

⁴Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

⁵But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

⁶who "will render to each one according to his deeds":

⁷eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

⁸but to those who are self-seeking and do not obey the truth, but obey unrighteousness--indignation and wrath,

⁹tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

¹⁰but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.

¹¹For there is no partiality with God.

¹²For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

¹³(for not the hearers of the law are just in the sight of God, but the doers of the law will be justified;

¹⁴for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

¹⁵who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)

¹⁶in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

¹⁷Indeed you are called a Jew, and rest on the law, and make your boast in God,

¹⁸and know His will, and approve the things that are excellent, being instructed out of the law,

¹⁹and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

²⁰an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.

²¹You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

²²You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?

²³You who make your boast in the law, do you dishonor God through breaking the law?

²⁴For "the name of God is blasphemed among the Gentiles because of you," as it is written.

²⁵For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.

²⁶Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

²⁷And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?

²⁸For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh;

²⁹but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

3What advantage then has the Jew, or what is the profit of circumcision?

²Much in every way! Chiefly because to them were committed the oracles of God.

³For what if some did not believe? Will their unbelief make the faithfulness of God without effect?

⁴Certainly not! Indeed, let God be true but every man a liar. As it is written:

"That You may be justified in Your words, And may overcome when You are judged."

⁵But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.)

⁶Certainly not! For then how will God judge the world?

⁷For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?

⁸And why not say, "Let us do evil that good may come"?--as we are slanderously reported and as some affirm that we say. Their condemnation is just.

⁹What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

¹⁰As it is written: "There is none righteous, no, not one;

¹¹There is none who understands; There is none who seeks after God.

¹²They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."

¹³"Their throat is an open tomb; With their tongues they have practiced deceit"; "The poison of asps is under their lips";

¹⁴"Whose mouth is full of cursing and bitterness."

¹⁵"Their feet are swift to shed blood;

¹⁶Destruction and misery are in their ways;

¹⁷And the way of peace they have not known."

¹⁸"There is no fear of God before their eyes."

¹⁹Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

²⁰Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

²¹But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

²²even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

²³for all have sinned and fall short of the glory of God,

²⁴being justified freely by His grace through the redemption that is in Christ Jesus,

²⁵whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness,

because in His forbearance God had passed over the sins that were previously committed,

²⁶to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

²⁷Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

²⁸Therefore we conclude that a man is justified by faith apart from the deeds of the law.

²⁹Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

³⁰since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

³¹Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

4What then shall we say that Abraham our father has found according to the flesh?

²For if Abraham was justified by works, he has something to boast about, but not before God.

³For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."

⁴Now to him who works, the wages are not counted as grace but as debt.

⁵But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

⁶just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

⁷"Blessed are those whose lawless deeds are forgiven, And whose sins are covered;

⁸Blessed is the man to whom the LORD shall not impute sin."

⁹Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

¹⁰How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

¹¹And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,

¹²and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith

which our father Abraham had while still uncircumcised.

¹³For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

¹⁴For if those who are of the law are heirs, faith is made void and the promise made of no effect,

¹⁵because the law brings about wrath; for where there is no law there is no transgression.

¹⁶Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

¹⁷(as it is written, "I have made you a father of many nations") in the presence of Him whom he believed--God, who gives life to the dead and calls those things which do not exist as though they did;

¹⁸who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."

¹⁹And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

²⁰He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

²¹and being fully convinced that what He had promised He was also able to perform.

²²And therefore "it was accounted to him for righteousness."

²³Now it was not written for his sake alone that it was imputed to him,

²⁴but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

²⁵who was delivered up because of our offenses, and was raised because of our justification.

5Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

²through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

³And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance;

⁴and perseverance, character; and character, hope.

⁵Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

⁶For when we were still without strength, in due time Christ died for the ungodly.

⁷For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

⁸But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

⁹Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

¹⁰For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

¹¹And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

¹²Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned--

¹³(For until the law sin was in the world, but sin is not imputed when there is no law.

¹⁴Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

¹⁵But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

¹⁶ And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.

¹⁷ For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

¹⁸ Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.

¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin that grace may abound?

² Certainly not! How shall we who died to sin live any longer in it?

³ Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

⁶ knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

⁷ For he who has died has been freed from sin.

⁸ Now if we died with Christ, we believe that we shall also live with Him,

⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

¹⁰ For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

¹³ And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

¹⁵ What then? Shall we sin because we are not under law but under grace? Certainly not!

