

## Romans

### Chapter 1

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

<sup>7</sup> To 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.

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. <sup>9</sup> For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make mention of you. <sup>10</sup> I 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. <sup>11</sup> For I desire to see you, that I may give you some spiritual gift, in order to strengthen you. <sup>12</sup> That is, I long to be mutually encouraged among you, through each other's faith, yours and mine. <sup>13</sup> Now 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. <sup>14</sup> I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish. <sup>15</sup> So, as for me, I am ready to proclaim the gospel also to you who are in Rome.

<sup>16</sup> For 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. <sup>17</sup> For in it God's righteousness is revealed from faith to faith, as it has been written, "The righteous will live by faith."

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who through unrighteousness hold back the truth. <sup>19</sup> This is because that which is known about God is visible to them. For God has enlightened them. <sup>20</sup> For 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. <sup>21</sup> This 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. <sup>22</sup> They claimed to be wise, but they became foolish. <sup>23</sup> They 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.

<sup>24</sup> Therefore God delivered them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves. <sup>25</sup> It 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.

<sup>26</sup> Because of this, God delivered them over to dishonorable lusts, for their women exchanged natural relations for those that were unnatural. <sup>27</sup> In 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.

<sup>28</sup> And 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. <sup>29</sup> They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions. They are gossips, <sup>30</sup> slanderers, haters of God, insolent, arrogant, boastful, inventing ways of doing evil; they are disobedient to parents. <sup>31</sup> They are senseless, faithless, heartless, and unmerciful. <sup>32</sup> They 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.

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## Chapter 2

<sup>1</sup> Therefore 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. <sup>2</sup> But we know that God's judgment is according to truth when it falls on those who practice such things. <sup>3</sup> But 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? <sup>4</sup> Or 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? <sup>5</sup> But 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. <sup>6</sup> He will pay back to every person according to his actions: <sup>7</sup> to those who according to the perseverance of good deeds have sought glory, honor, and incorruptibility, he will give eternal life. <sup>8</sup> But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come. <sup>9</sup> God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek. <sup>10</sup> But glory, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. <sup>11</sup> For there is no partiality with God. <sup>12</sup> For 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. <sup>13</sup> For 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. <sup>14</sup> For 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. <sup>15</sup> By 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 them <sup>16</sup> on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

<sup>17</sup> But if you say that you are a Jew and rest upon the law and boast in God, <sup>18</sup> and know his will and approve of what is excellent because you have been instructed from the law; <sup>19</sup> and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness, <sup>20</sup> an 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? <sup>21</sup> You who teach others, do you not teach yourself? You who preach against stealing, do you steal? <sup>22</sup> You who say that one must not commit adultery, do you commit adultery? You who hate idols, do you rob temples? <sup>23</sup> You who boast in the law, do you dishonor God by transgressing the law? <sup>24</sup> For "the name of God is blasphemed among the Gentiles because of you," just as it has been written. <sup>25</sup> For circumcision is profitable to you if you obey the law, but if you are a transgressor of the law, your circumcision becomes uncircumcision. <sup>26</sup> If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision? <sup>27</sup> And 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! <sup>28</sup> For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh. <sup>29</sup> But 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

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

<sup>3</sup> For what if some Jews were without faith? Will their unbelief nullify God's faithfulness? <sup>4</sup> May 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."

<sup>5</sup> But 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.) <sup>6</sup> May it never be! For then how would God judge the world? <sup>7</sup> But if through my lie the truth of God increases his glory, why am I still being judged as a sinner? <sup>8</sup> Why 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.

<sup>9</sup> What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin. <sup>10</sup> This is as it is written:

"No one is righteous, not one;

<sup>11</sup> there is no one who understands;  
there is no one who seeks God.

<sup>12</sup> They have all turned away;  
together they have become useless.  
There is no one who does good, no,  
not even one."

<sup>13</sup> "Their throat is an open grave.  
Their tongues have deceived.  
The poison of snakes is under their lips."

<sup>14</sup> "Their mouths are full of cursing and bitterness."

<sup>15</sup> "Their feet are swift to pour out blood.

<sup>16</sup> Destruction and suffering are in their paths.

<sup>17</sup> These people have not known a way of peace."

<sup>18</sup> "There is no fear of God before their eyes."

<sup>19</sup> Now 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. <sup>20</sup> For no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

<sup>21</sup> But now apart from the law the righteousness of God has been revealed, to which the Law and the Prophets bear witness— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction, <sup>23</sup> for all have sinned and come short of the glory of God, <sup>24</sup> and they are freely justified by his grace through the redemption that is in Christ Jesus. <sup>25</sup> For 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 sins <sup>26</sup> in 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.

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

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

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## Chapter 4

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

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

<sup>7</sup> He says,

"Blessed are those  
whose lawless deeds are forgiven,  
and whose sins are covered.

<sup>8</sup> Blessed is the man  
against whom the Lord will not count sin."

<sup>9</sup> Then 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." <sup>10</sup> How was it counted to him? Was it before or after he had been circumcised? It was not after, but before! <sup>11</sup> Abraham 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. <sup>12</sup> He 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.

<sup>13</sup> For 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. <sup>14</sup> For if those who live by the law are to be the heirs, faith is made empty, and the promise does nothing. <sup>15</sup> For the law brings about wrath, but where there is no law, there is no transgression. <sup>16</sup> For 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, <sup>17</sup> as 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. <sup>18</sup> In 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." <sup>19</sup> Without 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. <sup>20</sup> But because of God's promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and gave glory to God. <sup>21</sup> He was fully convinced that what God had promised, he was also able to accomplish. <sup>22</sup> Therefore this was also "counted to him as righteousness." <sup>23</sup> But the words "it was counted to him" were not written for his sake alone. <sup>24</sup> They were written also for us, and it will be counted to us who believe in him who raised Jesus our Lord from the dead. <sup>25</sup> This is the one who was delivered up for our trespasses and was raised for our justification.

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## Chapter 5

<sup>1</sup> Since we are justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through 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. <sup>3</sup> Not only this, but we also boast in our tribulations. We know that tribulation brings about perseverance. <sup>4</sup> Perseverance produces character, and character produces hope, <sup>5</sup> and 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. <sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous person, though perhaps someone would dare to die for a good person. <sup>8</sup> But God proves his own love toward us, because while we were still sinners, Christ died for us. <sup>9</sup> Much more, then, now that we are justified by his blood, we will be saved by him from the wrath of God. <sup>10</sup> For 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. <sup>11</sup> Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

<sup>12</sup> So 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. <sup>13</sup> For until the law, sin was in the world, but there is no accounting for sin when there is no law. <sup>14</sup> Nevertheless, 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.

<sup>15</sup> But 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! <sup>16</sup> For 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. <sup>17</sup> For 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. <sup>18</sup> So 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. <sup>19</sup> For 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. <sup>20</sup> But the law came in to increase the trespass. But where sin abounded, grace abounded even more. <sup>21</sup> This happened so that, as sin reigned in death, even so grace might reign through righteousness for everlasting life through Jesus Christ our Lord.

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## Chapter 6

<sup>1</sup> What then will we say? Should we continue in sin so that grace may abound? <sup>2</sup> May it never be. We who died to sin, how can we still live in it? <sup>3</sup> Do you not know that as many as were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We 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. <sup>5</sup> For if we have become united with him in the likeness of his death, we will also be united with his resurrection. <sup>6</sup> We 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. <sup>7</sup> He who has died is declared righteous with respect to sin. <sup>8</sup> But if we have died with Christ, we believe that we will also live together with him. <sup>9</sup> We know that since Christ has been raised from the dead, he cannot die again; death no longer rules over him. <sup>10</sup> For 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. <sup>11</sup> In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

<sup>12</sup> Therefore do not let sin rule in your mortal body so that you obey its lusts. <sup>13</sup> Do 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.

<sup>14</sup> Do not allow sin to rule over you. For you are not under law, but under grace.

<sup>15</sup> What then? Are we to sin because we are not under law, but under grace? May it never be. <sup>16</sup> Do 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. <sup>17</sup> But 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. <sup>18</sup> You have been made free from sin, and you have been made slaves of righteousness. <sup>19</sup> I 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. <sup>20</sup> For when you were slaves of sin, you were free from righteousness. <sup>21</sup> At 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. <sup>22</sup> But 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. <sup>23</sup> For the wages of sin are death, but the gift of God is eternal life in Christ Jesus our Lord.

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## Chapter 7

<sup>1</sup> Or 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? <sup>2</sup> For 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. <sup>3</sup> So 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. <sup>4</sup> Therefore, 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. <sup>5</sup> For 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. <sup>6</sup> But 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.

<sup>7</sup> What 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." <sup>8</sup> But sin took the opportunity through the commandment and produced every kind of coveting in me. For apart from the law, sin was dead. <sup>9</sup> At one time I was alive without the law, but when the commandment came, sin regained life <sup>10</sup> and I died. The commandment that was to bring life turned out to be death for me. <sup>11</sup> For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me. <sup>12</sup> So the law is holy, and the commandment is holy, righteous, and good.

<sup>13</sup> So 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. <sup>14</sup> For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin. <sup>15</sup> For what I do, I do not really understand. For what I want to do, I do not do, and what I hate, I do. <sup>16</sup> But if I do what I do not want, I agree with the law that the law is good. <sup>17</sup> But now it is no longer I who do it, but the sin that lives in me. <sup>18</sup> For 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. <sup>19</sup> For the good that I want, I do not do, but the evil that I do not want, that I do. <sup>20</sup> Now 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. <sup>21</sup> So, I find this law: When I want to do good, evil is present with me. <sup>22</sup> For I rejoice in the law of God with my inner person. <sup>23</sup> But 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. <sup>24</sup> I am a miserable man! Who will deliver me from this body of death? <sup>25</sup> But 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.

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## Chapter 8

<sup>1</sup> There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. <sup>3</sup> For 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. <sup>4</sup> He 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. <sup>5</sup> Those 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. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. <sup>7</sup> The 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. <sup>8</sup> Those who are in the flesh cannot please God. <sup>9</sup> However, 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. <sup>10</sup> If Christ is in you, the body is dead with respect to sin, but the spirit is alive with respect to righteousness. <sup>11</sup> If 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.

<sup>12</sup> So then, brothers, we are debtors, but not to the flesh to live according to the flesh. <sup>13</sup> For 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. <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> You 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!" <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God. <sup>17</sup> If 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.

<sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. <sup>19</sup> For the eager expectation of the creation waits for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not of its own will, but because of him who subjected it, in hope <sup>21</sup> that 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. <sup>22</sup> For we know that the whole creation groans and labors in pain together even now. <sup>23</sup> Not 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. <sup>24</sup> For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see? <sup>25</sup> But if we hope for what we do not see, we wait for it with patience.

<sup>26</sup> In 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. <sup>27</sup> He 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. <sup>28</sup> We know that for those who love God, he works all things together for good, <sup>[1]</sup> for those who are called according to his purpose. <sup>29</sup> Because 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. <sup>30</sup> Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

<sup>31</sup> What, therefore, can we say about these things? If God is for us, who is against us? <sup>32</sup> He 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? <sup>33</sup> Who will bring any accusation against God's chosen ones? God is the one who justifies. <sup>34</sup> Who 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. <sup>35</sup> Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? <sup>36</sup> Just as it is written,

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

<sup>37</sup> In all these things we are more than conquerors through the one who loved us. <sup>38</sup> For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

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#### Footnotes

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## Chapter 9

<sup>1</sup> I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit <sup>2</sup> that for me there is great sorrow and unceasing pain in my heart. <sup>3</sup> For 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. <sup>4</sup> They are Israelites. They have adoption, the glory, the covenants, the gift of the law, the ministry in the temple, and the promises. <sup>5</sup> Theirs 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.

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

<sup>14</sup> What then will we say? Is there unrighteousness with God? May it never be. <sup>15</sup> For 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."

<sup>16</sup> So then, it is not because of him who wills, nor because of him who runs, but because of God, who shows mercy. <sup>17</sup> For 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." <sup>18</sup> So then, God has mercy on whom he wishes, and whom he wishes, he makes stubborn.

<sup>19</sup> You will say then to me, "Why does he still find fault? For who has ever withstood his will?" <sup>20</sup> On 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?" <sup>21</sup> Does 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? <sup>22</sup> What 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? <sup>23</sup> What 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? <sup>24</sup> What if he did this also for us, whom he also called, not only from among the Jews, but also from among the Gentiles? <sup>25</sup> As he says also in Hosea:

"I will call them 'my people' who were not my people,  
and her 'beloved' who was not beloved.

<sup>26</sup> Then 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.'"

<sup>27</sup> Isaiah 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,

<sup>28</sup> for the Lord will execute his word  
on the earth completely and without delay."

<sup>29</sup> As Isaiah had said previously,

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

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

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

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## Chapter 10

<sup>1</sup> Brothers, my heart's desire and my plea to God is for them, for their salvation. <sup>2</sup> For I testify about them that they have a zeal for God, but not according to knowledge. <sup>3</sup> For, failing to understand the righteousness that comes from God, and seeking to establish their own righteousness, they did not submit to God's righteousness. <sup>4</sup> For Christ is the fulfillment of the law for righteousness for everyone who believes. <sup>5</sup> For Moses writes about the righteousness that comes from the law: "The man who does these things will live by them." <sup>6</sup> But 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); <sup>7</sup> "and do not say, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart." That is the word of faith, which we proclaim. <sup>9</sup> For 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. <sup>10</sup> For with the heart one believes and has righteousness, and with the mouth one confesses and is saved. <sup>11</sup> For scripture says, "Everyone who believes on him will not be put to shame." <sup>12</sup> For 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. <sup>13</sup> For everyone who calls on the name of the Lord will be saved. <sup>14</sup> How 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? <sup>15</sup> Then how can they preach, unless they are sent?—As it is written, "How beautiful are the feet of those who proclaim good news!"

<sup>16</sup> But not all of them obeyed the good news. For Isaiah says, "Lord, who has believed our report?" <sup>17</sup> So faith comes from hearing, and hearing by the word of Christ. <sup>18</sup> But 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."

<sup>19</sup> Moreover, 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."

<sup>20</sup> Then 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."

<sup>21</sup> But to Israel he says,

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

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## Chapter 11

<sup>1</sup> I 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. <sup>2</sup> God 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? <sup>3</sup> "Lord, they have killed your prophets, they have broken down your altars. I alone am left, and they are seeking my life." <sup>4</sup> But what does God's answer say to him? "I have reserved for myself seven thousand men who have not bent the knee to Baal." <sup>5</sup> Even so then, at this present time also there is a remnant because of the choice of grace. <sup>6</sup> But if it is by grace, it is no longer based on works. Otherwise grace would no longer be grace. <sup>17</sup> What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the rest were hardened. <sup>8</sup> It 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."

<sup>9</sup> Then David says,

"Let their table become a snare and a trap,  
a stumbling block and a retribution for them.

<sup>10</sup> Let their eyes be darkened so that they may not see,  
and bend their backs continually."

<sup>11</sup> I 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. <sup>12</sup> Now 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? <sup>13</sup> But now I am speaking to you Gentiles, and as long as I am an apostle to the Gentiles, I take pride in my ministry. <sup>14</sup> Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance be but life from the dead? <sup>16</sup> If the firstfruits are holy, so is the lump of dough. If the root is holy, so are the branches. <sup>17</sup> But 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, <sup>18</sup> do not boast over the branches. But if you do boast, it is not you who supports the root, but the root that supports you. <sup>19</sup> You will say then, "Branches were broken off so that I might be grafted in." <sup>20</sup> That 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. <sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Look 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. <sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in. For God is able to graft them in again. <sup>24</sup> For 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?

<sup>25</sup> For 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. <sup>26</sup> Thus all Israel will be saved, just as it is written:

"Out of Zion will come the Deliverer.  
He will remove ungodliness from Jacob,

<sup>27</sup> and this will be my covenant with them,  
when I will take away their sins."

<sup>28</sup> As 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. <sup>29</sup> For the gifts and the call of God are irrevocable. <sup>30</sup> For just as you were formerly disobedient to God, now you have received mercy because of their disobedience. <sup>31</sup> In 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. <sup>32</sup> For God has shut up all into disobedience in order that he might show mercy on all.

<sup>33</sup> Oh, the depth of the riches both of the wisdom and the knowledge of God!  
How unsearchable are his judgments,  
and his ways beyond discovering!

<sup>34</sup> "For who has known the mind of the Lord  
or who has become his advisor?

<sup>35</sup> Or who has first given anything to God,  
that God must repay him?"

<sup>36</sup> For from him and through him and to him are all things.

To him be the glory forever. Amen.

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#### Footnotes

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11:6 [\[1\]](#) Some old copies read

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## Chapter 12

<sup>1</sup> I 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. <sup>2</sup> Do 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.

<sup>3</sup> For 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.

<sup>4</sup> For we have many members in one body, but not all the members have the same function. <sup>5</sup> In the same way, we who are many are one body in Christ, and are individually members of each other. <sup>6</sup> We 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. <sup>7</sup> If one's gift is service, let him serve. If one has the gift of teaching, let him teach. <sup>8</sup> If 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.

