteous ones who have been made perfect.24And you have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than Abel's blood.25See that you do not refuse the one who is speaking. For if they did not escape when they refused the one who warned them on earth, much less will we escape if we turn away from the one who is warning from heaven.26At one time, his voice shook the earth. But now he has promised and said, "One more time I will shake not only the earth, but also the heavens."27These words, "One more time," mean the removal of those things that can be shaken, that is, of the things that have been created, so that the things that cannot be shaken will remain.28Therefore, receiving a kingdom that cannot be shaken, let us be thankful and in this manner worship God with reverence and awe.29For our God is a consuming fire.

[1](#footnote-caller-1)Some important and ancient Greek copies read,If even an animal touches the mountain, it must be stoned or shot with an arrow .

Chapter 13

1Let brotherly love continue.2Do not forget hospitality for strangers. For through this, some have shown hospitality to angels without knowing it.3Remember prisoners as if you were bound with them. Remember those who are mistreated since you yourselves also are in the body.4Let marriage be held in honor by all, and let the marriage bed be kept pure, for God will judge sexually immoral people and adulterers.5Let your conduct be free from the love of money. Be content with the things you have, for God himself has said,

"I will never leave you,nor will I abandon you."

6Let us be content so that we may have courage to say,

"The Lord is my helper; I will not be afraid.What can a man do to me?"

7Consider your leaders, those who spoke God's word to you, and consider the result of their conduct. Imitate their faith.8Jesus Christ is the same yesterday, today, and forever.9Do not be carried away by various strange teachings. For it is good that the heart should be strengthened by grace, not by foods that do not help those who walk by them.10We have an altar from which those who serve in the tabernacle have no right to eat.11For the blood of the animals killed for sins is brought by the high priest into the holy place, while their bodies are burned outside the camp.12So Jesus also suffered outside the city gate, in order to sanctify the people through his own blood.13Let us therefore go to him outside the camp, bearing the disgrace he endured.14For we do not have a permanent city here. Rather, we are looking for the one that is to come.15Through him, then, let us always offer up sacrifices of praise to God, praise that is the fruit of lips that acknowledge his name.16Let us not forget doing good and sharing, for it is with such sacrifices that God is very pleased.17Obey and submit to your leaders, for they keep watch over your souls as those who will give account. Obey so that your leaders will do this with joy, and not with groaning, which would be useless to you.

18Pray for us, for we are convinced that we have a good conscience and that we desire to live rightly in all things.19I encourage you even more to do this, so that I will be returned to you sooner.

20Now may the God of peace, who brought back from the dead the great shepherd of the sheep, our Lord Jesus, by the blood of the eternal covenant,21equip you with everything good to do his will, working in us what is pleasing to him, through Jesus Christ, to whom be the glory forever and ever. Amen.

22Now I encourage you, brothers, to bear with the word of encouragement that I have briefly written to you.23Know that our brother Timothy has been set free, with whom I will see you if he comes soon.

24Greet all your leaders and all God's holy people. Those from Italy greet you.

25May grace be with you all.

## 1 Peter

Chapter 1

1Peter, an apostle of Jesus Christ, to the foreigners of the dispersion, the chosen ones, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.2This is according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience and for the sprinkling of the blood of Jesus Christ. May grace be to you, and may your peace increase.

3May the God and Father of our Lord Jesus Christ be praised! In his great mercy, he has given us new birth to a living hope through the resurrection of Jesus Christ from the dead.4This is for an inheritance that will not perish, will not become stained, and will not fade away. It is reserved in heaven for you.5You are protected by God's power through faith for the salvation that is ready to be revealed in the last time.6In this you greatly rejoice, even though now, for a little while, you may have to suffer all kinds of trials.7This is for the proving of your faith, which is more precious than gold that perishes, even though it is tested by fire. This happens so that your faith will be found to result in praise, glory, and honor at the revealing of Jesus Christ.8You have not seen him, but you love him. You do not see him now, but you believe in him and rejoice with joy that is inexpressible and filled with glory.9You are now receiving for yourselves the result of your faith, the salvation of your souls.10Concerning this salvation, the prophets who prophesied about the grace that was to come to you searched diligently and examined carefully,11inquiring into what person or time the Spirit of Christ in them was indicating when he testified beforehand about the sufferings of Christ and the glories that would follow.12It was revealed to them that they were not serving themselves, but you, when they spoke of the things that have now been told to you by those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