¹⁶ Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?

¹⁷ But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

¹⁸ And having been set free from sin, you became slaves of righteousness.

¹⁹ I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.

²⁰ For when you were slaves of sin, you were free in regard to righteousness.

²¹ What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.

²² But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

²³ For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

7 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

² For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.

³ So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

⁴ Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another--to Him who was raised from the dead, that we should bear fruit to God.

⁵ For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

⁶ But now we have been delivered from the law, having died to what we were held by, so that we should serve in the

newness of the Spirit and not in the oldness of the letter.

⁷What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."

⁸But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.

⁹I was alive once without the law, but when the commandment came, sin revived and I died.

¹⁰And the commandment, which was to bring life, I found to bring death.

¹¹For sin, taking occasion by the commandment, deceived me, and by it killed me.

¹²Therefore the law is holy, and the commandment holy and just and good.

¹³Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.

¹⁴For we know that the law is spiritual, but I am carnal, sold under sin.

¹⁵For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

¹⁶If, then, I do what I will not to do, I agree with the law that it is good.

¹⁷But now, it is no longer I who do it, but sin that dwells in me.

¹⁸For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.

¹⁹For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

²⁰Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

²¹I find then a law, that evil is present with me, the one who wills to do good.

²²For I delight in the law of God according to the inward man.

²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

²⁴O wretched man that I am! Who will deliver me from this body of death?

²⁵I thank God--through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

8There is therefore now no condemnation to those who are in Christ

Jesus, who do not walk according to the flesh, but according to the Spirit.

²For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

³For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

⁴that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

⁵For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

⁶For to be carnally minded is death, but to be spiritually minded is life and peace.

⁷Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

⁸So then, those who are in the flesh cannot please God.

⁹But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

¹⁰And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

¹¹But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

¹²Therefore, brethren, we are debtors--not to the flesh, to live according to the flesh.

¹³For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

¹⁴For as many as are led by the Spirit of God, these are sons of God.

¹⁵For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

¹⁶The Spirit Himself bears witness with our spirit that we are children of God,

¹⁷and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

¹⁸For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

¹⁹For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

²¹because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

²²For we know that the whole creation groans and labors with birth pangs together until now.

²³Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

²⁴For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

²⁵But if we hope for what we do not see, we eagerly wait for it with perseverance.

²⁶Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

²⁷Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

²⁸And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

²⁹For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

³⁰Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

³¹What then shall we say to these things? If God is for us, who can be against us?

³²He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

³³Who shall bring a charge against God's elect? It is God who justifies.

³⁴Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

³⁶As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."

³⁷Yet in all these things we are more than conquerors through Him who loved us.

³⁸For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,

³⁹nor height nor depth, nor any other created thing, shall be able to separate

us from the love of God which is in Christ Jesus our Lord.

9 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

2 that I have great sorrow and continual grief in my heart.

3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;

5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,

7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."

8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

9 For this is the word of promise: "At this time I will come and Sarah shall have a son."

10 And not only this, but when Rebecca also had conceived by one man, even by our father Isaac

11 (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

12 it was said to her, "The older shall serve the younger."

13 As it is written, "Jacob I have loved, but Esau I have hated."

14 What shall we say then? Is there unrighteousness with God? Certainly not!

15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

17 For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

²⁰But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?"

²¹Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

²²What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

²³and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

²⁴even us whom He called, not of the Jews only, but also of the Gentiles?

²⁵As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."

²⁶"And it shall come to pass in the place where it was said to them, "You are not My people,' There they shall be called sons of the living God."

²⁷Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

²⁸For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."

²⁹And as Isaiah said before: "Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

³⁰What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;

³¹but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

³²Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

³³As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."

10 Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

²For I bear them witness that they have a zeal for God, but not according to knowledge.

³For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

⁴For Christ is the end of the law for righteousness to everyone who believes.

⁵For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."

⁶But the righteousness of faith speaks in this way, "Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down from above)

⁷or, ""Who will descend into the abyss?" (that is, to bring Christ up from the dead).

⁸But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):

⁹that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

¹⁰For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

¹¹For the Scripture says, "Whoever believes on Him will not be put to shame."

¹²For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

¹³For "whoever calls on the name of the LORD shall be saved."

¹⁴How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

¹⁵And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

¹⁶But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?"

¹⁷So then faith comes by hearing, and hearing by the word of God.