<sup>9</sup> Let love be without hypocrisy. Abhor what is evil; hold on to that which is good. <sup>10</sup> Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another. <sup>11</sup> Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him. <sup>12</sup> Rejoice in hope, endure tribulation, be faithful in prayer. <sup>13</sup> Share in the needs of God's holy people. Find many ways to show hospitality. <sup>14</sup> Bless those who persecute you; bless and do not curse. <sup>15</sup> Rejoice with those who rejoice; weep with those who weep. <sup>16</sup> Be 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. <sup>17</sup> Repay no one evil for evil. Do good things in the sight of all people. <sup>18</sup> If possible, as far as it depends on you, live at peace with all people. <sup>19</sup> Do 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."

<sup>20</sup> But "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."

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

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## Chapter 13

<sup>1</sup> Let 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. <sup>2</sup> Therefore he who rebels against that authority opposes the command of God; and those who oppose it will receive judgment on themselves. <sup>3</sup> For 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. <sup>4</sup> For 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. <sup>5</sup> Therefore you must be subject, not only because of the wrath, but also because of conscience. <sup>6</sup> Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually. <sup>7</sup> Pay 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.

<sup>8</sup> Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. <sup>9</sup> The 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." <sup>10</sup> Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.

<sup>11</sup> Because 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. <sup>12</sup> The 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. <sup>13</sup> Let 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. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its lusts.

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## Chapter 14

<sup>1</sup> Receive anyone who is weak in faith, without giving judgment about arguments. <sup>2</sup> One person has faith to eat anything, another who is weak eats only vegetables. <sup>3</sup> May 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. <sup>4</sup> Who 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. <sup>5</sup> One person values one day above another. Another has concluded that every day is equal. Let each person be convinced in his own mind. <sup>6</sup> He 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. <sup>7</sup> For none of us lives for himself, and none dies for himself. <sup>8</sup> For 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. <sup>9</sup> For to this purpose Christ died and lived again, that he might be Lord of both the dead and those who are living. <sup>10</sup> But 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. <sup>11</sup> For it is written,

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

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

<sup>13</sup> Therefore, 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. <sup>14</sup> I 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. <sup>15</sup> If 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. <sup>16</sup> So do not allow what you consider to be good to be spoken of as evil. <sup>17</sup> For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit. <sup>18</sup> For the one who serves Christ in this way is acceptable to God and approved by people. <sup>19</sup> So then, let us pursue the things of peace and the things that build up one another. <sup>20</sup> Do 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. <sup>21</sup> It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles. <sup>22</sup> The faith you have, keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. <sup>23</sup> He who doubts is condemned if he eats, because it is not from faith. And whatever is not from faith is sin.

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## Chapter 15

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

<sup>7</sup> Therefore receive one another, even as Christ also received you, to the glory of God. <sup>8</sup> For 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, <sup>9</sup> and for the Gentiles to glorify God for his mercy. As it is written,

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

<sup>10</sup> Again it says,

"Rejoice, you Gentiles, with his people."

<sup>11</sup> And again,

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

<sup>12</sup> Again, Isaiah says,

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

<sup>13</sup> Now 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.

<sup>14</sup> I 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. <sup>15</sup> But I am writing more boldly to you about some things in order to remind you again, because of the grace given me by God. <sup>16</sup> This 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. <sup>17</sup> In Christ Jesus I have reason to boast of my service for God. <sup>18</sup> For 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, <sup>19</sup> by 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. <sup>20</sup> In 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. <sup>21</sup> It is as it is written:

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

<sup>22</sup> Therefore I was also hindered many times from coming to you. <sup>23</sup> But now, I no longer have any place in these regions, and I have been longing for many years to come to you. <sup>24</sup> I 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. <sup>25</sup> But now I am going to Jerusalem, serving God's holy people. <sup>26</sup> For 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. <sup>27</sup> Yes, 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. <sup>28</sup> Therefore, 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. <sup>29</sup> I know that when I come to you I will come in the fullness of the blessing of Christ.

<sup>30</sup> Now 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. <sup>31</sup> Pray 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. <sup>32</sup> Pray that I may come to you in joy through the will of God, and that I may, together with you, find rest. <sup>33</sup> May the God of peace be with you all. Amen.

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## Chapter 16

<sup>1</sup> I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae, <sup>2</sup> in 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.

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

<sup>5</sup> Greet the church that is in their house. Greet Epaphroditus my beloved, who is the firstfruit of Asia to Christ.

<sup>6</sup> Greet Mary, who has labored hard for you.

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

<sup>8</sup> Greet Ampliatus, my beloved in the Lord.

<sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

<sup>10</sup> Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

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

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

<sup>13</sup> Greet Rufus, chosen in the Lord, and his mother and mine.

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

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

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

<sup>17</sup> Now 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. <sup>18</sup> For 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. <sup>19</sup> For 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. <sup>20</sup> The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, who write this epistle down, greet you in the Lord. <sup>23</sup> Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother. <sup>24</sup>[\[1\]](#)

<sup>25</sup> Now 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 ages

<sup>26</sup> but 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—

<sup>27</sup> to the only wise God, through Jesus Christ, be glory forever. Amen.

Footnotes

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16:24 <sup>[1]</sup>The best ancient copies do not have this phrase:

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# 1 Corinthians

## Chapter 1

<sup>1</sup> Paul, called by Christ Jesus to be an apostle by the will of God, and Sosthenes our brother,

<sup>2</sup> to the church of God at Corinth, those who have been sanctified in Christ Jesus and called to be holy people, together with all those in every place who call on the name of our Lord Jesus Christ, who is their Lord and ours:

<sup>3</sup> May grace and peace be to you from God our Father and the Lord Jesus Christ.

<sup>4</sup> I always give thanks to my God for you because of the grace of God that Christ Jesus gave to you. <sup>5</sup> He has made you rich in every way, in all speech and with all knowledge, <sup>6</sup> just as the testimony about Christ has been confirmed as true among you. <sup>7</sup> Therefore you lack no spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. <sup>8</sup> He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, who called you into the fellowship of his Son, Jesus Christ our Lord.

<sup>10</sup> Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all agree, and that there be no divisions among you. I urge that you be joined together with the same mind and by the same purpose. <sup>11</sup> For I have been informed concerning you, my brothers, by Chloe's people that there are factions among you. <sup>12</sup> I mean this: Each one of you says, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." <sup>13</sup> Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul? <sup>14</sup> I thank God that I baptized none of you, except Crispus and Gaius. <sup>15</sup> This was so that no one would say that you were baptized into my name. <sup>16</sup> (I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.) <sup>17</sup> For Christ did not send me to baptize but to preach the gospel—not with clever speech, in order that the cross of Christ would not be emptied of its power.

<sup>18</sup> For the message about the cross is foolishness to those who are perishing. But among those who are being saved, it is the power of God. <sup>19</sup> For it is written,

"I will destroy the wisdom of the wise.

I will set aside the understanding of the intelligent."

<sup>20</sup> Where is the wise person? Where is the scholar? Where is the debater of this world? Has not God turned the wisdom of the world into foolishness? <sup>21</sup> Since the world in its wisdom did not know God, God was pleased to save those who believe through the foolishness of preaching. <sup>22</sup> For Jews ask for miraculous signs and Greeks seek wisdom. <sup>23</sup> But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles. <sup>24</sup> But to those whom God has called, both Jews and Greeks, we preach Christ as the power and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than people, and the weakness of God is stronger than people.

<sup>26</sup> Look at your calling, brothers. Not many of you were wise according to the flesh. Not many of you were powerful. Not many of you were of noble birth. <sup>27</sup> But God chose the foolish things of the world to shame the wise. God chose what is weak in the world to shame what is strong. <sup>28</sup> God chose what is low and despised in the world. He even chose things that are regarded as nothing, to bring to nothing things that are held as valuable. <sup>29</sup> He did this so that no flesh would have a reason to boast before him. <sup>30</sup> Because of what God did, now you are in Christ Jesus, who became for us wisdom from God. He became our righteousness, holiness, and redemption. <sup>31</sup> As a result, as it is written, "Let the one who boasts, boast in the Lord."



## Chapter 2

<sup>1</sup> When I came to you, brothers, I did not come with eloquence of speech or wisdom as I proclaimed hidden truths about God. <sup>[1]</sup><sup>2</sup> For I decided to know nothing when I was among you except Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness and in fear and in much trembling. <sup>4</sup> And my message and my proclamation were not with persuasive words of wisdom, but with the demonstration of the Spirit and of power, <sup>5</sup> so that your faith might not be in the wisdom of humans, but in the power of God.

<sup>6</sup> Now we do speak wisdom among the mature, but not the wisdom of this world, or of the rulers of this age, who are passing away. <sup>7</sup> Instead, we speak God's wisdom in hidden truth, the hidden wisdom that God predestined before the ages for our glory. <sup>8</sup> None of the rulers of this age understood it, for if they had understood it, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written,

"No eye has seen,  
no ear has heard,  
no human heart has imagined  
what God has prepared for those who love him"—

<sup>10</sup> For God has revealed these things to us through the Spirit. For the Spirit searches everything out, even the deep things of God. <sup>[2]</sup><sup>11</sup> For who knows a person's thoughts except the spirit of the person in him? So also, no one knows the deep things of God except the Spirit of God. <sup>12</sup> But we did not receive the spirit of the world but the Spirit who is from God, so that we might know the things freely given to us by God. <sup>13</sup> We speak about these things in words not taught by human wisdom but by the Spirit, interpreting spiritual things to spiritual people. <sup>14</sup> The unspiritual person does not receive the things that belong to the Spirit of God, for they are foolishness to him. He cannot understand them because they are spiritually discerned. <sup>15</sup> The one who is spiritual judges all things, but he is not judged by others.

<sup>16</sup> "For who can know the mind of the Lord,  
that he can instruct him?"

But we have the mind of Christ.

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### Footnotes

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2:1 <sup>[1]</sup> A few important and ancient Greek copies read,

2:10 <sup>[2]</sup> Some ancient Greek copies say

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## Chapter 3

<sup>1</sup> And I, brothers, could not speak to you as to spiritual people, but instead as to fleshly people, as to little children in Christ. <sup>2</sup> I fed you milk, not solid food, for you were not ready for it; and even now you are not yet ready. <sup>3</sup> For you are still fleshly. For where jealousy and strife exist among you, are you not living according to the flesh, and are you not walking by human standards? <sup>4</sup> For when one says, "I follow Paul," and another says, "I follow Apollos," are you not merely human beings? <sup>5</sup> Who then is Apollos? Who is Paul? Servants through whom you believed, just as the Lord gave tasks to each. <sup>6</sup> I planted and Apollos watered, but God gave the growth. <sup>7</sup> So then, neither he who plants nor he who waters is anything. But it is God who gives the growth. <sup>8</sup> Now he who plants and he who waters are one, and each will receive his own wages according to his own labor. <sup>9</sup> For we are God's fellow workers. You are God's garden, God's building.

<sup>10</sup> According to the grace of God that was given to me as a skilled master builder, I laid a foundation and another is building on it. But let each man be careful how he builds on it. <sup>11</sup> For no one can lay a foundation other than the one that has been laid, that is, Jesus Christ. <sup>12</sup> Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, <sup>13</sup> his work will be revealed, for the day will reveal it. For it will be revealed in fire. The fire will test the quality of what each one has done. <sup>14</sup> If anyone's work remains, he will receive a reward; <sup>15</sup> but if anyone's work is burned up, he will suffer loss, but he himself will be saved, as though escaping through fire.

<sup>16</sup> Do you not know that you are God's temple and that the Spirit of God lives in you? <sup>17</sup> If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and so are you.

<sup>18</sup> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool" that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness."

<sup>20</sup> And again,

"The Lord knows that the reasoning of the wise is futile."

<sup>21</sup> For this reason, let no one boast in men. All things are yours, <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All things are yours, <sup>23</sup> and you are Christ's, and Christ is God's.

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## Chapter 4

<sup>1</sup> This is how a person should regard us, as servants of Christ and stewards of the hidden truths of God. <sup>2</sup> Now what is required of stewards is that they are found to be trustworthy. <sup>3</sup> But for me it is a very small thing that I should be judged by you or by any human court. For I do not even judge myself. <sup>4</sup> I am not aware of any charge being made against me, but that does not justify me. The one who judges me is the Lord. <sup>5</sup> Therefore do not pronounce judgment about anything before the time, before the Lord comes. He will bring to light the hidden things of darkness and reveal the purposes of the heart. Then each one will receive his praise from God.

<sup>6</sup> Now, brothers, I applied these principles to myself and Apollos for your sakes, so that from us you might learn the meaning of the saying,

"Do not go beyond what is written."

This is so that none of you may be puffed up in favor of one against the other. <sup>7</sup> For who sees any difference between you and others? What do you have that you did not receive? If you have received it, why do you boast as if you did not receive it? <sup>8</sup> Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! Indeed, I wish you did reign, so that we could reign with you. <sup>9</sup> For I think God has put us apostles on display as the last in line, in a procession and like men sentenced to death. We have become a spectacle to the world—to angels, and to human beings. <sup>10</sup> We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we are held in dishonor. <sup>11</sup> Up to this present hour we are hungry and thirsty, we are poorly clothed, we are beaten, and we are homeless. <sup>12</sup> We labor hard, working with our own hands. When we are slandered, we bless. When we are persecuted, we endure. <sup>13</sup> When we are slandered, we speak with kindness. We have become as the refuse of the world and the filthiest of all things, even till now.

<sup>14</sup> I do not write these things to shame you, but to warn you as my beloved children. <sup>15</sup> For even if you have ten thousand guardians in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. <sup>16</sup> So I urge you to be imitators of me. <sup>17</sup> That is why I sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach them everywhere and in every church. <sup>18</sup> Now some of you have become puffed up, acting as though I were not coming to you. <sup>19</sup> But I will come to you soon, if the Lord wills. Then I will know not merely the words of these who are so puffed up, but I will see their power. <sup>20</sup> For the kingdom of God does not consist in words but in power. <sup>21</sup> What do you want? Should I come to you with a rod or with love and in a spirit of gentleness?

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## Chapter 5

<sup>1</sup> We heard a report that there is sexual immorality among you, a kind of immorality that is not even permitted among the pagans: A man has his father's wife. <sup>2</sup> You are puffed up! Should you not mourn instead, so that the one who did this deed might be removed from among you? <sup>3</sup> For even though I am absent in body, I am present in spirit. I have already passed judgment on the one who did this, just as though I were there. <sup>4</sup> When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, <sup>5</sup> deliver this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord. <sup>6</sup> Your boasting is not good. Do you not know that a little yeast leavens the whole loaf? <sup>7</sup> Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened, just as you really are. For Christ, our Passover lamb, has been sacrificed. <sup>8</sup> So let us then celebrate the festival, not with the old yeast, the yeast of bad behavior and wickedness. Instead, let us celebrate with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you in my letter not to associate with sexually immoral people. <sup>10</sup> In no way did I mean the immoral people of this world, or the greedy, or swindlers, or idolaters, since to stay away from them you would need to go out of the world. <sup>11</sup> But now I am writing to you not to associate with anyone who is called a brother but who is living in sexual immorality, or who is greedy, or is an idolater, or is verbally abusive, or is a drunkard, or a swindler. Do not even eat a meal with such a person. <sup>12</sup> For how am I involved with judging those who are outside the church? Instead, are you not to judge those who are inside the church? <sup>13</sup> But God judges those who are on the outside.

"Remove the evil person from among you."

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## Chapter 6

<sup>1</sup> When one of you has a dispute against another, does he dare to bring a lawsuit before the unrighteous rather than before God's holy people? <sup>2</sup> Do you not know that God's holy people will judge the world? If then you will judge the world, are you not able to settle matters of little importance? <sup>3</sup> Do you not know that we will judge the angels? How much more, then, can we judge matters of this life? <sup>4</sup> If then you have to make judgments that pertain to daily life, why do you lay such cases as these before those who have no standing in the church? <sup>5</sup> I say this to your shame. Is there no one among you wise enough to settle a dispute between brothers? <sup>6</sup> But one brother brings a lawsuit against another brother—and this before unbelievers! <sup>7</sup> The fact that you have lawsuits with one another is already a defeat for you. Why not rather suffer the wrong? Why not rather allow yourselves to be cheated? <sup>8</sup> But you yourselves do wrong and you cheat, and you do this to your own brothers! <sup>9</sup> Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who submit to homosexual acts, nor men who perform homosexual acts, <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. <sup>11</sup> That is what some of you were like. But you have been cleansed, you have been sanctified, you have been justified in the name of the Lord Jesus Christ and by the Spirit of our God.

<sup>12</sup> "Everything is lawful for me," but not everything is profitable. "Everything is lawful for me," but I will not be mastered by any of them. <sup>13</sup> "Food is for the stomach, and the stomach is for food," but God will do away with both of them. The body is not intended for sexual immorality. Instead, the body is for the Lord, and the Lord will provide for the body. <sup>14</sup> God both raised the Lord and will also raise us up by his power. <sup>15</sup> Do you not know that your bodies are members of Christ? Should I then take the members of Christ and join them to a prostitute? May it not be! <sup>16</sup> Do you not know that he who is joined to a prostitute becomes one body with her? As scripture says, "The two will become one flesh." <sup>17</sup> But he who is joined to the Lord becomes one spirit with him. <sup>18</sup> Run away from sexual immorality! Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body. <sup>19</sup> Do you not know that your body is a temple of the Holy Spirit, who lives within you, whom you have from God? Do you not know that you are not your own? <sup>20</sup> For you were bought with a price. Therefore glorify God with your body and in your spirit, which belong to God.