13So gird up the loins of your mind. Be sober. Put your hope fully on the grace that will be brought to you when Jesus Christ is revealed.14As obedient children, do not conform yourselves to the desires that you followed when you were ignorant.15But as the one who called you is holy, you too be holy in your whole behavior.16For it is written, "Be holy, because I am holy."17So if you call "Father" the one who judges impartially and according to each person's work, conduct yourselves in fear during your time here as foreigners.18You know that it was not with perishable silver or gold that you have been redeemed from the futile behavior that you inherited from your ancestors,19but by the precious blood of Christ, like that of a lamb without blemish or spot.20Christ was foreknown before the foundation of the world, but now he has been revealed to you in these last times.21Through him you believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.22You made your souls pure by obedience to the truth. This was for the purpose of sincere brotherly love; so love one another earnestly from a pure heart.[1](#footnote-target-1)23You have been born again, not from perishable seed, but from imperishable seed, through the living and remaining word of God.24For

"All flesh is like grass,and all its glory is like the wild flower of the grass.The grass dries up, and the flower falls off,25but the word of the Lord remains forever."

This word is the gospel that was preached to you.

[1](#footnote-caller-1)Some important and ancient Greek copies read,You made your souls pure by obedience to the truth through the Spirit .

Chapter 2

1Therefore, put aside all evil, all deceit, hypocrisy, envy, and all slander.2As newborn infants, long for pure spiritual milk, so that through it you may grow in salvation,3if you have tasted that the Lord is kind.4Come to him who is a living stone that has been rejected by people, but that has been chosen by God as valuable to him.5You also are like living stones that are being built up to be a spiritual house in order to be a holy priesthood that offers the spiritual sacrifices acceptable to God through Jesus Christ.6Scripture contains this:

"See, I am laying in Zion a cornerstone,chosen and valuable.Whoever believes in himwill not be ashamed."

7The value, then, is to you who believe. But to those who do not believe,

"The stone that was rejected by the builders,this has become the head of the corner,"

8and

"A stone of stumblingand a rock that makes them fall."

They stumble because they disobey the word—which is what they were appointed to do.9But you are a chosen people, a royal priesthood, a holy nation, a people for God's possession, so that you would announce the wonderful actions of the one who called you out from darkness into his marvelous light.10Once you were not a people, but now you are the people of God. You did not receive mercy, but now you have received mercy.

11Beloved, I exhort you as foreigners and exiles to abstain from fleshly desires, which fight against your soul.12Your conduct among the Gentiles should be honorable, so that when they slander you as evildoers, they may be eyewitnesses of your good deeds and give glory to God on the day when he appears.

13Be subject to every human authority for the Lord's sake. Obey both the king as supreme14and also the governors, who are sent for the punishment of evildoers and to praise those who do good.15For this is God's will, that in doing good you silence the ignorant talk of foolish people.16As free people, do not use your freedom as a covering for wickedness, but be like servants of God.17Honor all people. Love the brotherhood. Fear God. Honor the king.

18Servants, be subject to your masters with all respect. Be subject not only to the good and gentle masters, but also to the malicious ones.19For it is praiseworthy if, because he is conscious of God, a person endures sorrows while suffering unjustly.20For how much credit is there if you sin and then endure while being afflicted? But if you have done good and then you suffer while being punished, this is worthy of praise from God.21For it is to this that you were called, because Christ also suffered for you. He left an example for you to follow in his steps.

22"He committed no sin,neither was any deceit found in his mouth."

23When he was insulted, he gave no insult in return. When he suffered, he did not threaten back, but he gave himself over to the one who judges justly.24He himself carried our sins in his body on the tree so that we would die to sin and live for righteousness. By his bruises you have been healed.25All of you had been straying like lost sheep, but now you have returned to the shepherd and overseer of your souls.

Chapter 3

1In the same way, you who are wives should submit to your own husbands. Do this so that even if some men are disobedient to the word, they may be won without a word, through their wives' behavior,2having been eyewitnesses of your respectful, pure behavior.3Do not let your adornment be outward—the braiding of hair and putting on of gold ornaments, or the clothing you wear.4Instead, let your adornment be the inner person of the heart with the lasting beauty of a gentle and quiet spirit, which is precious before God.5For this is how holy women long ago who hoped in God adorned themselves, by submitting to their husbands.6In this way Sarah obeyed Abraham and called him her lord. You are now her children if you do what is good and if you are not afraid of trouble.