¹⁸But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world."

¹⁹But I say, did Israel not know? First Moses says: "I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation."

²⁰But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."

²¹But to Israel he says: "All day long I have stretched out My hands To a disobedient and contrary people."

11 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

²God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how

he pleads with God against Israel, saying,

³"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"?

⁴But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal."

⁵Even so then, at this present time there is a remnant according to the election of grace.

⁶And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

⁷What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

⁸Just as it is written: "God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day."

⁹And David says: "Let their table become a snare and a trap, A stumbling block and a recompense to them.

¹⁰Let their eyes be darkened, so that they do not see, And bow down their back always."

¹¹I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.

¹²Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

¹⁴if by any means I may provoke to jealousy those who are my flesh and save some of them.

¹⁵For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

¹⁶For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.

¹⁷And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

¹⁸do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

¹⁹You will say then, "Branches were broken off that I might be grafted in."

²⁰Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

²¹For if God did not spare the natural branches, He may not spare you either.

²²Therefore consider the goodness and severity of God: on those who fell,

severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.

²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

²⁶ And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

²⁷ For this is My covenant with them, When I take away their sins."

²⁸ Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

²⁹ For the gifts and the calling of God are irrevocable.

³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

³² For God has committed them all to disobedience, that He might have mercy on all.

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

³⁴ "For who has known the mind of the LORD? Or who has become His counselor?"

³⁵ "Or who has first given to Him And it shall be repaid to him?"

³⁶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

12 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

³ For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

⁴For as we have many members in one body, but all the members do not have the same function,

⁵so we, being many, are one body in Christ, and individually members of one another.

⁶Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

⁷or ministry, let us use it in our ministering; he who teaches, in teaching;

⁸he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

⁹Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

¹⁰Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;

¹¹not lagging in diligence, fervent in spirit, serving the Lord;

¹²rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

¹³distributing to the needs of the saints, given to hospitality.

¹⁴Bless those who persecute you; bless and do not curse.

¹⁵Rejoice with those who rejoice, and weep with those who weep.

¹⁶Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

¹⁷Repay no one evil for evil. Have regard for good things in the sight of all men.

¹⁸If it is possible, as much as depends on you, live peaceably with all men.

¹⁹Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.

²⁰Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."

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

13Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

²Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

³For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.

⁴For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.

⁵Therefore you must be subject, not only because of wrath but also for conscience' sake.

⁶For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.

⁷Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

⁸Owe no one anything except to love one another, for he who loves another has fulfilled the law.

⁹For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

¹⁰Love does no harm to a neighbor; therefore love is the fulfillment of the law.

¹¹And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

¹²The night is far spent, the day is at hand. Therefore let us cast off the works

of darkness, and let us put on the armor of light.

¹³Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

¹⁴But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

14Receive one who is weak in the faith, but not to disputes over doubtful things.

²For one believes he may eat all things, but he who is weak eats only vegetables.

³Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

⁴Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

⁵One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.

⁶He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

⁷For none of us lives to himself, and no one dies to himself.

⁸For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

⁹For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

¹⁰But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

¹¹For it is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God."

¹²So then each of us shall give account of himself to God.

¹³Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

¹⁴I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean.

¹⁵Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.

¹⁶Therefore do not let your good be spoken of as evil;

¹⁷for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

¹⁸For he who serves Christ in these things is acceptable to God and approved by men.

¹⁹Therefore let us pursue the things which make for peace and the things by which one may edify another.

²⁰Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense.

²¹It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.

²²Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves.

²³But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.

15We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

²Let each of us please his neighbor for his good, leading to edification.

³For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

⁴For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

⁵Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,

⁶that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

⁷Therefore receive one another, just as Christ also received us, to the glory of God.

⁸Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers,

⁹and that the Gentiles might glorify God for His mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name."

¹⁰And again he says: "Rejoice, O Gentiles, with His people!"

¹¹And again: "Praise the LORD, all you Gentiles! Laud Him, all you peoples!"

¹²And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

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

¹⁴Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

¹⁵Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God,

¹⁶that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

¹⁷Therefore I have reason to glory in Christ Jesus in the things which pertain to God.

¹⁸For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient--

¹⁹in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

²⁰And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation,

²¹but as it is written: "To whom He was not announced, they shall see; And those who have not heard shall understand."

²²For this reason I also have been much hindered from coming to you.