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## Chapter 7

<sup>1</sup> Now concerning the issues you wrote about: "It is good for a man not to touch a woman." <sup>2</sup> But because of temptations for many immoral acts, each man should have his own wife, and each woman should have her own husband. <sup>3</sup> The husband should fulfill his duty to have sexual relations with his wife, and in the same way the wife to her husband. <sup>4</sup> It is not the wife who has authority over her own body, it is the husband. In the same way, the husband does not have authority over his own body, but the wife does. <sup>5</sup> Do not deprive each other, except by mutual agreement and for a specific period of time. Do this so that you may devote yourselves to prayer. Then you should come together again, so that Satan may not tempt you because of your lack of self-control.

<sup>6</sup> But I say these things to you as a concession and not as a command. <sup>7</sup> I wish that everyone were as I am. But each one has his own gift from God. One has this kind of gift, and another that kind. <sup>8</sup> To the unmarried and to widows I say that it is good for them if they remain unmarried, as I am. <sup>9</sup> But if they cannot exercise self-control, they should marry. For it is better for them to marry than to burn with passion. <sup>10</sup> Now to the married I give this command—not I, but the Lord—the wife should not separate from her husband <sup>11</sup> (but if she does separate from her husband, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. <sup>12</sup> But to the rest I say—I, not the Lord—that if any brother has a wife who is an unbeliever, and if she is content to live with him, he should not divorce her. <sup>13</sup> If a woman has an unbelieving husband, and if he is content to live with her, she should not divorce him. <sup>14</sup> For the unbelieving husband is set apart because of his wife, and the unbelieving wife is set apart because of the brother. Otherwise your children would be unclean, but actually they are set apart. <sup>15</sup> But if the unbeliever departs, let him go. In such cases, the brother or sister is not bound to their vows. God has called us to live in peace. <sup>16</sup> For how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife? <sup>17</sup> However, as the Lord has given each one his portion, let each one walk as God has called him. This is my rule in all the churches. <sup>18</sup> Was anyone circumcised when he was called to believe? He should not try to appear uncircumcised. Was anyone uncircumcised when he was called to faith? He should not be circumcised. <sup>19</sup> For it is neither circumcision nor uncircumcision that matters. What matters is obeying the commandments of God. <sup>20</sup> Each one should remain in the calling he was in when God called him to believe. <sup>21</sup> Were you a slave when God called you? Do not be concerned about it. But if you can become free, take advantage of it. <sup>22</sup> For someone who is called by the Lord as a slave is the Lord's freeman. In the same way, the one who was free when he was called to believe is Christ's slave. <sup>23</sup> You have been bought with a price, so do not become slaves of men. <sup>24</sup> Brothers, in whatever situation he was in when he was called, let each one remain with God in that.

<sup>25</sup> Now concerning virgins, I have no commandment from the Lord. But I give my opinion as one who, by the Lord's mercy, is trustworthy. <sup>26</sup> Therefore, I think that because of the disaster that is coming, it is good for a man to remain as he is. <sup>27</sup> Are you bound to a wife? Do not seek a divorce. If you are free of a wife, do not seek a wife. <sup>28</sup> But if you do marry, you have not sinned, and if a virgin marries, she has not sinned. But those who do will have many kinds of fleshly trouble, and I want to spare you from this. <sup>29</sup> But this I say, brothers: The time is short. From now on, let those who have wives live as though they had none. <sup>30</sup> Those who weep should act as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything, <sup>31</sup> and those who use the world should not act as though they are using it to the full. For the world in its present form is coming to an end. <sup>32</sup> I would like you to be free from worries. The unmarried man is concerned about the things of the Lord, how to please him. <sup>33</sup> But the married man is concerned about the things of the world, how to please his wife— <sup>34</sup> he is divided. The unmarried woman or the virgin is concerned about the things of the Lord, how to be set apart in body and in spirit. But the married woman is concerned about the things of the world, how to please her husband. <sup>35</sup> I say this for your own benefit, and not to put any constraint on you. I say this for what is right, so that you may be devoted to the Lord without any distraction. <sup>36</sup> But if anyone thinks that he is not treating his virgin with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry. <sup>37</sup> But if he is standing firm in his heart, if he is not under pressure but can control his own will, and if he has decided in his

own heart to do this, to keep his own a virgin, he will do well. <sup>38</sup> So the one who marries his virgin does well, and the one who chooses not to marry will do even better. <sup>39</sup> A woman is bound to her husband while he lives. But if her husband dies, she is free to marry anyone she wishes, but only in the Lord. <sup>40</sup> Yet in my judgment she would be happier if she lives as she is. And I think that I also have the Spirit of God.

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## Chapter 8

<sup>1</sup> Now concerning food sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. <sup>2</sup> If anyone thinks he knows something, that person does not yet know as he should know. <sup>3</sup> But if anyone loves God, that person is known by him. <sup>4</sup> Therefore, concerning the eating of food sacrificed to idols: We know that an idol in this world is nothing and that there is no God but one. <sup>5</sup> For even if there were so-called gods, either in heaven or on earth (just as there are many "gods" and many "lords"), <sup>6</sup> yet for us there is only one God, the Father, from whom are all things and for whom we live, and one Lord Jesus Christ, through whom all things exist, and through whom we exist.

<sup>7</sup> However, this knowledge is not in everyone. Instead, some previously practiced idol worship, and they eat this food as if it were something sacrificed to an idol. Their conscience is thereby defiled because it is weak. <sup>8</sup> But food will not present us to God. We are not worse if we do not eat, nor better if we do eat it. <sup>9</sup> But take care that your freedom does not become a reason for someone who is weak in faith to stumble. <sup>10</sup> For suppose that someone sees you, who have knowledge, eating a meal in an idol's temple. Is not his weak conscience emboldened to eat what is offered to idols? <sup>11</sup> So because of your understanding about the true nature of idols, the weaker one, the brother for whom Christ died, is destroyed. <sup>12</sup> Thus, when you sin against your brothers and wound their weak consciences, you sin against Christ. <sup>13</sup> Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to fall.

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## Chapter 9

<sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? <sup>2</sup> If I am not an apostle to others, at least I am to you. For you are the seal of my apostleship in the Lord. <sup>3</sup> This is my defense to those who examine me: <sup>4</sup> Do we not have the right to eat and drink? <sup>5</sup> Do we not have the right to take along a wife who is a believer, as do the rest of the apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Or do only I and Barnabas not have the right to not work at a trade? <sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink milk from it? <sup>8</sup> Do I say these things based on human authority? Does not the law also say this? <sup>9</sup> For it is written in the law of Moses, "Do not put a muzzle on an ox when it is threshing the grain." Is it really the oxen that God cares about? <sup>10</sup> Is he not speaking about us? It was written for us, because the one who plows should plow in hope, and the one who threshes should thresh in the hope of sharing in the harvest. <sup>11</sup> If we sowed spiritual things among you, is it too much for us to reap physical things from you? <sup>12</sup> If others exercised this right from you, do we not have even more? But we did not claim this right. Instead we endured everything rather than be a hindrance to the gospel of Christ. <sup>13</sup> Do you not know that those who perform sacred duties get their food from the temple? Do you not know that those who serve at the altar share in what is offered on the altar? <sup>14</sup> In the same way, the Lord commanded that those who proclaim the gospel should get their living from the gospel. <sup>15</sup> But I have not claimed any of these rights. And I do not write this so something might be done for me. It would be better for me to die than—No one will make my boast empty! <sup>16</sup> For if I preach the gospel, I have no reason for boasting, because I must do this. And woe be to me if I do not preach the gospel! <sup>17</sup> For if I do this willingly, I have a reward. But if not willingly, I still have a stewardship that was entrusted to me. <sup>18</sup> What then is my reward? That when I preach, I may offer the gospel without charge and so not take full use of my right in the gospel. <sup>19</sup> For though I am free from all, I became a servant to all, in order that I might win more. <sup>20</sup> To the Jews I became like a Jew, in order to win Jews. To those under the law, I became like one under the law in order to win those under the law. I did this even though I myself was not under the law. <sup>[1]</sup><sup>21</sup> To those outside the law, I became like one outside the law, although I was not outside the law of God myself, but under the law of Christ. I did this so that I may win those outside the law. <sup>22</sup> To the weak I became weak, so that I may win the weak. I have become all things to all people, so that I may by all means save some. <sup>23</sup> I do all things for the gospel's sake, so that I may participate in its blessings. <sup>24</sup> Do you not know that in a race all the runners run the race, but that only one receives the prize? So run to win the prize. <sup>25</sup> Every athlete exercises self-control in all things. They do it to receive a wreath that is perishable, but we do it to receive one that is imperishable. <sup>26</sup> Therefore this is how I run, as not without purpose; this is how I box, not as one beating the air. <sup>27</sup> But I subdue my body and make it a slave, so that after I have preached to others, I myself may not be disqualified.

## Footnotes

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9:20 <sup>[1]</sup>The ULB has:

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## Chapter 10

<sup>1</sup> I do not want you to be uninformed, brothers, that our fathers were all under the cloud and all passed through the sea. <sup>2</sup> All were baptized into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same spiritual food. <sup>4</sup> All drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ. <sup>5</sup> But God was not well pleased with most of them, and their corpses were scattered about in the wilderness. <sup>6</sup> Now these things were examples for us, so we would not be those who lust for evil things as they lusted. <sup>7</sup> Do not be idolaters, as some of them were. This is as it is written: "The people sat down to eat and drink, and rose up to play." <sup>8</sup> Let us not commit sexual immorality, as many of them did. In one day, twenty-three thousand people died because of it. <sup>9</sup> Neither let us put Christ to the test, as many of them tested him and were destroyed by snakes. <sup>10</sup> Also do not grumble, as many of them did and were destroyed by an angel of death. <sup>11</sup> Now these things happened to them as examples for us. They were written for our instruction—for us on whom the end of the ages has come. <sup>12</sup> Therefore let anyone who thinks he stands be careful that he does not fall. <sup>13</sup> No temptation has overtaken you that is not common to all humanity. Instead, God is faithful. He will not let you be tempted beyond your ability. With the temptation he will also provide the way of escape, so that you may be able to endure it.

<sup>14</sup> Therefore, my beloved ones, run away from idolatry. <sup>15</sup> I speak to you as people who have understanding, so you may judge what I say. <sup>16</sup> The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? <sup>17</sup> Because there is one loaf of bread, we who are many are one body. We all take of one loaf of bread together. <sup>18</sup> Look at the Israel that is according to the flesh. Are not those who eat the sacrifices participants in the altar? <sup>19</sup> What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything? <sup>20</sup> But I say about the things they sacrifice, that they offer these things to demons and not to God. I do not want you to be participants with demons! <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot participate at the table of the Lord and the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? Are we stronger than he is?

<sup>23</sup> "Everything is lawful," but not everything is profitable. "Everything is lawful," but not everything builds people up. <sup>24</sup> No one should seek his own good. Instead, each one should seek the good of his neighbor. <sup>25</sup> Eat everything sold in the market without asking questions of conscience. <sup>26</sup> For "the earth is the Lord's, and the fullness of it." <sup>27</sup> If an unbeliever invites you to eat a meal, and you wish to go, eat whatever is set before you without asking questions of conscience. <sup>28</sup> But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who informed you, and for the sake of conscience—<sup>[1]</sup><sup>29</sup> the conscience of the other man, I mean, and not yours. For why should my freedom be judged by another's conscience? <sup>30</sup> If I partake of the meal with gratitude, why am I being insulted for that for which I gave thanks? <sup>31</sup> Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. <sup>32</sup> Be blameless both to Jews and to Greeks, and to the church of God. <sup>33</sup> In the same way I try to please all people in all things. I do not seek my benefit, but that of the many. I do this so that they may be saved.

## Footnotes

10:28 <sup>[1]</sup>Some ancient copies of the Greek text add,

## Chapter 11

<sup>1</sup> Be imitators of me, just as I am an imitator of Christ.

<sup>2</sup> Now I praise you because you remember me in everything. I praise you because you hold firmly to the traditions just as I delivered them to you. <sup>3</sup> Now I want you to understand that Christ is the head of every man, that a man is the head of a woman, and that God is the head of Christ. <sup>4</sup> Any man who prays or prophesies with his head covered dishonors his head. <sup>5</sup> But any woman who prays or prophesies with her head uncovered dishonors her head. For it is the same thing as if her head were shaved. <sup>6</sup> For if a woman will not cover her head, she should cut her hair short. If it is disgraceful for a woman to have her hair cut off or for her to shave her head, let her cover her head. <sup>7</sup> For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. <sup>8</sup> For man was not made from woman. Instead, woman was made from man. <sup>9</sup> For neither was man created for woman. Instead, woman was created for man. <sup>10</sup> This is why the woman ought to have a symbol of authority on her head, because of the angels. <sup>11</sup> Nevertheless, in the Lord, the woman is not independent from the man, nor is the man independent from the woman. <sup>12</sup> For as the woman comes from the man, so does the man come from the woman. And all things come from God. <sup>13</sup> Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not even nature itself teach you that if a man has long hair, it is a dishonor for him? <sup>15</sup> Does not nature teach you that if a woman has long hair, it is her glory? For her hair has been given to her as a covering. <sup>16</sup> But if anyone wants to argue about this, we do not have any other practice, nor do the churches of God.

<sup>17</sup> But in the following instructions, I do not praise you. For when you come together, it is not for the better but for the worse. <sup>18</sup> For in the first place, I hear that when you come together in the church, there are divisions among you, and in part I believe it. <sup>19</sup> For there must also be factions among you, so that those who are approved may become evident among you. <sup>20</sup> For when you come together, it is not the Lord's Supper that you eat. <sup>21</sup> When you eat, each one eats his own food before the others have their meal. One is hungry, and another becomes drunk. <sup>22</sup> Do you not have houses to eat and to drink in? Do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I will not praise you for this! <sup>23</sup> For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night when he was betrayed, took bread. <sup>24</sup> After he had given thanks, he broke it and said, "This is my body, which is for you. Do this to remember me." <sup>25</sup> In the same way he took the cup after supper, and he said, "This cup is the new covenant in my blood. Do this as often as you drink it, to remember me." <sup>26</sup> For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes. <sup>27</sup> Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord. <sup>28</sup> Let a person examine himself first, and in this way let him eat of the bread and drink of the cup. <sup>29</sup> For he who eats and drinks without discerning the body eats and drinks judgment to himself. <sup>30</sup> That is why many among you are weak and ill, and some of you have fallen asleep. <sup>31</sup> But if we examine ourselves, we will not be judged. <sup>32</sup> But when we are judged by the Lord, we are disciplined, so that we may not be condemned along with the world. <sup>33</sup> Therefore, my brothers, when you come together to eat, wait for one another. <sup>34</sup> If anyone is hungry, let him eat at home, so that when you come together it will not be for judgment. And about the other things you wrote, I will give instructions when I come.

## Chapter 12

<sup>1</sup> About spiritual gifts, brothers, I do not want you to be uninformed. <sup>2</sup> You know that when you were pagans, you were led astray to idols who could not speak, in whatever ways you were led by them. <sup>3</sup> Therefore I want you to know that no one who speaks by the Spirit of God can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit.

<sup>4</sup> Now there are different gifts, but the same Spirit. <sup>5</sup> There are different ministries, but the same Lord; <sup>6</sup> and there are different kinds of work, but it is the same God who works all in all. <sup>7</sup> Now to each one is given the outward display of the Spirit for the benefit of all. <sup>8</sup> For to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit. <sup>9</sup> To another is given faith by the same Spirit, and to another gifts of healing by the one Spirit. <sup>10</sup> To another is given miraculous works, and to another prophecy. To another is given the ability to distinguish between spirits, to another various kinds of tongues, and to another the interpretation of tongues. <sup>11</sup> All these are the work of one and the same Spirit, giving the gifts to each one individually, as he chooses.

<sup>12</sup> For as the body is one and has many members and all are members of the same body, so it is with Christ. <sup>13</sup> For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and all were made to drink of one Spirit. <sup>14</sup> For the body is not a single member, but many. <sup>15</sup> If the foot says, "Since I am not the hand, I am not part of the body," it is not any less a part of the body. <sup>16</sup> And if the ear says, "Because I am not an eye, I am not part of the body," it is not any less a part of the body. <sup>17</sup> If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? <sup>18</sup> But God has appointed each member, each one of them, into the body as he has desired. <sup>19</sup> If they were all the same member, where would the body be? <sup>20</sup> So now they are many members, but only one body. <sup>21</sup> The eye cannot say to the hand, "I have no need of you." Nor does the head say to the feet, "I have no need of you." <sup>22</sup> But the members of the body that appear to be weaker are essential, <sup>23</sup> and the parts of the body that we think are less honorable, we give them greater honor, and our unpresentable members have more dignity. <sup>24</sup> Now our presentable members have no such need. Rather, God has composed the body, giving greater honor to those members that lack it. <sup>25</sup> He did this so there may be no division within the body, but that the members should care for one another with the same affection. <sup>26</sup> So when one member suffers, all the members suffer together; or when one member is honored, all the members rejoice together. <sup>27</sup> Now you are the body of Christ and individually members of it. <sup>28</sup> And God has appointed in the church first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, those who provide helps, those who do the work of administration, and those who have various kinds of tongues. <sup>29</sup> Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles? <sup>30</sup> Do all of them have gifts of healing? Do all of them speak with tongues? Do all of them interpret tongues? <sup>31</sup> Zealously seek the greater gifts. And now I will show you a more excellent way.