7In the same way, you husbands should live with your wives according to understanding, as with a weaker container, a woman. You should give them honor as fellow heirs of the grace of life. Do this so that your prayers will not be hindered.

8Finally, all of you, be like-minded, compassionate, loving as brothers, tenderhearted, and humble.9Do not pay back evil for evil or insult for insult. On the contrary, continue to bless, because for this you were called, that you might inherit a blessing.10"The one who wants to love lifeand see good daysshould stop his tongue from eviland his lips from speaking deceit.11Let him turn away from what is bad and do what is good.Let him seek peace and pursue it.12The eyes of the Lord see the righteous,and his ears hear their prayers.But the face of the Lord is against those who do evil."

13Who is the one who will harm you if you are eager to do what is good?14But even if you suffer because of righteousness, you are blessed. Do not fear their threats. Do not be troubled.15Instead, set apart the Lord Christ in your hearts as holy. Always be ready to give an account to anyone who asks about the hope you have—16however, with meekness and respect. Have a good conscience so that, in whatever you are spoken of as evil, the people who slander your good life in Christ may be put to shame.17It is better, if it should be God's will, that you suffer for doing good than for doing evil.18Christ also suffered once for sins. He who is righteous suffered for us, who were unrighteous, so that he would bring us to God. He was put to death in the flesh, but he was made alive by the Spirit.19By the Spirit, he went and preached to the spirits who are now in prison.20They were disobedient when the patience of God was waiting in the days of Noah, in the days of the building of an ark, and God saved a few people—eight souls—by means of the water.21This is a symbol of the baptism that saves you now—not as a washing away of dirt from the body, but as the appeal of a good conscience to God—through the resurrection of Jesus Christ.22Christ is at the right hand of God. He went into heaven. Angels, authorities, and powers must submit to him.

Chapter 4

1Therefore, because Christ suffered in the flesh, arm yourselves with the same intention. For whoever has suffered in the flesh has ceased from sin.2As a result, such a person, for the rest of his time in the flesh, no longer lives for men's desires, but for God's will.3For the time that has passed is enough for you to do the desire of the Gentiles, living in sensuality, lusts, drunkenness, drunken celebrations, having wild parties, and committing lawless acts of idolatry.4They think it is strange that you do not join with them in these floods of reckless behavior, so they speak evil about you.5They will give an account to the one who is ready to judge the living and the dead.6For this purpose the gospel was preached also to the dead, so that, although they have been judged in the flesh as humans, they may live in the spirit the way God does.

7The end of all things is coming near. Therefore be of sound mind, and be sober in your thinking for the sake of prayers.8Above all things, have fervent love for one another, for love covers a multitude of sins.9Be hospitable to one another without complaining.10As each one of you has received a gift, use it to serve one another as good stewards of God's grace in its various forms.11If anyone speaks, let it be with God's words. If anyone serves, let it be from the strength that God supplies. Do these things so that in all ways God would be glorified through Jesus Christ. May there be to Jesus Christ glory and dominion forever and ever. Amen.

12Beloved, do not regard as strange the testing in the fire that has come upon you, as if something strange were happening to you.13Instead, however much you experience the sufferings of Christ, rejoice, so that you may also rejoice and be glad when his glory is revealed.14If you are insulted for Christ's name, you are blessed, because the Spirit of glory and of God rests on you.15But let none of you suffer as a murderer, a thief, an evildoer, or a meddler.16Yet if anyone suffers as a Christian, let him not be ashamed; instead, let him glorify God with that name.17For it is time for judgment to begin with the household of God. If it begins with us, what will be the outcome for those who disobey God's gospel?

18And

"If it is difficult for the righteous to be saved,what will become of the ungodly and the sinner?"

19Therefore, let those who suffer because of God's will commit their souls to the faithful Creator in well-doing.