²³But now no longer having a place in these parts, and having a great desire these many years to come to you,

²⁴whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

²⁵But now I am going to Jerusalem to minister to the saints.

²⁶For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.

²⁷It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

²⁸Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

²⁹But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

³⁰Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,

³¹that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,

³²that I may come to you with joy by the will of God, and may be refreshed together with you.

³³Now the God of peace be with you all. Amen.

16I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,

²that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

³Greet Priscilla and Aquila, my fellow workers in Christ Jesus,

⁴who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

⁵Likewise greet the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.

⁶Greet Mary, who labored much for us.

⁷Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

⁸Greet Amplias, my beloved in the Lord.

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

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

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

¹²Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.

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

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

¹⁵Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

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

¹⁷Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

¹⁸For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

¹⁹For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

²⁰And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

²¹Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

²²I, Tertius, who wrote this epistle, greet you in the Lord.

²³Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

²⁴The grace of our Lord Jesus Christ be with you all. Amen.

²⁵Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

²⁶but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith--

²⁷to God, alone wise, be glory through Jesus Christ forever. Amen.

1st Corinthians

1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:

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

4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

5 that you were enriched in everything by Him in all utterance and all knowledge,

6 even as the testimony of Christ was confirmed in you,

7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.

11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

12 Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14 I thank God that I baptized none of you except Crispus and Gaius,

15 lest anyone should say that I had baptized in my own name.

16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

¹⁹For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."

²⁰Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?

²¹For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

²²For Jews request a sign, and Greeks seek after wisdom;

²³but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

²⁴but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

²⁵Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

²⁶For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.

²⁷But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

²⁸and the base things of the world and the things which are despised God has

chosen, and the things which are not, to bring to nothing the things that are,

²⁹that no flesh should glory in His presence.

³⁰But of Him you are in Christ Jesus, who became for us wisdom from God-- and righteousness and sanctification and redemption--

³¹that, as it is written, "He who glories, let him glory in the LORD."

2And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

²For I determined not to know anything among you except Jesus Christ and Him crucified.

³I was with you in weakness, in fear, and in much trembling.

⁴And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

⁵that your faith should not be in the wisdom of men but in the power of God.

⁶However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

⁷But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,

⁸which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

⁹But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."

¹⁰But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

¹¹For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

¹²Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

¹³These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

¹⁴But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

¹⁵But he who is spiritual judges all things, yet he himself is rightly judged by no one.

¹⁶For "who has known the mind of the LORD that he may instruct Him?" But we have the mind of Christ.

3And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.

²I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;

³for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?

⁴For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?

⁵Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?

⁶I planted, Apollos watered, but God gave the increase.

⁷So then neither he who plants is anything, nor he who waters, but God who gives the increase.

⁸Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

⁹For we are God's fellow workers; you are God's field, you are God's building.

¹⁰ According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

¹² Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,

¹³ each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

¹⁴ If anyone's work which he has built on it endures, he will receive a reward.

¹⁵ If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

¹⁶ Do you not know that you are the temple of God and that the Spirit of God dwells in you?

¹⁷ If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

¹⁸ Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.

¹⁹ For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness";

²⁰ and again, "The LORD knows the thoughts of the wise, that they are futile."

²¹ Therefore let no one boast in men. For all things are yours:

²² whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come--all are yours.

²³ And you are Christ's, and Christ is God's.

4 Let a man so consider us, as servants of Christ and stewards of the mysteries of God.

² Moreover it is required in stewards that one be found faithful.

³ But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.

⁴ For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord.

⁵ Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

⁶ Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

⁷For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?

⁸You are already full! You are already rich! You have reigned as kings without us--and indeed I could wish you did reign, that we also might reign with you!

⁹For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

¹⁰We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored!

¹¹To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.

¹²And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure;

¹³being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

¹⁴I do not write these things to shame you, but as my beloved children I warn you.

¹⁵For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.

¹⁶Therefore I urge you, imitate me.

¹⁷For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

¹⁸Now some are puffed up, as though I were not coming to you.

¹⁹But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power.

²⁰For the kingdom of God is not in word but in power.

²¹What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

5It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles--that a man has his father's wife!

²And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

³For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

⁴In the name of our Lord Jesus Christ, when you are gathered together, along

with my spirit, with the power of our Lord Jesus Christ,

⁵deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

⁶Your glorying is not good. Do you not know that a little leaven leavens the whole lump?