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## Chapter 13

<sup>1</sup> Suppose that I speak with the tongues of men and of angels. But if I do not have love, I have become a noisy gong or a clanging cymbal. <sup>2</sup> Suppose that I have the gift of prophecy and understand all hidden truths and knowledge, and that I have all faith so as to remove mountains. But if I do not have love, I am nothing. <sup>3</sup> Suppose that I give all my possessions to feed the poor, and that I give my body to be burned. But if I do not have love, I gain nothing. <sup>4</sup> Love is patient and kind. Love is not jealous and does not boast. It is not puffed up <sup>5</sup> or rude. It does not seek its own. It is not provoked, nor does it keep a count of wrongs. <sup>6</sup> It does not rejoice in unrighteousness. Instead, it rejoices in the truth. <sup>7</sup> Love bears all things, believes all things, hopes all things, and endures all things. <sup>8</sup> Love never ends. If there are prophecies, they will pass away. If there are tongues, they will cease. If there is knowledge, it will pass away. <sup>9</sup> For we know in part and we prophesy in part. <sup>10</sup> But when the perfect comes, that which is incomplete will pass away. <sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put away childish things. <sup>12</sup> For now we see indirectly in a mirror, but then face to face. Now I know in part, but then I will know fully just as I have been fully known. <sup>13</sup> But now these three remain: faith, hope, and love. But the greatest of these is love.

## Footnotes

13:3 <sup>[1]</sup> Most important and ancient Greek copies, as well as ancient translations read,

## Chapter 14

<sup>1</sup> Pursue love and be zealous for spiritual gifts, especially that you may prophesy. <sup>2</sup> For the one who speaks in a tongue does not speak to people but to God. For no one understands him because he speaks mysteries in the Spirit. <sup>3</sup> But the one who prophesies speaks to people to build them up, to exhort them, and to comfort them. <sup>4</sup> The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. <sup>5</sup> Now I wish that you all spoke in tongues. But even more than that, I wish that you would prophesy. The one who prophesies is greater than the one who speaks in tongues (unless someone interprets so that the church may receive edification). <sup>6</sup> But now, brothers, if I come to you speaking in tongues, how will I benefit you? I cannot, unless I speak to you with revelation, or knowledge, or prophecy, or teaching. <sup>7</sup> In the same way, when lifeless instruments are producing sounds—like the flute or the harp—if they do not produce different tones, how will anyone know what tune the flute or harp is playing? <sup>8</sup> For if the trumpet is played with an uncertain sound, how will anyone know when it is time to prepare for battle? <sup>9</sup> It is the same way for you with the tongue. If you utter speech that is not clear, how will what is said be understood? You will be speaking into the air. <sup>10</sup> There are doubtless many kinds of languages in the world, and none is without meaning. <sup>11</sup> But if I do not know the meaning of a language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me. <sup>12</sup> So it is with you. Since you are eager for the manifestations of the Spirit, seek for the edification of the church so that you might abound. <sup>13</sup> So the one who speaks in a tongue should pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup> What am I to do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I will also sing with my mind. <sup>16</sup> Otherwise, if you bless God with the spirit, how will the outsider say "Amen" when you are giving thanks if he does not know what you are saying? <sup>17</sup> For you certainly give thanks well enough, but the other person is not built up. <sup>18</sup> I thank God that I speak in tongues more than all of you. <sup>19</sup> But in the church I would rather speak five words with my understanding so that I might instruct others, than ten thousand words in a tongue.

<sup>20</sup> Brothers, do not be children in your thinking. Rather, in regard to evil, be like infants. But in your thinking be mature. <sup>21</sup> In the law it is written,

"By men of strange tongues  
and by the lips of strangers  
I will speak to this people.  
Even then they will not hear me,"  
says the Lord.

<sup>22</sup> So then, tongues are a sign, not to believers, but to unbelievers. But prophecy is for a sign, not for unbelievers, but for believers. <sup>23</sup> If, therefore, the whole church comes together and all speak in tongues, and outsiders and unbelievers come in, would they not say that you are insane? <sup>24</sup> But if you all were prophesying and an unbeliever or an outsider came in, he would be convicted by all he hears. He would be judged by all that is said. <sup>25</sup> The secrets of his heart would be revealed. As a result, he would fall on his face and worship God. He would declare that God is really among you.

<sup>26</sup> What is next then, brothers? When you come together, each one has a psalm, a teaching, a revelation, a tongue, or an interpretation. Do everything so that you build up the church. <sup>27</sup> If anyone speaks in a tongue, let there be two or at most three, and each one in turn, and then someone should interpret what is said. <sup>28</sup> But if there is no one to interpret, let each of them keep silent in the church. Let each one speak to himself alone and to God. <sup>29</sup> Let two or three prophets speak, and let the others listen with discernment to what is said. <sup>30</sup> But if there is a revelation to one who is sitting, let the first be silent. <sup>31</sup> For each of you can prophesy one by one so that each one may learn and all may be exhorted. <sup>32</sup> For the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not a God of confusion, but of peace.

This is the rule in all the churches of God's holy people. <sup>34</sup> The women should keep silent in the churches. For they are not permitted to speak. Instead, they should be in submission, as also the law says. <sup>35</sup> If there is anything they desire to learn, let them ask their husbands at home. For it is disgraceful for a woman to speak in the church. <sup>36</sup> Did the word of God come from you? Are you the only ones it has reached?

<sup>37</sup> If anyone thinks himself to be a prophet or spiritual, he should acknowledge that the things I write to you are a command of the Lord. <sup>38</sup> But if anyone does not recognize this, let him not be recognized.

<sup>39</sup> So then, brothers, earnestly desire to prophesy, and do not forbid anyone from speaking in tongues. <sup>40</sup> But let all things be done properly and in order.

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## Chapter 15

<sup>1</sup> Now I want to make known to you, brothers, the gospel I proclaimed to you, which you received and on which you stand, <sup>2</sup> and by which you are being saved, if you hold firmly to the word I preached to you, unless you believed in vain. <sup>3</sup> For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, <sup>4</sup> that he was buried, and that he was raised on the third day according to the scriptures. <sup>5</sup> Christ appeared to Cephas, and then to the twelve; <sup>6</sup> then he appeared to more than five hundred brothers at once. Most of them are still alive, but some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, he appeared to me, as if to one born prematurely. <sup>9</sup> For I am the least of the apostles. I am unworthy to be called an apostle because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and his grace in me was not in vain. Instead, I labored harder than all of them. Yet it was not I, but the grace of God that is with me. <sup>11</sup> Therefore whether it is I or they, so we preach and so you believed.

<sup>12</sup> Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then not even Christ has been raised; <sup>14</sup> and if Christ has not been raised, then our preaching is in vain, and your faith also is in vain. <sup>15</sup> Also, we are found to be false witnesses about God, because we testified that God raised Christ from the dead. But he did not raise him, if indeed the dead are not raised. <sup>16</sup> For if the dead are not raised, not even Christ has been raised; <sup>17</sup> and if Christ has not been raised, your faith is in vain and you are still in your sins. <sup>18</sup> Then those who have fallen asleep in Christ have also perished. <sup>19</sup> If only in this life we hope in Christ, of all people we are most to be pitied.

<sup>20</sup> But now Christ has been raised from the dead as the firstfruits of those who sleep. <sup>21</sup> For since death came by a man, by a man also came the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ all will be made alive. <sup>23</sup> But each in his own order: Christ, who is the firstfruits, and then those who belong to Christ will be made alive at his coming. <sup>24</sup> Then will be the end, when he will hand over the kingdom to God the Father, when he will abolish all rule and all authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death. <sup>27</sup> For "he has put everything under his feet." But when it says, "he has put everything," it is clear that this does not include the one who put everything in subjection under him. <sup>28</sup> When all things are subjected under him, then the Son himself will be subjected under the one who put all things into subjection under him, that God may be all in all.

<sup>29</sup> Or else what will those do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them? <sup>30</sup> Why then are we in danger every hour? <sup>31</sup> I die every day! This is as sure as my boasting in you, which I have in Christ Jesus our Lord. <sup>32</sup> What do I gain, from a human point of view, if I fought with beasts at Ephesus, if the dead are not raised?

"Let us eat and drink,  
for tomorrow we die."

<sup>33</sup> Be not deceived: "Bad company corrupts good morals." <sup>34</sup> Sober up! Live righteously! Do not keep sinning. For some of you have no knowledge of God. I say this to your shame.

<sup>35</sup> But someone will say, "How are the dead raised, and with what kind of body will they come?" <sup>36</sup> You fool! What you sow will not come to life unless it dies. <sup>37</sup> What you sow is not the body that will be, but a bare grain. It may become wheat or something else. <sup>38</sup> But God will give it a body as he chooses, and to each seed its own body. <sup>39</sup> Not all flesh is the same. Instead, there is one flesh for human beings, and another flesh for animals, and another flesh for birds, and another for fish. <sup>40</sup> There are also heavenly bodies and earthly bodies. But the glory of the heavenly body is one kind and the glory of the earthly is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differs from another star in glory. <sup>42</sup> So also is the



resurrection of the dead. What is sown is perishable, and what is raised is imperishable.<sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.<sup>44</sup> It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.<sup>45</sup> So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit.<sup>46</sup> But the spiritual did not come first but the natural, and then the spiritual.<sup>47</sup> The first man is of the earth, made of dust. The second man is from heaven.<sup>48</sup> Just as the one made from dust is, so also are those who are made of the dust, and as the man of heaven is, so also are those who are of heaven.<sup>49</sup> Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

<sup>50</sup> Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable.<sup>51</sup> Look! I tell you a mystery: We will not all sleep, but we will all be changed.<sup>52</sup> We will be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.<sup>53</sup> For this perishable body must put on what is imperishable, and this mortal body must put on immortality.<sup>54</sup> But when this perishable body has put on what is imperishable, and when this mortal body has put on immortality, then will come about the saying that is written, "Death is swallowed up in victory."

<sup>55</sup> "Death, where is your victory?  
Death, where is your sting?"

<sup>56</sup> The sting of death is sin, and the power of sin is the law.<sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ!<sup>58</sup> Therefore, my dear brothers, be steadfast and immovable. Always abound in the work of the Lord, because you know that your labor in the Lord is not in vain.

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## Chapter 16

<sup>1</sup> Now concerning the collection for God's holy people: as I instructed the churches of Galatia, so you are to do. <sup>2</sup> On the first day of the week, each of you is to put something aside and store it up as he may prosper. Do this so that there will be no collections when I come. <sup>3</sup> When I arrive, to whomever you approve, I will give letters of introduction to them and will send them with your gift to Jerusalem. <sup>4</sup> If it is appropriate for me to go also, they will go with me. <sup>5</sup> But I will come to you when I pass through Macedonia. For I will pass through Macedonia. <sup>6</sup> Perhaps I may stay with you or even spend the winter, so that you may help me on my way, wherever I go. <sup>7</sup> For I do not wish to see you now for only a passing visit. For I hope to spend more time with you, if the Lord permits. <sup>8</sup> But I will stay in Ephesus until Pentecost, <sup>9</sup> for a wide door has opened for me, and there are many adversaries.

<sup>10</sup> Now when Timothy comes, see that he is with you unafraid, for he is laboring at the work of the Lord, as I am doing. <sup>11</sup> Let no one despise him. Help him on his way in peace, so that he may come to me. For I am expecting him to come along with the brothers. <sup>12</sup> Now concerning our brother Apollos, I strongly encouraged him to visit you with the brothers. But it was not at all his will that he come now. However, he will come when the time is right.

<sup>13</sup> Be watchful, stand fast in the faith, act like men, be strong. <sup>14</sup> Let all that you do be done in love.

<sup>15</sup> You know the household of Stephanas, that they were the firstfruits of Achaia, and that they have devoted themselves to the service of God's holy people. Now I urge you, brothers, <sup>16</sup> to be in submission to such people and to everyone who helps in the work and labors with us. <sup>17</sup> I rejoice at the coming of Stephanas, Fortunatus, and Achaicus. They have made up for your absence. <sup>18</sup> For they have refreshed my spirit and yours. So then, acknowledge people like them.

<sup>19</sup> The churches of Asia send greetings to you. Aquila and Priscilla greet you in the Lord, with the church that is in their home. <sup>20</sup> All the brothers greet you. Greet one another with a holy kiss.

<sup>21</sup> I, Paul, write this with my own hand. <sup>22</sup> If anyone does not love the Lord, may he be accursed. Our Lord, come!

<sup>23</sup> The grace of the Lord Jesus be with you. <sup>24</sup> My love be with you all in Christ Jesus. <sup>[1]</sup>

## Footnotes

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16:24 <sup>[1]</sup> A few important and ancient Greek copies and some ancient translations have

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## 2 Corinthians

### Chapter 1

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, and to all God's holy people in the entire region of Achaia:

<sup>2</sup> May grace be to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> May the God and Father of our Lord Jesus Christ be praised. He is the Father of mercies and the God of all comfort. <sup>4</sup> God comforts us in all our tribulation, so that we can comfort those who are in any tribulation. We comfort others with the same comfort that God used to comfort us. <sup>5</sup> For just as the sufferings of Christ abound for our sake, so also our comfort abounds through Christ. <sup>6</sup> But if we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort. Your comfort is working effectively in your endurance of the same sufferings that we also suffer. <sup>7</sup> Our hope concerning you is unshaken, for we know that as you share the sufferings, you also share our comfort. <sup>8</sup> For we do not want you to be uninformed, brothers, about the tribulation we had in Asia. We were utterly burdened beyond our strength, so that we despaired even of life. <sup>9</sup> Indeed, we had the sentence of death on us. But that was to make us not put our trust in ourselves, but instead in God, who raises the dead. <sup>10</sup> He rescued us from such a deadly peril, and he will rescue us. On him we have set our hope that he will rescue us. <sup>11</sup> He will do this as you also help us by your prayer. Then many will give thanks on our behalf for the favor given to us through the prayers of many.

<sup>12</sup> Our boast is this: Our conscience testifies that we have conducted ourselves in the world with integrity and godly sincerity, not relying on fleshly wisdom but on the grace of God. <sup>13</sup> We write to you nothing that you cannot read and understand, and I hope that you will fully understand <sup>14</sup> as you have understood us in part, that you can boast of us on the day of our Lord Jesus, just as we will boast of you.

<sup>15</sup> Because I was confident about this, I wanted to come to you first, so that you might receive a second favor. <sup>16</sup> I was planning to visit you on my way to Macedonia. Then I wanted to visit you again on my trip from Macedonia, and then for you to send me on my way to Judea. <sup>17</sup> When I was thinking this way, was I hesitating? Do I plan things according to the flesh, so that I say "Yes, yes" and "No, no" at the same time? <sup>18</sup> But just as God is faithful, our word to you is not "Yes" and "No." <sup>19</sup> For the Son of God, Jesus Christ, whom Silvanus, Timothy, and I proclaimed among you, is not "Yes" and "No." Instead, he is always "Yes." <sup>20</sup> For all the promises of God are "Yes" in him. So also through him we say "Amen" to the glory of God. <sup>21</sup> Now it is God who confirms us with you in Christ, and he anointed us, <sup>22</sup> he set his seal on us, and he gave us the Spirit in our hearts as a guarantee of what is to come.

<sup>23</sup> But I call God as witness to my soul that the reason I did not come to Corinth was so that I might spare you. <sup>24</sup> This is not because we want to be lords over your faith. Instead, we are fellow laborers with you for your joy, as you stand firm in your faith.

## Chapter 2

<sup>1</sup> So I decided for my own part that I would not again come to you in sorrow. <sup>2</sup> If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me? <sup>3</sup> I wrote as I did in order that, when I came to you, I might not be hurt by those who should have made me rejoice. I have confidence about all of you that my joy is the same joy you all have. <sup>4</sup> For I wrote to you from great tribulation, with anguish of heart, and with many tears. I did not write you so that you would be made sorrowful. Instead, I wanted you to know the depth of the love that I have for you.

<sup>5</sup> If anyone has caused sorrow, he has caused sorrow not only to me, but in some measure—not to burden you—to all of you. <sup>6</sup> This punishment of that person by the majority is enough. <sup>7</sup> So now rather than punish him, you should forgive and comfort him. Do this so that he is not overwhelmed by too much sorrow. <sup>8</sup> So I exhort you to confirm your love for him. <sup>9</sup> This was the reason I wrote, so that I might test you and know whether you are obedient in everything. <sup>10</sup> If you forgive anyone, I forgive that person as well. What I have forgiven—if I have forgiven anything—it is forgiven for your sake in the presence of Christ. <sup>11</sup> This is so that Satan will not trick us. For we are not ignorant of his schemes.

<sup>12</sup> A door was opened to me by the Lord when I came to the city of Troas to preach the gospel of Christ there. <sup>13</sup> I had no relief in my spirit because I did not find my brother Titus there. So I left them and went on to Macedonia.

<sup>14</sup> But may thanks be to God, who in Christ always leads us in triumph. Through us he reveals the sweet aroma of the knowledge of him everywhere. <sup>15</sup> For we are to God the sweet aroma of Christ, both among those who are saved and among those who are perishing. <sup>16</sup> To the people who are perishing, it is an aroma from death to death. To the ones being saved, it is an aroma from life to life. Who is worthy of these things? <sup>17</sup> For we are not like so many people who sell the word of God for profit. Instead, with purity of motives, we speak in Christ, as we are sent from God, in the sight of God.