Chapter 5

1I am exhorting the elders among you—I, who am a fellow elder and a witness of the sufferings of Christ, and am also one who will share in the glory that will be revealed:2Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God would have you serve—not for shameful profit but eagerly.3Do not act as lords over those allotted to you. Instead, be examples to the flock.4Then when the Chief Shepherd is revealed, you will receive an unfading crown of glory.5In the same way, you younger men, submit to the older men. All of you, clothe yourselves with humility and serve one another.

"For God is opposed to the proud,but he gives grace to the humble."

6Therefore humble yourselves under God's mighty hand so that he may exalt you in due time.7Cast all your anxiety on him because he cares for you.8Be sober, be watchful. Your adversary the devil is walking around like a roaring lion, looking for someone to devour.9Stand against him. Be strong in your faith. You know that your brotherhood in the world is enduring the same sufferings.10After you suffer for a little while, the God of all grace, who called you to his eternal glory in Christ, will perfect you, confirm you, strengthen you, and establish you.11To him be the dominion forever and ever. Amen.

12I regard Silvanus as a faithful brother, and I have written to you briefly through him. I am exhorting you and I am testifying to you that what I have written is the true grace of God. Stand in it.13The woman who is in Babylon, who is chosen together with you, greets you. Also Mark, my son, greets you.14Greet one another with a kiss of love.

May peace be to you all who are in Christ.

## 2 Peter

Chapter 1

1Simon Peter, a slave and apostle of Jesus Christ, to those who have received the same precious faith as we have received, faith in the righteousness of our God and Savior Jesus Christ:

2May grace and peace increase in measure in the knowledge of God and of Jesus our Lord.3By his divine power, all things for life and godliness have been given to us through the knowledge of him who called us through his own glory and excellence.4Through these he gave us precious and great promises, so that you might be sharers in the divine nature, having escaped the corruption in the world that is caused by evil desires.5For this reason, do your best to add goodness to your faith, and to goodness add knowledge,6to knowledge add self-control, to self-control add endurance, to endurance add godliness,7to godliness add brotherly love, and to brotherly love add love.8If these things are in you and grow in you, they will keep you from being barren or unfruitful in the knowledge of our Lord Jesus Christ.9But whoever lacks these things is so nearsighted that he is blind, having forgotten he has been cleansed from his past sins.10Therefore, brothers, do your best to make your calling and election sure, for if you do these things, you will not stumble.11In this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

12Therefore I will always be ready to remind you of these things, although you know them, and although you are strong in the truth you now have.13I think it is proper for me, as long as I am in this tent, to stir you up by way of reminder.14For I know that the putting off of my tent will be soon, because our Lord Jesus Christ has revealed this to me.15I will make every effort to see that after my departure you may always be able to remember these things.16For we did not follow cleverly invented myths when we made known to you the power and the coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.17For he received honor and glory from God the Father when a voice was brought to him by the Majestic Glory, saying, "This is my beloved Son, with him I am well pleased."18We ourselves heard this voice brought from heaven when we were with him on the holy mountain.19For we have the prophetic word made more certain, to which you would do well to pay attention as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts.20Above all, you must understand that no prophecy of scripture comes from someone's own interpretation.21For no prophecy was ever brought by the will of man, but men spoke from God when they were carried along by the Holy Spirit.