⁷Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

⁸Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

⁹I wrote to you in my epistle not to keep company with sexually immoral people.

¹⁰Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

¹¹But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person.

¹²For what have I to do with judging those also who are outside? Do you not judge those who are inside?

¹³But those who are outside God judges. Therefore "put away from yourselves the evil person."

6Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

²Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

³Do you not know that we shall judge angels? How much more, things that pertain to this life?

⁴If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?

⁵I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?

⁶But brother goes to law against brother, and that before unbelievers!

⁷Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated?

⁸No, you yourselves do wrong and cheat, and you do these things to your brethren!

⁹Do you not know that the unrighteous will not inherit the kingdom of God? Do

not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

¹¹And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

¹²All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

¹³Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body.

¹⁴And God both raised up the Lord and will also raise us up by His power.

¹⁵Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!

¹⁶Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh."

¹⁷But he who is joined to the Lord is one spirit with Him.

¹⁸Flee sexual immorality. Every sin that a man does is outside the body, but he

who commits sexual immorality sins against his own body.

¹⁹Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

²⁰For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

7 Now concerning the things of which you wrote to me: It is good for a man not to touch a woman.

²Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

³Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

⁴The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

⁵Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

⁶But I say this as a concession, not as a commandment.

⁷For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.

⁸But I say to the unmarried and to the widows: It is good for them if they remain even as I am;

⁹but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion.

¹⁰Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband.

¹¹But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife.

¹²But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.

¹³And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.

¹⁴For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

¹⁵But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.

¹⁶For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

¹⁷But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.

¹⁸Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

¹⁹Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.

²⁰Let each one remain in the same calling in which he was called.

²¹Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.

²²For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave.

²³You were bought at a price; do not become slaves of men.

²⁴Brethren, let each one remain with God in that state in which he was called.

²⁵Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy has made trustworthy.

²⁶I suppose therefore that this is good because of the present distress--that it is good for a man to remain as he is:

²⁷Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

²⁸But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.

²⁹But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none,

³⁰those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

³¹and those who use this world as not misusing it. For the form of this world is passing away.

³²But I want you to be without care. He who is unmarried cares for the things of the Lord--how he may please the Lord.

³³But he who is married cares about the things of the world--how he may please his wife.

³⁴There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world--how she may please her husband.

³⁵And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

³⁶But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

³⁷Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.

³⁸So then he who gives her in marriage does well, but he who does not give her in marriage does better.

³⁹A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

⁴⁰But she is happier if she remains as she is, according to my judgment--and I think I also have the Spirit of God.

8Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.

²And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

³But if anyone loves God, this one is known by Him.

⁴Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one.

⁵For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

⁶yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

⁷However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.

⁸But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

⁹But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

¹⁰For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

¹¹And because of your knowledge shall the weak brother perish, for whom Christ died?

¹²But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

¹³Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

9 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

²If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

³My defense to those who examine me is this:

⁴Do we have no right to eat and drink?

⁵Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?

⁶Or is it only Barnabas and I who have no right to refrain from working?

⁷Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

⁸Do I say these things as a mere man? Or does not the law say the same also?

⁹For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

¹⁰Or does He say it altogether for our sakes? For our sakes, no doubt, this is

written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

¹¹ If we have sown spiritual things for you, is it a great thing if we reap your material things?

¹² If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

¹³ Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?

¹⁴ Even so the Lord has commanded that those who preach the gospel should live from the gospel.

¹⁵ But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void.

¹⁶ For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

¹⁷ For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

¹⁸ What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I

may not abuse my authority in the gospel.

¹⁹ For though I am free from all men, I have made myself a servant to all, that I might win the more;

²⁰ and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;

²¹ to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;

²² to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

²³ Now this I do for the gospel's sake, that I may be partaker of it with you.

²⁴ Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.

²⁵ And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.

²⁶ Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.

²⁷ But I discipline my body and bring it into subjection, lest, when I have

preached to others, I myself should become disqualified.

10 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

² all were baptized into Moses in the cloud and in the sea,

³ all ate the same spiritual food,

⁴ and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

⁵ But with most of them God was not well pleased, for their bodies were scattered in the wilderness.

⁶ Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

⁷ And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play."

⁸ Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

⁹ nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;

¹⁰ nor complain, as some of them also complained, and were destroyed by the destroyer.

¹¹ Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

¹² Therefore let him who thinks he stands take heed lest he fall.