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## Chapter 3

<sup>1</sup> Are we beginning to praise ourselves again? We do not need letters of recommendation to you or from you, like some people, do we? <sup>2</sup> You yourselves are our letter of recommendation, written on our hearts, known and read by all people. <sup>3</sup> You show that you are a letter from Christ, the result of our ministry. It was written not with ink but by the Spirit of the living God. It was not written on tablets of stone, but on tablets of human hearts. <sup>4</sup> And this is the confidence that we have through Christ before God. <sup>5</sup> We are not competent in ourselves to claim anything as coming from us. Rather, our competence is from God. <sup>6</sup> It is God who made us able to be servants of a new covenant. This is a covenant not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. <sup>7</sup> Now the ministry of death—engraved in letters on stones—came in such glory that the sons of Israel could not look directly at Moses' face. This is because of the glory of his face, a glory that was fading. <sup>8</sup> How much more glorious will the ministry of the Spirit be? <sup>9</sup> For if the ministry of condemnation had glory, how much more does the ministry of righteousness abound in glory! <sup>10</sup> For indeed, that which was once made glorious is no longer glorious in this respect, because of the glory that exceeds it. <sup>11</sup> For if that which was passing away had glory, how much more will what is permanent have glory!

<sup>12</sup> Since we have such a hope, we are very bold. <sup>13</sup> We are not like Moses, who put a veil over his face so that the sons of Israel were not able to look directly at the ending of a glory that was passing away. <sup>14</sup> But their minds were hardened. For to this day, when they read the old covenant, that same veil remains. It has not been removed, because only in Christ is it taken away. <sup>15</sup> But even today, whenever Moses is read, a veil covers their hearts. <sup>16</sup> But when a person turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit. Where the Spirit of the Lord is, there is freedom. <sup>18</sup> Now all of us, with unveiled faces, see the glory of the Lord. We are being transformed into the same glorious likeness from one degree of glory into another, just as from the Lord, who is the Spirit.

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## Chapter 4

<sup>1</sup> Therefore, because we have this ministry, and just as we have received mercy, we do not become discouraged. <sup>2</sup> Instead, we have rejected secret and shameful ways. We do not walk in craftiness, and we do not mishandle the word of God, but by presenting the truth, we recommend ourselves to everyone's conscience in the sight of God. <sup>3</sup> But if our gospel is veiled, it is veiled only to those who are perishing. <sup>4</sup> In their case, the god of this world has blinded their unbelieving minds. As a result, they are not able to see the light of the gospel of the glory of Christ, who is the image of God. <sup>5</sup> For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. <sup>6</sup> For God is the one who said, "Light will shine out of darkness." He has shone in our hearts, to give the light of the knowledge of the glory of God in the presence of Jesus Christ.

<sup>7</sup> But we have this treasure in jars of clay, so that it is clear that the exceedingly great power belongs to God and not to us. <sup>8</sup> We are afflicted in every way, but not overwhelmed. We are perplexed but not filled with despair. <sup>9</sup> We are persecuted but not abandoned; struck down but not destroyed; <sup>10</sup> always carrying around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. <sup>11</sup> For we who are alive are always being given over to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. <sup>12</sup> So death is at work in us, but life is at work in you. <sup>13</sup> But we have the same spirit of faith according to that which was written: "I believed, and so I spoke." We also believe, and so we also speak, <sup>14</sup> because we know that the one who raised the Lord Jesus will also raise us with Jesus and bring us with you into his presence. <sup>15</sup> For everything is for your sake, so that the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God.

<sup>16</sup> So we do not become discouraged. Even though outwardly we are wasting away, inwardly we are being renewed day by day. <sup>17</sup> For this momentary, light affliction is producing for us an eternal burden of glory that exceeds all measurement. <sup>18</sup> For we are not watching for things that are seen, but for things that are unseen. The things that we can see are temporary, but the things that are unseen are eternal.

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## Chapter 5

<sup>1</sup> We know that if our earthly house—the tent—is destroyed, we have a building from God. It is a house not made by human hands, but an eternal house, in heaven. <sup>2</sup> For in this tent we groan, longing to be clothed with our heavenly residence. <sup>3</sup> We long for this because by putting it on we will not be found to be naked. <sup>4</sup> For indeed while we are in this tent, we groan, being burdened. We do not want to be unclothed. Instead, we want to be clothed, so that what is mortal may be swallowed up by life. <sup>5</sup> The one who prepared us for this very thing is God, who gave us the Spirit as a guarantee of what is to come. <sup>6</sup> Therefore always be confident, knowing that while we are at home in the body, we are away from the Lord. <sup>7</sup> For we walk by faith, not by sight. <sup>8</sup> So we have confidence. We would prefer to be away from the body and at home with the Lord. <sup>9</sup> So we make it our goal, whether we are at home or away, to please him. <sup>10</sup> For we must all appear before the judgment seat of Christ, so that each one may receive what is due for the things done in the body, whether for good or for bad.

<sup>11</sup> Therefore, knowing the fear of the Lord, we persuade people. What we are is clearly seen by God, and I hope that it is also clear to your conscience. <sup>12</sup> We are not commending ourselves to you again, but we are giving you a reason to be proud of us, so you may have an answer for those who boast about appearances but not about what is in the heart. <sup>13</sup> For if we are out of our minds, it is for God; and if we are in our right minds, it is for your sake. <sup>14</sup> For the love of Christ controls us, because we have concluded this: That one person died for all, and that therefore all have died. <sup>15</sup> He died for all, so that those who live should no longer live for themselves but for him who for their sake died and was raised. <sup>16</sup> For this reason, from now on we do not regard anyone according to the flesh, even though we once regarded Christ according to the flesh. But now we no longer regard him that way. <sup>17</sup> Therefore, if anyone is in Christ, he is a new creation. The old things have passed away. See, they have become new. <sup>18</sup> All these things are from God. He reconciled us to himself through Christ and has given us the ministry of reconciliation. <sup>19</sup> That is, in Christ God is reconciling the world to himself, not counting their trespasses against them. He is entrusting to us the message of reconciliation.

<sup>20</sup> So we are appointed as representatives of Christ, as though God were making his appeal through us. We plead with you, for the sake of Christ: "Be reconciled to God!" <sup>21</sup> He made him who knew no sin to become sin for us, so that we might become the righteousness of God in him.

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## Chapter 6

<sup>1</sup> Working together with him, we also urge you not to receive the grace of God in vain. <sup>2</sup> For he says,

"In a favorable time I paid attention to you,  
and in the day of salvation I helped you."

Look, now is the favorable time. Look, now is the day of salvation. <sup>3</sup> We do not place a stumbling block in front of anyone, for we do not wish our ministry to be discredited. <sup>4</sup> Instead, in every way we commend ourselves as God's servants in much endurance, in affliction, in distress, in hardship, <sup>5</sup> in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger, <sup>6</sup> in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, <sup>7</sup> in the word of truth, in the power of God; with the armor of righteousness for the right hand and the left. <sup>8</sup> We are God's servants in glory and dishonor, in slander and praise; regarded as deceivers and yet truthful; <sup>9</sup> as unknown, yet well known; as dying, yet, look—we live; as being disciplined, yet not killed; <sup>10</sup> as sorrowful, yet rejoicing; as poor, yet many are enriched; as having nothing, yet possessing all things.

<sup>11</sup> We have spoken the whole truth to you, Corinthians, and our heart is wide open. <sup>12</sup> You are not restrained by us, but you are restrained in your own hearts. <sup>13</sup> Now in fair exchange—I speak as to children—open yourselves wide also. <sup>14</sup> Do not be yoked together with unbelievers. For what association does righteousness have with lawlessness? For what fellowship does light have with darkness? <sup>15</sup> What agreement can Christ have with Belial? Or what share does a believer have together with an unbeliever? <sup>16</sup> And what agreement is there between the temple of God and idols? For we are the temple of the living God, just as God said:

"I will dwell among them  
and walk among them.  
I will be their God,  
and they will be my people."

<sup>17</sup> Therefore,

"Come out from among them,  
and be set apart," says the Lord.  
"Touch no unclean thing,  
and I will welcome you.

<sup>18</sup> I will be a Father to you,  
and you will be my sons and daughters,"  
says the Lord Almighty.

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## Chapter 7

<sup>1</sup> Beloved, since we have these promises, let us cleanse ourselves of all defilement of flesh and spirit. Let us perfect holiness in the fear of God.

<sup>2</sup> Make room for us! We have not wronged anyone. We have not corrupted anyone or taken advantage of anyone.

<sup>3</sup> It is not to condemn you that I say this. For I have already said that you are in our hearts, for us to die together and to live together. <sup>4</sup> I have great confidence in you, and great is my boast about you. I am filled with comfort. I overflow with joy even in all our tribulation.

<sup>5</sup> When we came to Macedonia, our bodies had no rest. Instead, we were troubled in every way by conflicts on the outside and fears on the inside. <sup>6</sup> But God, who comforts the lowly, comforted us by the arrival of Titus. <sup>7</sup> It was not only by his arrival that God comforted us. It was also by the comfort that Titus had received from you. He told us of your great affection, your sorrow, and your zeal for me. So I rejoiced even more. <sup>8</sup> Even though my letter made you sorrowful, I do not regret it. But I did regret it when I saw that my letter made you sorrowful, though only for a little while. <sup>9</sup> Now I rejoice, not because you were sorrowful, but because your sorrow brought you to repentance. You experienced a godly sorrow, so you suffered no loss because of us. <sup>10</sup> For godly sorrow brings about repentance that accomplishes salvation without regret. Worldly sorrow, however, brings about death. <sup>11</sup> See what great diligence this godly sorrow produced in you. How great was the determination in you to prove you were innocent. How great was your indignation, your fear, your longing, your zeal, and your desire to see that justice should be done! In everything you have proved yourselves to be innocent in this matter. <sup>12</sup> Although I wrote to you, I did not write for the sake of the wrongdoer, nor for the one who suffered the wrong, but so that your earnestness toward us should be made known to you in the sight of God. <sup>13</sup> It is by this that we are encouraged.

In addition to our own comfort, we also rejoiced even more because of Titus' joy, because his spirit was refreshed by all of you. <sup>14</sup> For if I boasted to him about you, I was not put to shame. On the contrary, just as everything we said to you was true, our boasting about you to Titus proved to be true. <sup>15</sup> His affection for you is even greater as he remembers the obedience of all of you, how you welcomed him with fear and trembling. <sup>16</sup> I rejoice because I have complete confidence in you.

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## Chapter 8

<sup>1</sup> We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. <sup>2</sup> During a great test of tribulation, the abundance of their joy and the extremity of their poverty have produced great riches of generosity. <sup>3</sup> For I testify that they gave as much as they were able, and even beyond what they were able, and of their own free will <sup>4</sup> they begged us with much earnestness for the privilege of sharing in this service to God's holy people. <sup>5</sup> This did not happen as we had hoped, but they first gave themselves to the Lord and then to us by the will of God. <sup>6</sup> So we urged Titus, who had already begun this task, to complete among you this act of grace. <sup>7</sup> But you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us. So also make sure that you excel in this act of grace. <sup>1</sup><sup>8</sup> I say this not as a command but to test the sincerity of your love by comparing it to the eagerness of other people. <sup>9</sup> For you know the grace of our Lord Jesus Christ. Even though he was rich, for your sakes he became poor, so that through his poverty you might become rich. <sup>10</sup> In this matter I will give you advice that will help you. One year ago, you not only started to do something, but you desired to do it. <sup>11</sup> Now finish it. Just as there was an eagerness and desire to do it then, may you also bring it to completion, as much as you can. <sup>12</sup> For if you are eager to do this deed, it is a good and acceptable thing. It must be based on what a person has, not on what he does not have. <sup>13</sup> For this is not to cause relief for others and tribulation for you, but for fairness. <sup>14</sup> Your abundance at the present time will supply what they need. This is also so that their abundance may supply your need, and so that there may be fairness. <sup>15</sup> It is as it is written:

"The one with much did not have anything left over,  
and the one who had little did not have any lack."

<sup>16</sup> But thanks be to God, who put into Titus' heart the same earnest care that I have for you. <sup>17</sup> For he not only accepted our appeal, but he was also very earnest about it. He came to you of his own free will. <sup>18</sup> We have sent with him the brother who is praised among all of the churches for his work in proclaiming the gospel. <sup>19</sup> Not only this, but he also was chosen by the churches to be our traveling companion with this act of grace, which is being administered by us for the glory of the Lord himself and our good will. <sup>20</sup> We are avoiding the possibility that anyone should complain about this act of generosity that we are carrying out. <sup>21</sup> We take care to do what is good, not only before the Lord, but also before people. <sup>22</sup> We are also sending another brother with them. We have tested him in many ways and found him diligent for many tasks. He is even more eager now because of the great confidence he has in you. <sup>23</sup> As for Titus, he is my partner and fellow worker for you. As for our brothers, they are messengers from the churches. They are a glory to Christ. <sup>24</sup> So show them the proof of your love, and show to the churches the reason for our boasting about you.

## Footnotes

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8:7 <sup>1</sup> There is evidence that corrections were made to verse 7 by later copyists who were referring to other ancient texts. Most modern translations follow those corrections, and they now read,

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## Chapter 9

<sup>1</sup> Concerning the service for God's holy people, it is not necessary for me to write to you. <sup>2</sup> I know about your desire, which I boasted about to the people of Macedonia. I told them that Achaia has been getting ready since last year. Your eagerness has motivated most of them to action. <sup>3</sup> Now I have sent the brothers so that our boasting about you may not be futile, and so that you would be ready, as I said you would be. <sup>4</sup> Otherwise, if any Macedonians come with me and find you unprepared, we would be ashamed—I say nothing about you—for being so confident in you. <sup>5</sup> So I thought it was necessary to urge the brothers to come to you and to make arrangements in advance for the gift you have promised. This is so that it might be ready as a blessing, and not as something extorted.

<sup>6</sup> The point is this: The one who sows sparingly will also reap sparingly, and the one who sows for the purpose of a blessing will also reap a blessing. <sup>7</sup> Let each one give as he has planned in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. <sup>8</sup> And God is able to make all grace overflow for you, so that always, in all things, you may have all you need. This will be so that you may multiply every good deed. <sup>9</sup> It is as it is written:

"He has distributed his riches and given them to the poor.  
His righteousness lasts forever."

<sup>10</sup> He who supplies seed to the farmer who sows and bread for food will also supply and multiply your seed for sowing. He will increase the harvest of your righteousness. <sup>11</sup> You will be enriched in every way so you can be generous. This will bring about thanksgiving to God through us. <sup>12</sup> For carrying out this service not only meets the needs of God's holy people, but it also is overflowing into many acts of thanksgiving to God. <sup>13</sup> Because of your being tested and proved by this service, you will also glorify God by obedience to your confession of the gospel of Christ. You will also glorify God by the generosity of your contribution to them and to everyone. <sup>14</sup> They long for you, and they are praying for you. They do this because of the very great grace of God that is on you. <sup>15</sup> May thanks be to God for his inexpressible gift!

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## Chapter 10

<sup>1</sup> I, Paul, myself urge you, by the humility and gentleness of Christ. I am meek when I am in your presence, but I am bold toward you when I am away. <sup>2</sup> I beg of you that, when I am present with you, I will not need to be bold with the confidence that I think I will need to be bold when I oppose those who think that we are walking according to the flesh. <sup>3</sup> For even though we walk in the flesh, we do not make war according to the flesh. <sup>4</sup> For the weapons we fight with are not fleshly. Rather, they have divine power to destroy strongholds. They bring misleading arguments to nothing. <sup>5</sup> We also destroy every high thing that rises up against the knowledge of God. We take every thought captive into obedience to Christ. <sup>6</sup> And we are getting ready to punish every act of disobedience, as soon as your obedience is complete. <sup>7</sup> Look at what is clearly in front of you. If anyone is convinced that he is Christ's, let him remind himself that just as he is Christ's, so also are we. <sup>8</sup> For even if I boast a little too much about our authority, which the Lord gave for us to build you up and not to destroy you, I will not be ashamed. <sup>9</sup> I do not want it to appear that I am terrifying you by my letters. <sup>10</sup> For some people say, "His letters are serious and powerful, but his bodily presence is weak. His words are not worth listening to." <sup>11</sup> Let such people be aware that what we are in the words of our letters when we are absent is what we will be in our actions when we are there. <sup>12</sup> We are not so bold as to group ourselves or compare ourselves with those who praise themselves. But when they measure themselves by one another and compare themselves with each other, they have no insight. <sup>13</sup> We, however, will not boast beyond limits. Instead, we will do so only within the limits of what God has assigned to us, limits that reach even as far as you. <sup>14</sup> For we are not overextending ourselves as though we did not reach you. We were the first to reach as far as you with the gospel of Christ. <sup>15</sup> We have not boasted beyond limits about the labors of others. Rather, our hope is that as your faith continues to grow, our work among you will greatly expand, <sup>16</sup> so that we may preach the gospel even in regions beyond you, without boasting of work already done in another's area.

<sup>17</sup> "But let the one who boasts, boast in the Lord."

<sup>18</sup> For it is not the one who recommends himself who is approved, but the one whom the Lord recommends.