Chapter 2

1False prophets came to the people, and false teachers will also come to you. They will secretly bring with them destructive heresies, and they will deny the master who bought them. They are bringing quick destruction upon themselves.2Many will follow their sensuality, and through them the way of truth will be slandered.3In their greed they will exploit you with deceptive words. Their condemnation has been coming for a long time, and their destruction is not asleep.4For if God did not spare the angels who sinned, but delivered them into hell to be kept in chains of darkness until the judgment,[1](#footnote-target-1)5and if he did not spare the ancient world, but preserved Noah, a herald of righteousness, along with seven others when he brought a flood on the world of the ungodly,6and if he reduced the cities of Sodom and Gomorrah to ashes and condemned them to destruction as an example of what is to happen to the ungodly,7but delivered righteous Lot, who was oppressed by the sensual behavior of lawless people—8for that righteous man, who was living among them day after day, was tormented in his righteous soul by seeing and hearing their lawless deeds—9if the Lord did these things, then he knows how to rescue godly men out of trials and how to hold unrighteous men in custody so they can be punished on the day of judgment.10This is especially true for those who walk after the corrupt desires of the flesh and who despise authority. Bold and self-willed, they do not tremble when they blaspheme the glorious ones.11Angels have greater strength and power, but they do not bring insulting judgments against them to the Lord.12But these people are like unreasoning animals, born for capture and destruction. They do not know what they insult. In destruction they also will be destroyed,13suffering harm as a reward for doing harm. They think that luxury during the day is a pleasure. They are stains and blemishes. They enjoy their deceitful actions while they are feasting with you.[2](#footnote-target-2)14They have eyes full of adultery; they are never satisfied with sin. They entice unstable souls into wrongdoing, and they have their hearts trained in greed. They are cursed children!15They have abandoned the straight way and have gone astray, following the way of Balaam son of Beor, who loved to receive payment for unrighteousness.[3](#footnote-target-3)16But he obtained a rebuke for his own transgression—a mute donkey speaking in a human voice stopped the prophet's insanity.17These men are springs without water and mists driven by a storm. The gloom of thick darkness is reserved for them.18They speak with vain arrogance. Through the lusts of the flesh, through sensuality, they entice people who are trying to escape from those who live in error.19They promise freedom to them, but they themselves are slaves of corruption. For a man is a slave to whatever overcomes him.20If they have escaped the corruptions of the world through the knowledge of the Lord and Savior Jesus Christ and are again entangled in them and overcome, the last state has become worse for them than the first.21It would have been better for them not to have known the way of righteousness than to have known it and to turn away from the holy commandment delivered to them.22This proverb is true for them: "A dog returns to its own vomit, and a washed pig returns to the mud."

[1](#footnote-caller-1)Some important and ancient Greek copies read,to be kept in pits of darkness until the judgment ,[2](#footnote-caller-2)Some ancient copies of the Greek text read,They enjoy their actions while they are feasting with you in love feasts .[3](#footnote-caller-3)Many modern translations readBalaam son of Beor in order to be consistent with the Old Testament spelling of the name. Some modern translations choose to follow the spelling of the Greek text, which reads,Balaam son of Bosor .

Chapter 3

1Beloved, this is now the second letter that I have written to you, and in both of them they are reminders to stir up your sincere mind2so that you will recall the words spoken in the past by the holy prophets and the command of our Lord and Savior given through your apostles.3Know this first, that mockers will come in the last days. They will mock and proceed according to their own desires.4They will say, "Where is the promise of his return? From when our fathers fell asleep, all things have stayed the same, since the beginning of creation."5They deliberately forget that long ago by the word of God the heavens and the earth came to exist out of water and through water,6through which the world at that time was destroyed, being flooded with water.7By the same word the heavens and the earth are reserved for fire, being kept for the day of judgment and destruction of ungodly people.

8It should not escape your notice, beloved, that one day with the Lord is like a thousand years, and a thousand years are like one day.9The Lord is not slow concerning his promise, as some consider slowness to be. Rather, he is patient toward you. He does not desire for any of you to perish, but for everyone to come to repentance.10However, the day of the Lord will come as a thief. The heavens will pass away with a loud noise. The elements will be burned with fire, and the earth and the deeds in it will be laid bare.[1](#footnote-target-1)11Since all these things will be destroyed in this way, what kind of people should you be? You should live holy and godly lives.12You should expect and hasten the coming of the day of God. On that day, the heavens will be destroyed by fire, and the elements will be melted in great heat.13But according to his promise we are waiting for the new heavens and the new earth, where righteousness will dwell.

14Therefore, beloved, since you expect these things, do your best to be found spotless and blameless before him, in peace.15Also, consider the patience of our Lord to be salvation, just as our beloved brother Paul wrote to you, according to the wisdom that was given to him.16Paul speaks of these things in all his letters, in which there are things that are difficult to understand. Ignorant and unstable men distort these things, as they also do the other scriptures, to their own destruction.17Therefore, beloved, since you know about these things beforehand, guard yourselves so that you are not led astray by the deceit of lawless people and lose your own faithfulness.18But grow in the grace and knowledge of our Lord and Savior Jesus Christ. May the glory be to him both now and to the day of eternity. Amen!

[1](#footnote-caller-1)It is uncertain which Greek word is intended for the last word of verse 10, eitherlaid bare orburned up are the choices. There is uncertainty about which word should be chosen. The second choice would be,The elements will be burned with fire, and the earth and the deeds in it will be burned up .