¹³ No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

¹⁴ Therefore, my beloved, flee from idolatry.

¹⁵ I speak as to wise men; judge for yourselves what I say.

¹⁶ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

¹⁷ For we, though many, are one bread and one body; for we all partake of that one bread.

¹⁸ Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

¹⁹ What am I saying then? That an idol is anything, or what is offered to idols is anything?

²⁰Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.

²¹You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

²²Or do we provoke the Lord to jealousy? Are we stronger than He?

²³All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

²⁴Let no one seek his own, but each one the other's well-being.

²⁵Eat whatever is sold in the meat market, asking no questions for conscience' sake;

²⁶for "the earth is the LORD's, and all its fullness."

²⁷If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

²⁸But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for "the earth is the LORD's, and all its fullness."

²⁹"Conscience," I say, not your own, but that of the other. For why is my liberty judged by another man's conscience?

³⁰But if I partake with thanks, why am I evil spoken of for the food over which I give thanks?

³¹Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

³²Give no offense, either to the Jews or to the Greeks or to the church of God,

³³just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

11 Imitate me, just as I also imitate Christ.

²Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.

³But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

⁴Every man praying or prophesying, having his head covered, dishonors his head.

⁵But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.

⁶For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

⁷For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.

⁸For man is not from woman, but woman from man.

⁹Nor was man created for the woman, but woman for the man.

¹⁰For this reason the woman ought to have a symbol of authority on her head, because of the angels.

¹¹Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.

¹²For as woman came from man, even so man also comes through woman; but all things are from God.

¹³Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

¹⁴Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

¹⁵But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.

¹⁶But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

¹⁷Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.

¹⁸For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.

¹⁹For there must also be factions among you, that those who are approved may be recognized among you.

²⁰Therefore when you come together in one place, it is not to eat the Lord's Supper.

²¹For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.

²²What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

²³For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

²⁴and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."

²⁵In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

²⁶For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

²⁷Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

²⁸But let a man examine himself, and so let him eat of the bread and drink of the cup.

²⁹For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

³⁰For this reason many are weak and sick among you, and many sleep.

³¹For if we would judge ourselves, we would not be judged.

³²But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

³³Therefore, my brethren, when you come together to eat, wait for one another.

³⁴But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

12Now concerning spiritual gifts, brethren, I do not want you to be ignorant:

²You know that you were Gentiles, carried away to these dumb idols, however you were led.

³Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

⁴There are diversities of gifts, but the same Spirit.

⁵There are differences of ministries, but the same Lord.

⁶And there are diversities of activities, but it is the same God who works all in all.

⁷But the manifestation of the Spirit is given to each one for the profit of all:

⁸for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

⁹to another faith by the same Spirit, to another gifts of healings by the same Spirit,

¹⁰to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

¹¹But one and the same Spirit works all these things, distributing to each one individually as He wills.

¹²For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.

¹³For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.

¹⁴For in fact the body is not one member but many.

¹⁵If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?

¹⁶And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?

¹⁷If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

¹⁸But now God has set the members, each one of them, in the body just as He pleased.

¹⁹And if they were all one member, where would the body be?

²⁰But now indeed there are many members, yet one body.

²¹And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

²²No, much rather, those members of the body which seem to be weaker are necessary.

²³And those members of the body which we think to be less honorable, on these we bestow greater honor; and our

unpresentable parts have greater modesty,

²⁴but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it,

²⁵that there should be no schism in the body, but that the members should have the same care for one another.

²⁶And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

²⁷Now you are the body of Christ, and members individually.

²⁸And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

²⁹Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

³⁰Do all have gifts of healings? Do all speak with tongues? Do all interpret?

³¹But earnestly desire the best gifts. And yet I show you a more excellent way.

13Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

²And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

³And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

⁴Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;

⁵does not behave rudely, does not seek its own, is not provoked, thinks no evil;

⁶does not rejoice in iniquity, but rejoices in the truth;

⁷bears all things, believes all things, hopes all things, endures all things.

⁸Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

⁹For we know in part and we prophesy in part.

¹⁰But when that which is perfect has come, then that which is in part will be done away.

¹¹When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

¹²For now we see in a mirror, dimly, but then face to face. Now I know in part,

but then I shall know just as I also am known.

¹³And now abide faith, hope, love, these three; but the greatest of these is love.

14Pursue love, and desire spiritual gifts, but especially that you may prophesy.