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## Chapter 11

<sup>1</sup> I wish that you could put up with me in some foolishness. But you are indeed putting up with me! <sup>2</sup> For I am jealous about you. I have a godly jealousy for you, since I promised you in marriage to one husband. I promised to present you as a pure virgin to Christ. <sup>3</sup> But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your thoughts might be led astray, away from a sincere and pure devotion to Christ. <sup>4</sup> For suppose that someone comes and proclaims another Jesus than the one we preached. Or suppose that you receive a different spirit than what you received. Or suppose that you receive a different gospel than the one you received. You put up with these things well enough! <sup>5</sup> For I think that I am not in the least inferior to those so-called super-apostles. <sup>6</sup> But even if I am untrained in speech, I am not untrained in knowledge. In every way and in all things we have made this known to you. <sup>7</sup> Did I sin by humbling myself so you might be exalted? For I freely preached the gospel of God to you. <sup>8</sup> I robbed other churches by accepting support from them so that I could serve you. <sup>9</sup> When I was with you and I was in need, I did not burden anyone. For my needs were met by the brothers who came from Macedonia. In everything I have kept myself from being a burden to you, and I will continue to do that. <sup>10</sup> As the truth of Christ is in me, this boasting of mine will not be silenced in the parts of Achaia. <sup>11</sup> Why? Because I do not love you? God knows. <sup>12</sup> And what I do I will keep doing, so that I may cut off the opportunity of those who want an opportunity to be found to be like us in the things they boast about. <sup>13</sup> For such people are false apostles and deceitful workers. They disguise themselves as apostles of Christ. <sup>14</sup> And this is no surprise, for even Satan disguises himself as an angel of light. <sup>15</sup> It is no great surprise if his servants also disguise themselves as servants of righteousness. Their fate will be what their deeds deserve.

<sup>16</sup> I say again: Let no one think I am a fool. But if you do, receive me as a fool so I may boast a little. <sup>17</sup> What I am saying with this boastful confidence—I am not talking the way the Lord would—I am saying as a fool. <sup>18</sup> Since many people boast according to the flesh, I will also boast. <sup>19</sup> For you gladly put up with fools. You are wise yourselves! <sup>20</sup> For you put up with someone if he enslaves you, if he devours you, if he takes advantage of you, if he exalts himself, or if he slaps you in the face. <sup>21</sup> I will say to our shame that we were too weak to do that. Yet if anyone is bold—I am speaking like a fool—I too will be bold. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. <sup>23</sup> Are they servants of Christ? (I speak as though I were insane.) I am more: in harder labor, in more prisons, in beatings beyond measure, in facing many deadly dangers. <sup>24</sup> From Jews I received five times the "forty lashes minus one." <sup>25</sup> Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. I have spent a night and a day on the open sea. <sup>26</sup> I have been on frequent journeys, in danger from rivers, in danger from robbers, in danger from my own people, in danger from the Gentiles, in danger in the city, in danger in the wilderness, in danger at sea, in danger from false brothers. <sup>27</sup> I have served in labor and toil, in many sleepless nights, in hunger and thirst, often in fasting, in cold and nakedness. <sup>28</sup> Apart from everything else, there is the daily pressure of my concern for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who has been caused to stumble, and I do not burn? <sup>30</sup> If I must boast, I will boast about what shows my weaknesses. <sup>31</sup> The God and Father of the Lord Jesus, the one who is blessed forever, knows that I am not lying!

<sup>32</sup> At Damascus, the governor under King Aretas was guarding the city of Damascus to arrest me. <sup>33</sup> But I was lowered in a basket through a window in the wall, and I escaped from his hands.

## Chapter 12

<sup>1</sup> I must boast, even if it is unprofitable. But I will go on to visions and revelations from the Lord. <sup>2</sup> I know a man in Christ who fourteen years ago—whether in the body or out of the body, I do not know, God knows—was caught up into the third heaven. <sup>3</sup> And I know that this man—whether in the body, or out of the body, I do not know, God knows—<sup>4</sup> was caught up into paradise and heard inexpressible words that people are not permitted to speak. <sup>5</sup> On behalf of such a person I will boast. But on behalf of myself I will not boast, except about my weaknesses. <sup>6</sup> If I should choose to boast, I will not be a fool, because I would be speaking the truth. But I will keep from boasting, so that no one will think more of me than what he sees in me or hears from me. <sup>7</sup> To keep me from exalting myself because of the surpassing greatness of the revelations, a thorn in the flesh was given to me, a messenger from Satan to afflict me—so I would not exalt myself. <sup>8</sup> Three times I pleaded with the Lord about this, for him to take it away from me. <sup>9</sup> But he said to me, "My grace is enough for you, for power is made perfect in weakness." So I would much rather boast about my weakness, so that the power of Christ might reside on me. <sup>10</sup> Therefore I am content for Christ's sake in weaknesses, in insults, in troubles, in persecutions and distressing situations. For whenever I am weak, then I am strong.

<sup>11</sup> I have become a fool! You forced me to this, for I should have been praised by you. For I was not at all inferior to the so-called super-apostles, even though I am nothing. <sup>12</sup> The true signs of an apostle were performed among you with all perseverance, signs and wonders and miracles. <sup>13</sup> For how were you less important than the rest of the churches, except that I was not a burden to you? Forgive me for this wrong!

<sup>14</sup> Look! I am ready to come to you a third time. I will not be a burden to you, for I do not seek what is yours. I want you. For children should not save up for the parents. Instead, the parents should save up for the children. <sup>15</sup> I will most gladly spend and be spent for your souls. If I love you more, am I to be loved less? <sup>16</sup> But as it is, I did not burden you. But since I am so crafty, I am the one who caught you by deceit. <sup>17</sup> Did I take advantage of you by anyone I sent to you? <sup>18</sup> I urged Titus to go to you, and I sent the other brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

<sup>19</sup> Do you think all of this time we have been defending ourselves to you? It is in the sight of God that we speak in Christ, and all for your strengthening, beloved. <sup>20</sup> For I fear that when I come, I may not find you as I wish. I fear that you might not find me as you wish. I fear that there may be quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder. <sup>21</sup> I fear that when I come back, my God might humble me before you. I fear that I might be grieved by many of those who have sinned before now and who did not repent of the uncleanness and sexual immorality and lustful indulgence that they practiced.

## Chapter 13

<sup>1</sup> This is the third time that I am coming to you. "Every matter must be established by the mouth of two or three witnesses." <sup>2</sup> I have already said to those who sinned before and to all the rest when I was there the second time, and I say it again: When I come again, I will not spare them. <sup>3</sup> I tell you this because you are looking for proof that Christ is speaking through me. He is not weak toward you. Rather, he is powerful in you. <sup>4</sup> For he was crucified in weakness, but he is alive by God's power. For we also are weak in him, but we will live with him by the power of God among you. <sup>5</sup> Examine yourselves, to see if you are in the faith. Test yourselves. Do you not realize this about yourselves, that Jesus Christ is in you?—unless, of course, you have failed the test. <sup>6</sup> And I hope that you will recognize that we have not failed the test. <sup>7</sup> Now we pray to God that you may not do any wrong. I do not pray this so that we may appear to have passed the test. Rather, I pray that you may do what is proper, although we may seem to have failed the test. <sup>8</sup> For we are not able to do anything against the truth, but only for the truth. <sup>9</sup> For we rejoice when we are weak and you are strong. We also pray that you may be made complete. <sup>10</sup> I write these things while I am away from you so, that when I am with you I do not have to deal harshly with you in the use of my authority—which the Lord gave to me so that I may build you up, and not tear you down.

<sup>11</sup> Finally, brothers, rejoice! Work for restoration, be encouraged, think alike, live in peace. And the God of love and peace will be with you. <sup>12</sup> Greet each other with a holy kiss. All God's holy people greet you. <sup>[1]</sup>

<sup>13</sup> The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with all of you. <sup>[2]</sup>

## Footnotes

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13:12 <sup>[1]</sup>Some copies number this sentence as verse 13.

13:13 <sup>[2]</sup>Some translations number this sentence as verse 14.

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## Colossians

## Chapter 1

<sup>1</sup> Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

<sup>2</sup> to God's holy people and faithful brothers in Christ who are at Colossae: May grace be to you, and peace from God our Father. <sup>[1]</sup>

<sup>3</sup> We give thanks to God, the Father of our Lord Jesus Christ, and we always pray for you. <sup>4</sup> We have heard of your faith in Christ Jesus and of the love that you have for all God's holy people, <sup>5</sup> because of the hope reserved for you in heaven, which you heard about in the word of truth, the gospel <sup>6</sup> which has come to you. In the same way, this gospel is bearing fruit and is growing in all the world—just as it has been doing among you since the day you heard it and understood the grace of God in truth. <sup>7</sup> This is the gospel as you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf. <sup>[2]</sup><sup>8</sup> Epaphras has made known to us your love in the Spirit.

<sup>9</sup> Because of this love, from the day we heard this we have not stopped praying for you. We pray that you will be filled with the knowledge of his will in all wisdom and spiritual understanding, <sup>10</sup> so that you will walk in a manner that is worthy of the Lord and that pleases him in every way: by bearing fruit in every good work and growing in the knowledge of God; <sup>11</sup> by being strengthened with all power, according to his glorious might, so that you may have great endurance and patience; and by joyfully <sup>12</sup> giving thanks to the Father, who made you able <sup>[3]</sup> to have a share in the inheritance of God's holy people in light. <sup>13</sup> He has rescued us from the dominion of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins. <sup>[4]</sup><sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For in him all things were created: those in the heavens and those on the earth, the visible and the invisible things. Whether thrones or dominions or governments or authorities, all things were created through him and for him. <sup>17</sup> He himself is before all things, and in him all things hold together. <sup>18</sup> He is the head of the body, the church. He is the beginning, the firstborn from among the dead, so he has first place among all things. <sup>19</sup> For God was pleased to have all his fullness dwell in the Son, <sup>20</sup> and through the Son to reconcile all things to himself, having made peace through the blood of his cross, whether things on earth or things in heaven. <sup>21</sup> At one time you also were alienated and hostile in mind and in evil deeds. <sup>22</sup> But now he has reconciled you by his physical body through death to present you holy, blameless, and above accusation before him, <sup>23</sup> if indeed you continue in the faith, established and firm, not moved away from the hope of the gospel that you heard, which was proclaimed to every person created under heaven. This is the gospel of which I, Paul, became a servant.

<sup>24</sup> Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking of the afflictions of Christ for the sake of his body, which is the church. <sup>25</sup> It is of this church that I am a servant, according to the stewardship from God that was given to me for you, to fulfill the word of God. <sup>26</sup> This is the mystery that was hidden for ages and for generations but now has been revealed to God's holy people. <sup>27</sup> It is to them that God wanted to make known the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. <sup>28</sup> We proclaim him, warning every person and teaching every person with all wisdom, so that we may present every person mature in Christ. <sup>29</sup> For this I labor and strive according to his energy that is at work in me in power.

## Footnotes

1:2 <sup>[1]</sup>Some important and ancient Greek copies add

1:7 <sup>[2]</sup>Some important and ancient Greek copies read,

1:12 <sup>[3]</sup>Some ancient Greek copies read



1:14 <sup>[4]</sup>Some ancient Greek copies read,

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## Chapter 2

<sup>1</sup> For I want you to know how great a struggle I have had for you, for those at Laodicea, and for as many as have not seen my face in the flesh. <sup>2</sup> I work so that their hearts may be encouraged by being brought together in love and into all the riches of full assurance of understanding, into the knowledge of the mystery of God, that is, Christ. <sup>3</sup> In him all the treasures of wisdom and knowledge are hidden. <sup>4</sup> I say this so that no one may trick you with persuasive speech. <sup>5</sup> Although I am not with you in the flesh, yet I am with you in spirit. I rejoice to see your good order and the strength of your faith in Christ.

<sup>6</sup> As you received Christ Jesus the Lord, walk in him. <sup>7</sup> Be rooted in him, be built on him, be established in faith just as you were taught, and abound in thanksgiving.

<sup>8</sup> See that no one captures you through philosophy and empty deceit, according to the tradition of men, conforming to the elemental spirits of the world, and not conforming to Christ. <sup>9</sup> For in him all the fullness of God lives in bodily form. <sup>10</sup> You have been filled in him, who is the head over every ruler and authority. <sup>11</sup> In him you were also circumcised with a circumcision not done by humans in the removal of the body of flesh, but in the circumcision of Christ. <sup>12</sup> You were buried with him in baptism, and in him you were raised up through faith in the power of God, who raised him from the dead. <sup>13</sup> When you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him and forgave us all of our trespasses. <sup>14</sup> He blotted out the written record of debts that was hostile to us with its regulations. He took it away by nailing it to the cross. <sup>15</sup> He disarmed the rulers and authorities and made a public spectacle of them, triumphing over them by the cross.

<sup>16</sup> So then, let no one judge you in eating or in drinking, or about a festival or a new moon, or about Sabbath days.

<sup>17</sup> These are a shadow of the things to come, but the substance is Christ. <sup>18</sup> Let no one who wants humility and the worship of angels judge you out of your prize. Such a person enters into the things he has seen and becomes puffed up for no reason by his fleshly thinking. <sup>19</sup> He does not hold on to the head. It is from the head that the whole body throughout its joints and ligaments is supplied and held together; it grows with the growth given by God.

<sup>20</sup> If you died together with Christ to the elemental spirits of the world, why do you live as obligated to the world:

<sup>21</sup> "Do not handle, nor taste, nor touch"? <sup>22</sup> All these things will perish with use, according to the commandments and teachings of men. <sup>23</sup> These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body. But they have no value against the indulgence of the flesh.

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### Footnotes

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2:13 <sup>[1]</sup> Some ancient Greek copies read,

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## Chapter 3

<sup>1</sup> If then God has raised you with Christ, seek the things above, where Christ is sitting at the right hand of God. <sup>2</sup> Think about the things above, not about the things on earth. <sup>3</sup> For you have died, and your life is hidden with Christ in God. <sup>4</sup> When Christ appears, who is your life, then you will also appear with him in glory. <sup>[1]</sup>

<sup>5</sup> Put to death, then, the members that are on earth—sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. <sup>6</sup> It is for these things that the wrath of God is coming on the sons of disobedience. <sup>[2]</sup><sup>7</sup> It is in these things that you also once walked when you lived in them. <sup>8</sup> But now you must get rid of all these things—wrath, anger, evil intentions, slander, and obscene speech from your mouth. <sup>9</sup> Do not lie to one another, since you have taken off the old man with its practices, <sup>10</sup> and you have put on the new man that is being made new in knowledge according to the image of the one who created it, <sup>11</sup> where there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all, and is in all.

<sup>12</sup> Therefore, as God's chosen ones, holy and beloved, put on a heart of mercy, kindness, humility, gentleness, and patience. <sup>13</sup> Bear with one another. Be gracious to each other. If someone has a complaint against someone else, forgive in the same way that the Lord has forgiven you. <sup>14</sup> Above all these things, have love, which is the bond of perfection. <sup>15</sup> Let the peace of Christ rule in your hearts. It was for this peace that you were called in one body. And be thankful. <sup>16</sup> Let the word of Christ live in you richly, teaching and instructing one another with all wisdom, singing psalms and hymns and spiritual songs with thankfulness in your hearts to God. <sup>17</sup> Whatever you do, in word or in deed, do all in the name of the Lord Jesus. Give thanks to God the Father through him.

<sup>18</sup> Wives, submit to your husbands, as it is appropriate in the Lord. <sup>19</sup> Husbands, love your wives, and do not be bitter against them. <sup>20</sup> Children, obey your parents in all things, for this is pleasing in the Lord. <sup>21</sup> Fathers, do not provoke your children, so that they will not be discouraged. <sup>22</sup> Slaves, obey your masters according to the flesh in all things, not with eye-service, as people-pleasers, but with a sincere heart. Fear the Lord. <sup>23</sup> Whatever you do, work from the soul as to the Lord and not as to people. <sup>24</sup> You know that you will receive from the Lord the reward of the inheritance. It is the Lord Christ whom you serve. <sup>25</sup> For anyone who does unrighteousness will receive the penalty for the unrighteousness that he did, and there is no partiality.

## Footnotes

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3:4 <sup>[1]</sup>Some ancient Greek copies and some ancient translations read,

3:6 <sup>[2]</sup>Some ancient Greek copies read,

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## Chapter 4

<sup>1</sup> Masters, give to slaves what is right and fair, knowing you also have a Master in heaven.

<sup>2</sup> Continue steadfastly in prayer, staying alert in it in thanksgiving, <sup>3</sup> praying together for us also, that God would open a door to us for the word, to speak the mystery of Christ, for which also I have been in chains. <sup>4</sup> Pray that I may make it clear, as I ought to speak. <sup>5</sup> Walk in wisdom toward those outside, and redeem the time. <sup>6</sup> Let your words always be with grace. Let them be seasoned with salt, so that you may know how you should answer each person.

<sup>7</sup> As for all the things concerning me, Tychicus will make them known to you. He is a beloved brother, faithful servant, and fellow slave in the Lord. <sup>8</sup> I have sent him to you for this, that you might know the matters about us, and so that he may encourage your hearts. <sup>9</sup> I have sent him together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that has happened here.

<sup>10</sup> Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas (about whom you received orders; if he comes to you, receive him), <sup>11</sup> and also Jesus who is called Justus. These alone of the circumcision are my fellow workers for the kingdom of God. They have been a comfort to me. <sup>12</sup> Epaphras greets you. He is one of you and a slave of Christ Jesus. He always strives for you in prayer, so that you may stand complete and fully assured in all the will of God. <sup>13</sup> For I can testify that he works hard for you, for those in Laodicea, and for those in Hierapolis. <sup>14</sup> Luke the beloved physician and Demas greet you. <sup>15</sup> Greet the brothers in Laodicea, and Nympha, and the church that is in her house. <sup>16</sup> When this letter has been read among you, have it read also in the church of the Laodiceans, and see that you also read the letter from Laodicea. <sup>17</sup> Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it."

<sup>18</sup> This greeting is with my own hand—Paul. Remember my chains. May grace be with you.

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### Footnotes

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4:8 <sup>[1]</sup> There are some important and ancient Greek copies, along with some ancient translations of the Greek, that read,

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## Hebrews

### Chapter 1

<sup>1</sup> Long ago God spoke to our ancestors through the prophets at many times and in many ways. <sup>2</sup> But 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. <sup>3</sup> He 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. <sup>4</sup> He has become just as superior to the angels as the name he has inherited is more excellent than their name. <sup>5</sup> For 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"?

<sup>6</sup> But again, when God brings the firstborn into the world, he says,

"All God's angels must worship him."

<sup>7</sup> About the angels he says,

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

<sup>8</sup> But to the Son he says,

"Your throne, God, is forever and ever.  
The scepter of justice is the scepter of your kingdom.

<sup>9</sup> You have loved righteousness and hated lawlessness.  
Therefore God, your God, has anointed you  
with the oil of joy more than your companions."

<sup>10</sup> "In the beginning, Lord, you laid the earth's foundation.  
The heavens are the work of your hands.

<sup>11</sup> They will perish, but you will continue.  
They will all wear out like a piece of clothing.

<sup>12</sup> You 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."

<sup>13</sup> But to which of the angels has God said at any time,

"Sit at my right hand  
until I make your enemies a footstool for your feet"?

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

## Chapter 2

<sup>1</sup> Therefore, we must give far more attention to what we have heard, so that we do not drift away from it. <sup>2</sup> For if the message that was spoken through the angels proved to be so reliable, and every transgression and disobedience receives just repayment, <sup>3</sup> how 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. <sup>4</sup> At 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.

<sup>5</sup> For it was not to the angels that God subjected the world to come, about which we are speaking. <sup>6</sup> But someone has somewhere testified, saying,

"What is man, that you are mindful of him?

Or a son of man, that you care for him?

<sup>7</sup> You made man a little lower than the angels;  
you crowned him with glory and honor. <sup>[1]</sup>

<sup>8</sup> You 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. <sup>9</sup> But 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. <sup>10</sup> For 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. <sup>11</sup> For both the one who sanctifies and those who are sanctified have one source. So he is not ashamed to call them brothers. <sup>12</sup> He says,

"I will proclaim your name to my brothers,

I will sing about you from inside the assembly."

<sup>13</sup> And again,

"I will trust in him."

And again,

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

<sup>14</sup> Therefore, 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. <sup>15</sup> This was so that he would free all those who through fear of death lived all their lives subject to slavery. <sup>16</sup> For surely it is not the angels he helps, but Abraham's descendants. <sup>17</sup> So 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. <sup>18</sup> Because Jesus himself has suffered and was tempted, he is able to help those who are tempted.

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### Footnotes

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2:7 <sup>[1]</sup>Some important and ancient Greek copies add

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## Chapter 3

<sup>1</sup> Therefore, holy brothers, you share in a heavenly calling. Think about Jesus, the apostle and high priest of our confession. <sup>2</sup> He was faithful to God, who appointed him, just as Moses was also faithful in all the house of God. <sup>3</sup> For Jesus has been considered worthy of greater glory than Moses, because the one who builds a house has more honor than the house itself. <sup>4</sup> For every house is built by someone, but the one who built everything is God. <sup>5</sup> For 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. <sup>6</sup> But 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. <sup>7</sup> Therefore, it is just as the Holy Spirit says:

"Today, if you hear his voice

<sup>8</sup> do not harden your hearts  
as in the rebellion,  
in the time of testing in the wilderness.

<sup>9</sup> This was when your ancestors rebelled by testing me,  
after they had seen my deeds for forty years.

<sup>10</sup> Therefore I was angry with that generation.  
I said, 'They have always gone astray in their hearts.  
They have not known my ways.'

<sup>11</sup> It is just as I swore in my wrath:  
"They will never enter my rest."

<sup>12</sup> Be careful, brothers, that none of you has an evil heart of unbelief, a heart that turns away from the living God. <sup>13</sup> But 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. <sup>14</sup> For we have become partners of Christ if we firmly hold to our confidence in him from the beginning to the end. <sup>15</sup> About this it has been said,

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

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

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## Chapter 4

<sup>1</sup> Therefore, 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. <sup>2</sup> For 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. <sup>[1]</sup><sup>3</sup> For 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. <sup>4</sup> For he has somewhere spoken about the seventh day:

"And God rested on the seventh day from all his works." <sup>5</sup> And again in this same passage he said,  
"They will never enter my rest."

<sup>6</sup> Therefore, 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. <sup>7</sup> So 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."

<sup>8</sup> For if Joshua had given them rest, God would not have spoken about another day. <sup>9</sup> So there remains a Sabbath rest reserved for God's people. <sup>10</sup> For he who enters into God's rest has himself also rested from his deeds, just as God did from his. <sup>11</sup> Therefore let us be eager to enter that rest, so that no one will fall into the kind of disobedience that they did. <sup>12</sup> For 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. <sup>13</sup> No 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.

<sup>14</sup> Therefore, 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. <sup>15</sup> For 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. <sup>16</sup> Let 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.

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### Footnotes

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4:2 <sup>[1]</sup> Some important and ancient copies read,

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## Chapter 5

<sup>1</sup> For 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. <sup>2</sup> He can deal gently with those who are ignorant and who have been deceived, because he himself is subject to weakness. <sup>3</sup> Because of this, he also is required to offer sacrifices for his own sins, just as he does for the people's sins. <sup>4</sup> No one takes this honor for himself. Rather, he is called by God, just as Aaron was. <sup>5</sup> In 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."

<sup>6</sup> It is just as he also says in another place,

"You are a priest forever  
after the manner of Melchizedek."

<sup>7</sup> During 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. <sup>8</sup> Even though he was a Son, he learned obedience from what he suffered. <sup>9</sup> He was made perfect and became, for everyone who obeys him, the cause of eternal salvation. <sup>10</sup> He was designated by God as high priest after the manner of Melchizedek.

<sup>11</sup> We have much to say about Jesus, but it is hard to explain since you have become dull in hearing. <sup>12</sup> For 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! <sup>13</sup> For anyone who only takes milk is inexperienced with the message of righteousness, because he is still a little child. <sup>14</sup> But solid food is for the mature. These are those who, because of their maturity, have their understanding trained for distinguishing good from evil.

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## Chapter 6

<sup>1</sup> So 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, <sup>2</sup> nor the foundation of teaching about baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. <sup>3</sup> We will also do this if God permits. <sup>4</sup> For it is impossible for those who were once enlightened, who tasted the heavenly gift, who were sharers of the Holy Spirit, <sup>5</sup> and who tasted God's good word and the powers of the age to come, <sup>6</sup> but 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. <sup>7</sup> For 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. <sup>8</sup> But if it bears thorns and thistles, it is worthless and is near to a curse. Its end is in burning.

<sup>9</sup> But we are convinced about better things concerning you, beloved ones—things that concern salvation—even though we speak like this. <sup>10</sup> For 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. <sup>11</sup> We greatly desire that each of you may show the same diligence to the end, in order to make your hope certain. <sup>12</sup> This is so that you will not become lazy, but imitators of those who by faith and patience inherit the promises.

<sup>13</sup> For when God made his promise to Abraham, he swore by himself, since he could not swear by anyone greater. <sup>14</sup> He said, "I will certainly bless you and give you many descendants." <sup>15</sup> In this way, Abraham obtained what was promised after he had patiently waited. <sup>16</sup> For people swear by someone greater than themselves. At the end of each of their disputes, an oath serves as confirmation. <sup>17</sup> When God decided to show more clearly to the heirs of the promise the unchangeable quality of his purpose, he guaranteed it with an oath. <sup>18</sup> He 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. <sup>19</sup> We have this as a secure and reliable anchor for the soul, a hope that enters into the inner place behind the curtain, <sup>20</sup> where 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.

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## Chapter 7

<sup>1</sup> It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. <sup>2</sup> It 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." <sup>3</sup> He 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.

<sup>4</sup> See how great this man was to whom the patriarch Abraham gave a tenth of the things that he had taken in battle. <sup>5</sup> The 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. <sup>6</sup> But Melchizedek, whose descent was not traced from them, received tithes from Abraham, and blessed him, the one who had the promises. <sup>7</sup> There is no denying that the lesser person is blessed by the greater person. <sup>8</sup> In this case, mortal men receive tithes, but in that case, it is testified that he lives on. <sup>9</sup> And, in a manner of speaking, Levi, who received tithes, also paid tithes through Abraham, <sup>10</sup> because Levi was in the body of his ancestor when Melchizedek met Abraham.

<sup>11</sup> Now 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? <sup>12</sup> For when the priesthood is changed, the law must also be changed. <sup>13</sup> For the one about whom these things are said belongs to another tribe, from which no one has ever served at the altar. <sup>14</sup> Now clearly it is from Judah that our Lord was born, a tribe that Moses never mentioned concerning priests. <sup>15</sup> What we say is even clearer when another priest arises in the likeness of Melchizedek. <sup>16</sup> This one became a priest, not based on a law of physical requirement, but by the power of an everlasting life. <sup>17</sup> For scripture witnesses about him:

"You are a priest forever  
according to the order of Melchizedek."

<sup>18</sup> For not only has the former command been set aside because it is weak and useless—<sup>19</sup> for the law made nothing perfect—but also a better hope is introduced, through which we come near to God. <sup>20</sup> And it was not without an oath! Others became priests without any oath, <sup>21</sup> but 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."

<sup>22</sup> By this also Jesus has given the guarantee of a better covenant. <sup>23</sup> The former priests were many in number, since death prevented them from continuing in office. <sup>24</sup> But because Jesus continues to live forever, he has a permanent priesthood. <sup>25</sup> Therefore he is also able to save completely those who approach God through him, because he always lives to intercede for them. <sup>26</sup> For 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. <sup>27</sup> He 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. <sup>28</sup> For 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

<sup>1</sup> Now 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. <sup>2</sup> He is a servant in the holy place, the true tabernacle that the Lord, not a man, set up. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary to have something to offer. <sup>4</sup> Now 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. <sup>5</sup> They 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." <sup>6</sup> But 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. <sup>7</sup> For if that first covenant had been faultless, no occasion for a second would have been sought. <sup>8</sup> For when God found fault with the people, he said,

"See, the days are coming—says the Lord—  
when I will make a new covenant  
with the house of Israel  
and with the house of Judah.

<sup>9</sup> It will not be like the covenant  
that I made with their ancestors  
on the day that I took them by their hand  
to lead them out of the land of Egypt.  
For they did not carefully obey my covenant,  
and I disregarded them—  
says the Lord.

<sup>10</sup> This is the covenant that I will make with the house of Israel  
after 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.

<sup>11</sup> They will not teach each one his fellow citizen  
and each one his brother, saying, 'Know the Lord.'  
For they will all know me,  
from the least of them to the greatest.

<sup>12</sup> For I will be merciful toward their evil deeds,  
and their sins I will not remember any longer."

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

## Chapter 9

<sup>1</sup> Now even the first covenant had regulations for worship and an earthly sanctuary. <sup>2</sup> For 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. <sup>3</sup> Behind the second curtain was another room in the tabernacle, called the most holy place. <sup>4</sup> It 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. <sup>5</sup> Above the ark of the covenant, glorious cherubim overshadowed the atonement lid, which we cannot now talk about in detail. <sup>6</sup> After these things were prepared, the priests always entered the outer room of the tabernacle to perform their services. <sup>7</sup> But 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. <sup>8</sup> The Holy Spirit showed that as long as the first tabernacle was still standing, the way into the most holy place had not yet appeared. <sup>9</sup> This 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. <sup>10</sup> They are only concerned with food and drink and various ceremonial washings, regulations for the body until the time of the new order.

<sup>11</sup> Christ 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. <sup>12</sup> It 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. <sup>13</sup> For 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, <sup>14</sup> how 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? <sup>15</sup> For 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. <sup>16</sup> For where there is a will, the death of the person who made it must be proven. <sup>17</sup> For 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. <sup>18</sup> So not even the first covenant was established without blood. <sup>19</sup> For 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. <sup>20</sup> Then he said, "This is the blood of the covenant that God has commanded for you." <sup>21</sup> In the same manner, he sprinkled the blood on the tabernacle and all the containers used in the ministry. <sup>22</sup> According to the law, almost everything is cleansed with blood. Without the shedding of blood there is no forgiveness.

<sup>23</sup> Therefore 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. <sup>24</sup> For 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. <sup>25</sup> He 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. <sup>26</sup> If 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. <sup>27</sup> Just as man is appointed to die once, and after that comes judgment, <sup>28</sup> so 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.

## Footnotes

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9:11 <sup>[1]</sup> Some important and ancient Greek copies read,

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## Chapter 10

<sup>1</sup> For 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. <sup>2</sup> Otherwise, 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. <sup>3</sup> But with those sacrifices there is a reminder of sins year after year. <sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins. <sup>5</sup> When Christ came into the world, he said,

"Sacrifices and offerings you did not desire,  
but a body you have prepared for me;

<sup>6</sup> with burnt offerings and sin offerings  
you did not take pleasure.

<sup>7</sup> Then I said, 'See, here I am—as it is written about me in the scroll—  
to do your will, God.'"

<sup>8</sup> First 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. <sup>9</sup> Then he said, "See, here I am to do your will." He takes away the first practice in order to establish the second practice. <sup>10</sup> By that will, we have been sanctified through the offering of the body of Jesus Christ once for all. <sup>11</sup> Day after day every priest stands and ministers, offering the same sacrifices again and again—sacrifices that can never take away sins. <sup>12</sup> But when Christ offered for all time one sacrifice for sins, he sat down at the right hand of God. <sup>13</sup> He is waiting until his enemies are made a footstool for his feet. <sup>14</sup> For by one offering he has perfected forever those who are being sanctified. <sup>15</sup> The Holy Spirit also testifies to us. First he says,

<sup>16</sup> "This is the covenant that I will make with them  
after those days, says the Lord.

I will put my laws in their hearts,  
and I will write them on their minds."

<sup>17</sup> Then he adds,

"Their sins and lawlessness  
I will remember no longer."

<sup>18</sup> Now where there is forgiveness for these, there is no longer any sacrifice for sin.

<sup>19</sup> Therefore, brothers, we have confidence to enter into the most holy place by the blood of Jesus. <sup>20</sup> That is the new and living way that he has established for us through the curtain, that is, by means of his flesh. <sup>21</sup> Because we have a great priest over the house of God, <sup>22</sup> let 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. <sup>23</sup> Let us also hold firmly to the hope we confess, for he who promised is faithful. <sup>24</sup> Let us think carefully about how to motivate one another to love and good deeds. <sup>25</sup> Let us not abandon meeting together, as some have done. Instead, encourage one another, and all the more as you see the day coming closer.

<sup>26</sup> For if we deliberately go on sinning after we have received the knowledge of the truth, a sacrifice for sins no longer remains. <sup>27</sup> Instead, there is only a certain fearful expectation of judgment, and a fury of fire that will consume God's enemies. <sup>28</sup> Anyone who has rejected the law of Moses dies without mercy at the testimony of two or three witnesses. <sup>29</sup> How 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? <sup>30</sup> For we know the one who said, "Vengeance belongs to me; I will pay back." And again, "The Lord will judge his people." <sup>31</sup> It is a fearful thing to fall into the hands of the living God!

<sup>32</sup> But remember the former days, after you were enlightened, how you endured a great struggle in suffering. <sup>33</sup> Sometimes you were publicly exposed to insult and persecution, and other times you shared with those who were so treated. <sup>34</sup> For 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. <sup>[1]</sup><sup>35</sup> So do not throw away your confidence, which has a great reward. <sup>36</sup> For you need perseverance so that when you have done the will of God, you will receive what he has promised.

<sup>37</sup> "For in a very little while,  
the one who is coming will indeed come and not delay.

<sup>38</sup> My righteous one will live by faith.  
If he shrinks back, my soul will not be pleased with him."

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

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#### Footnotes

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10:34 <sup>[1]</sup>Some important and ancient Greek copies read,

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## Chapter 11

<sup>1</sup> Now faith is being sure of the things hoped for and certain of things that are not seen. <sup>2</sup> For because of this the ancestors were approved for their faith. <sup>3</sup> By 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.

<sup>4</sup> It 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.

<sup>5</sup> It 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. <sup>6</sup> Now 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.

<sup>7</sup> It 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.

<sup>8</sup> It 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. <sup>9</sup> It 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. <sup>10</sup> For he was looking forward to the city with foundations, whose architect and builder is God. <sup>11</sup> It 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. <sup>12</sup> Therefore, 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.

<sup>13</sup> It 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. <sup>14</sup> For those who say such things make it clear that they are seeking a homeland. <sup>15</sup> If they had been thinking of the country from which they had gone out, they would have had opportunity to return. <sup>16</sup> But 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.

<sup>17</sup> It 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. <sup>18</sup> It was Abraham to whom it had been said, "It is through Isaac that your descendants will be named." <sup>19</sup> Abraham reasoned that God was able to raise up Isaac from the dead, and figuratively speaking, it was from them that he received him back. <sup>20</sup> It was also by faith about things to come that Isaac blessed Jacob and Esau. <sup>21</sup> It was by faith that Jacob, when he was dying, blessed each of Joseph's sons. Jacob worshiped, leaning on the top of his staff. <sup>22</sup> It 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.

<sup>23</sup> It 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. <sup>24</sup> It was by faith that Moses, after he had grown up, refused to be called the son of Pharaoh's daughter. <sup>25</sup> He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a while. <sup>26</sup> He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, for he was looking ahead to his reward. <sup>27</sup> It 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. <sup>28</sup> It 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.

<sup>29</sup> It 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. <sup>30</sup> It was by faith that Jericho's walls fell down, after they had been circled around



for seven days. <sup>31</sup> It was by faith that Rahab the prostitute did not die with those who were disobedient, because she had received the spies in peace.

<sup>32</sup> What 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. <sup>33</sup> It was through faith that they conquered kingdoms, committed righteousness, and received promises. They stopped the mouths of lions, <sup>34</sup> quenched 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. <sup>35</sup> Women received back their dead by resurrection. Others were tortured, not accepting release, so that they might experience a better resurrection. <sup>36</sup> Others experienced mocking and whippings, and even chains and imprisonment. <sup>37</sup> They 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. <sup>1</sup><sup>38</sup> The world was not worthy of them. They were always wandering about in the deserts and mountains, and in caves and holes in the ground.

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

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#### Footnotes

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11:37 <sup>1</sup>Some important and ancient Greek copies read,

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## Chapter 12

<sup>1</sup> Therefore, 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. <sup>2</sup> Let 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. <sup>3</sup> So think about him, the one who has endured such opposition from sinners against himself, so that you do not become weary and lose heart.

<sup>4</sup> You have not yet resisted or struggled against sin to the point of blood; <sup>5</sup> and 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.

<sup>6</sup> For the Lord disciplines the one he loves,  
and he punishes every son he receives."

<sup>7</sup> Endure suffering as discipline. God deals with you as with sons. For what son is there whom his father does not discipline? <sup>8</sup> But if you are without discipline, which all people share in, then you are illegitimate and not his sons. <sup>9</sup> Furthermore, we had human fathers who disciplined us and we respected them. How much more should we submit to the Father of spirits and live! <sup>10</sup> Our 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. <sup>11</sup> No 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. <sup>12</sup> So strengthen your hands that hang down and your weak knees. <sup>13</sup> Make straight paths for your feet, so that what is lame will not be sprained but rather be healed.

<sup>14</sup> Pursue peace with everyone, and holiness, for without it no one will see the Lord. <sup>15</sup> Be 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, <sup>16</sup> and that there is no one who is sexually immoral or profane, such as Esau, who for one meal sold his own birthright. <sup>17</sup> For 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.

<sup>18</sup> For you have not come to a mountain that can be touched, a mountain of burning fire, darkness, gloom, and storm. <sup>19</sup> You 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. <sup>20</sup> For they could not endure what was commanded: "If even an animal touches the mountain, it must be stoned." <sup>21</sup> So fearful was this sight that Moses said, "I am terrified and am trembling." <sup>22</sup> Rather, 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. <sup>23</sup> You 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. <sup>24</sup> And you have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than Abel's blood. <sup>25</sup> See 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. <sup>26</sup> At 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." <sup>27</sup> These 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. <sup>28</sup> Therefore, receiving a kingdom that cannot be shaken, let us be thankful and in this manner worship God with reverence and awe. <sup>29</sup> For our God is a consuming fire.

## Footnotes

12:20 [\[1\]](#) Some important and ancient Greek copies read,

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## Chapter 13

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Do not forget hospitality for strangers. For through this, some have shown hospitality to angels without knowing it. <sup>3</sup> Remember prisoners as if you were bound with them. Remember those who are mistreated since you yourselves also are in the body. <sup>4</sup> Let marriage be held in honor by all, and let the marriage bed be kept pure, for God will judge sexually immoral people and adulterers. <sup>5</sup> Let 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."

<sup>6</sup> Let 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?"

<sup>7</sup> Consider your leaders, those who spoke God's word to you, and consider the result of their conduct. Imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday, today, and forever. <sup>9</sup> Do 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. <sup>10</sup> We have an altar from which those who serve in the tabernacle have no right to eat. <sup>11</sup> For 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. <sup>12</sup> So Jesus also suffered outside the city gate, in order to sanctify the people through his own blood. <sup>13</sup> Let us therefore go to him outside the camp, bearing the disgrace he endured. <sup>14</sup> For we do not have a permanent city here. Rather, we are looking for the one that is to come. <sup>15</sup> Through him, then, let us always offer up sacrifices of praise to God, praise that is the fruit of lips that acknowledge his name. <sup>16</sup> Let us not forget doing good and sharing, for it is with such sacrifices that God is very pleased. <sup>17</sup> Obey 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.

<sup>18</sup> Pray for us, for we are convinced that we have a good conscience and that we desire to live rightly in all things.

<sup>19</sup> I encourage you even more to do this, so that I will be returned to you sooner.

<sup>20</sup> Now 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, <sup>21</sup> equip 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.

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

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

<sup>25</sup> May grace be with you all.

# 1 Peter

## Chapter 1

<sup>1</sup> Peter, an apostle of Jesus Christ, to the foreigners of the dispersion, the chosen ones, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. <sup>2</sup> This 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.

<sup>3</sup> May 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. <sup>4</sup> This is for an inheritance that will not perish, will not become stained, and will not fade away. It is reserved in heaven for you. <sup>5</sup> You are protected by God's power through faith for the salvation that is ready to be revealed in the last time. <sup>6</sup> In this you greatly rejoice, even though now, for a little while, you may have to suffer all kinds of trials. <sup>7</sup> This 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. <sup>8</sup> You 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. <sup>9</sup> You are now receiving for yourselves the result of your faith, the salvation of your souls. <sup>10</sup> Concerning this salvation, the prophets who prophesied about the grace that was to come to you searched diligently and examined carefully, <sup>11</sup> inquiring 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. <sup>12</sup> It 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.

<sup>13</sup> So 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. <sup>14</sup> As obedient children, do not conform yourselves to the desires that you followed when you were ignorant. <sup>15</sup> But as the one who called you is holy, you too be holy in your whole behavior. <sup>16</sup> For it is written, "Be holy, because I am holy." <sup>17</sup> So 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. <sup>18</sup> You 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, <sup>19</sup> but by the precious blood of Christ, like that of a lamb without blemish or spot. <sup>20</sup> Christ was foreknown before the foundation of the world, but now he has been revealed to you in these last times. <sup>21</sup> Through him you believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. <sup>22</sup> You 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. <sup>23</sup> You have been born again, not from perishable seed, but from imperishable seed, through the living and remaining word of God. <sup>24</sup> For

"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,  
<sup>25</sup> but the word of the Lord remains forever."

This word is the gospel that was preached to you.

## Footnotes

1:22 <sup>[1]</sup> Some important and ancient Greek copies read,



## Chapter 2

<sup>1</sup> Therefore, put aside all evil, all deceit, hypocrisy, envy, and all slander. <sup>2</sup> As newborn infants, long for pure spiritual milk, so that through it you may grow in salvation, <sup>3</sup> if you have tasted that the Lord is kind. <sup>4</sup> Come to him who is a living stone that has been rejected by people, but that has been chosen by God as valuable to him. <sup>5</sup> You 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. <sup>6</sup> Scripture contains this:

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

<sup>7</sup> The 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,"

<sup>8</sup> and

"A stone of stumbling  
and a rock that makes them fall."

They stumble because they disobey the word—which is what they were appointed to do. <sup>9</sup> But 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. <sup>10</sup> Once you were not a people, but now you are the people of God. You did not receive mercy, but now you have received mercy.

<sup>11</sup> Beloved, I exhort you as foreigners and exiles to abstain from fleshly desires, which fight against your soul. <sup>12</sup> Your 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.

<sup>13</sup> Be subject to every human authority for the Lord's sake. Obey both the king as supreme <sup>14</sup> and also the governors, who are sent for the punishment of evildoers and to praise those who do good. <sup>15</sup> For this is God's will, that in doing good you silence the ignorant talk of foolish people. <sup>16</sup> As free people, do not use your freedom as a covering for wickedness, but be like servants of God. <sup>17</sup> Honor all people. Love the brotherhood. Fear God. Honor the king.

<sup>18</sup> Servants, be subject to your masters with all respect. Be subject not only to the good and gentle masters, but also to the malicious ones. <sup>19</sup> For it is praiseworthy if, because he is conscious of God, a person endures sorrows while suffering unjustly. <sup>20</sup> For 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. <sup>21</sup> For 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.

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

<sup>23</sup> When 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. <sup>24</sup> He 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. <sup>25</sup> All of you had been straying like lost sheep, but now you have returned to the shepherd and overseer of your souls.

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## Chapter 3

<sup>1</sup> In 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, <sup>2</sup> having been eyewitnesses of your respectful, pure behavior. <sup>3</sup> Do not let your adornment be outward—the braiding of hair and putting on of gold ornaments, or the clothing you wear. <sup>4</sup> Instead, 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. <sup>5</sup> For this is how holy women long ago who hoped in God adorned themselves, by submitting to their husbands. <sup>6</sup> In 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.

<sup>7</sup> In 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.

<sup>8</sup> Finally, all of you, be like-minded, compassionate, loving as brothers, tenderhearted, and humble. <sup>9</sup> Do 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.

<sup>10</sup> "The one who wants to love life  
and see good days  
should stop his tongue from evil  
and his lips from speaking deceit.

<sup>11</sup> Let him turn away from what is bad and do what is good.  
Let him seek peace and pursue it.

<sup>12</sup> The 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."

<sup>13</sup> Who is the one who will harm you if you are eager to do what is good? <sup>14</sup> But even if you suffer because of righteousness, you are blessed. Do not fear their threats. Do not be troubled. <sup>15</sup> Instead, 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— <sup>16</sup> however, 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. <sup>17</sup> It is better, if it should be God's will, that you suffer for doing good than for doing evil. <sup>18</sup> Christ 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. <sup>19</sup> By the Spirit, he went and preached to the spirits who are now in prison. <sup>20</sup> They 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. <sup>21</sup> This 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. <sup>22</sup> Christ is at the right hand of God. He went into heaven. Angels, authorities, and powers must submit to him.

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## Chapter 4

<sup>1</sup> Therefore, because Christ suffered in the flesh, arm yourselves with the same intention. For whoever has suffered in the flesh has ceased from sin. <sup>2</sup> As 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. <sup>3</sup> For 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. <sup>4</sup> They think it is strange that you do not join with them in these floods of reckless behavior, so they speak evil about you. <sup>5</sup> They will give an account to the one who is ready to judge the living and the dead. <sup>6</sup> For 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.

<sup>7</sup> The end of all things is coming near. Therefore be of sound mind, and be sober in your thinking for the sake of prayers. <sup>8</sup> Above all things, have fervent love for one another, for love covers a multitude of sins. <sup>9</sup> Be hospitable to one another without complaining. <sup>10</sup> As 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. <sup>11</sup> If 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.

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

<sup>18</sup> And

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

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

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## Chapter 5

<sup>1</sup> I 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: <sup>2</sup> Be 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. <sup>3</sup> Do not act as lords over those allotted to you. Instead, be examples to the flock. <sup>4</sup> Then when the Chief Shepherd is revealed, you will receive an unfading crown of glory. <sup>5</sup> In 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."

<sup>6</sup> Therefore humble yourselves under God's mighty hand so that he may exalt you in due time. <sup>7</sup> Cast all your anxiety on him because he cares for you. <sup>8</sup> Be sober, be watchful. Your adversary the devil is walking around like a roaring lion, looking for someone to devour. <sup>9</sup> Stand against him. Be strong in your faith. You know that your brotherhood in the world is enduring the same sufferings. <sup>10</sup> After 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. <sup>11</sup> To him be the dominion forever and ever. Amen.

<sup>12</sup> I 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. <sup>13</sup> The woman who is in Babylon, who is chosen together with you, greets you. Also Mark, my son, greets you. <sup>14</sup> Greet one another with a kiss of love.

May peace be to you all who are in Christ.

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## 2 Peter

### Chapter 1

<sup>1</sup> Simon 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:

<sup>2</sup> May grace and peace increase in measure in the knowledge of God and of Jesus our Lord. <sup>3</sup> By 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. <sup>4</sup> Through 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. <sup>5</sup> For this reason, do your best to add goodness to your faith, and to goodness add knowledge, <sup>6</sup> to knowledge add self-control, to self-control add endurance, to endurance add godliness, <sup>7</sup> to godliness add brotherly love, and to brotherly love add love. <sup>8</sup> If 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. <sup>9</sup> But whoever lacks these things is so nearsighted that he is blind, having forgotten he has been cleansed from his past sins. <sup>10</sup> Therefore, brothers, do your best to make your calling and election sure, for if you do these things, you will not stumble. <sup>11</sup> In this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup> Therefore 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. <sup>13</sup> I think it is proper for me, as long as I am in this tent, to stir you up by way of reminder. <sup>14</sup> For I know that the putting off of my tent will be soon, because our Lord Jesus Christ has revealed this to me. <sup>15</sup> I will make every effort to see that after my departure you may always be able to remember these things. <sup>16</sup> For 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. <sup>17</sup> For 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." <sup>18</sup> We ourselves heard this voice brought from heaven when we were with him on the holy mountain. <sup>19</sup> For 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. <sup>20</sup> Above all, you must understand that no prophecy of scripture comes from someone's own interpretation. <sup>21</sup> For no prophecy was ever brought by the will of man, but men spoke from God when they were carried along by the Holy Spirit.

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## Chapter 2

<sup>1</sup> False 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. <sup>2</sup> Many will follow their sensuality, and through them the way of truth will be slandered. <sup>3</sup> In their greed they will exploit you with deceptive words. Their condemnation has been coming for a long time, and their destruction is not asleep. <sup>4</sup> For if God did not spare the angels who sinned, but delivered them into hell to be kept in chains of darkness until the judgment, <sup>[1]</sup><sup>5</sup> and 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, <sup>6</sup> and 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, <sup>7</sup> but delivered righteous Lot, who was oppressed by the sensual behavior of lawless people— <sup>8</sup> for that righteous man, who was living among them day after day, was tormented in his righteous soul by seeing and hearing their lawless deeds— <sup>9</sup> if 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. <sup>10</sup> This 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. <sup>11</sup> Angels have greater strength and power, but they do not bring insulting judgments against them to the Lord. <sup>12</sup> But 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, <sup>13</sup> suffering 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. <sup>[2]</sup><sup>14</sup> They 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! <sup>15</sup> They have abandoned the straight way and have gone astray, following the way of Balaam son of Beor, who loved to receive payment for unrighteousness. <sup>[3]</sup><sup>16</sup> But he obtained a rebuke for his own transgression—a mute donkey speaking in a human voice stopped the prophet's insanity. <sup>17</sup> These men are springs without water and mists driven by a storm. The gloom of thick darkness is reserved for them. <sup>18</sup> They 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. <sup>19</sup> They promise freedom to them, but they themselves are slaves of corruption. For a man is a slave to whatever overcomes him. <sup>20</sup> If 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. <sup>21</sup> It 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. <sup>22</sup> This proverb is true for them: "A dog returns to its own vomit, and a washed pig returns to the mud."

## Footnotes

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2:4 <sup>[1]</sup>Some important and ancient Greek copies read,

2:13 <sup>[2]</sup>Some ancient copies of the Greek text read,

2:15 <sup>[3]</sup>Many modern translations read

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## Chapter 3

<sup>1</sup> Beloved, 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 mind <sup>2</sup> so 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. <sup>3</sup> Know this first, that mockers will come in the last days. They will mock and proceed according to their own desires. <sup>4</sup> They 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." <sup>5</sup> They deliberately forget that long ago by the word of God the heavens and the earth came to exist out of water and through water, <sup>6</sup> through which the world at that time was destroyed, being flooded with water. <sup>7</sup> By the same word the heavens and the earth are reserved for fire, being kept for the day of judgment and destruction of ungodly people.

<sup>8</sup> It 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. <sup>9</sup> The 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. <sup>10</sup> However, 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. <sup>11</sup> Since all these things will be destroyed in this way, what kind of people should you be? You should live holy and godly lives. <sup>12</sup> You 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. <sup>13</sup> But according to his promise we are waiting for the new heavens and the new earth, where righteousness will dwell.

<sup>14</sup> Therefore, beloved, since you expect these things, do your best to be found spotless and blameless before him, in peace. <sup>15</sup> Also, 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. <sup>16</sup> Paul 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. <sup>17</sup> Therefore, 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. <sup>18</sup> But 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!

## Footnotes

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3:10 <sup>[1]</sup> It is uncertain which Greek word is intended for the last word of verse 10, either

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