²For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

³But he who prophesies speaks edification and exhortation and comfort to men.

⁴He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

⁵I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

⁶But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

⁷Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

⁸For if the trumpet makes an uncertain sound, who will prepare for battle?

⁹So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

¹⁰There are, it may be, so many kinds of languages in the world, and none of them is without significance.

¹¹Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

¹²Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.

¹³Therefore let him who speaks in a tongue pray that he may interpret.

¹⁴For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

¹⁵What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

¹⁶Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?

¹⁷For you indeed give thanks well, but the other is not edified.

¹⁸I thank my God I speak with tongues more than you all;

¹⁹yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

²⁰Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

²¹In the law it is written: "With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me," says the Lord.

²²Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

²³Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?

²⁴But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

²⁵And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

²⁶How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

²⁷If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.

²⁸But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

²⁹Let two or three prophets speak, and let the others judge.

³⁰But if anything is revealed to another who sits by, let the first keep silent.

³¹For you can all prophesy one by one, that all may learn and all may be encouraged.

³²And the spirits of the prophets are subject to the prophets.

³³For God is not the author of confusion but of peace, as in all the churches of the saints.

³⁴Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.

³⁵And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

³⁶Or did the word of God come originally from you? Or was it you only that it reached?

³⁷If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

³⁸But if anyone is ignorant, let him be ignorant.

³⁹Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

⁴⁰Let all things be done decently and in order.

15Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

²by which also you are saved, if you hold fast that word which I preached to you--unless you believed in vain.

³For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

⁴and that He was buried, and that He rose again the third day according to the Scriptures,

⁵and that He was seen by Cephas, then by the twelve.

⁶After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

⁷After that He was seen by James, then by all the apostles.

⁸Then last of all He was seen by me also, as by one born out of due time.

⁹For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

¹⁰But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.

¹¹Therefore, whether it was I or they, so we preach and so you believed.

¹²Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

¹³But if there is no resurrection of the dead, then Christ is not risen.

¹⁴And if Christ is not risen, then our preaching is empty and your faith is also empty.

¹⁵Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up--if in fact the dead do not rise.

¹⁶For if the dead do not rise, then Christ is not risen.

¹⁷And if Christ is not risen, your faith is futile; you are still in your sins!

¹⁸Then also those who have fallen asleep in Christ have perished.

¹⁹If in this life only we have hope in Christ, we are of all men the most pitiable.

²⁰But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.

²¹For since by man came death, by Man also came the resurrection of the dead.

²²For as in Adam all die, even so in Christ all shall be made alive.

²³But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.

²⁴Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

²⁵For He must reign till He has put all enemies under His feet.

²⁶The last enemy that will be destroyed is death.

²⁷For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted.

²⁸Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

²⁹Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?

³⁰And why do we stand in jeopardy every hour?

³¹I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

³²If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!"

³³Do not be deceived: "Evil company corrupts good habits."

³⁴Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.

³⁵But someone will say, "How are the dead raised up? And with what body do they come?"

³⁶Foolish one, what you sow is not made alive unless it dies.

³⁷And what you sow, you do not sow that body that shall be, but mere grain--perhaps wheat or some other grain.

³⁸But God gives it a body as He pleases, and to each seed its own body.

³⁹All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds.

⁴⁰There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.

⁴¹There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

⁴²So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption.

⁴³It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

⁴⁴It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

⁴⁵And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.

⁴⁶However, the spiritual is not first, but the natural, and afterward the spiritual.

⁴⁷The first man was of the earth, 1made of dust; the second Man is the Lord from heaven.

⁴⁸As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.

⁴⁹And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

⁵⁰Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

⁵¹Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--

⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will

sound, and the dead will be raised incorruptible, and we shall be changed.

⁵³For this corruptible must put on incorruption, and this mortal must put on immortality.

⁵⁴So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

⁵⁵"O Death, where is your sting? O Hades, where is your victory?"

⁵⁶The sting of death is sin, and the strength of sin is the law.

⁵⁷But thanks be to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

16Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

²On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

³And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.

⁴But if it is fitting that I go also, they will go with me.

⁵Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

⁶And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

⁷For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.

⁸But I will tarry in Ephesus until Pentecost.

⁹For a great and effective door has opened to me, and there are many adversaries.

¹⁰And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do.

¹¹Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

¹²Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

¹³Watch, stand fast in the faith, be brave, be strong.

¹⁴Let all that you do be done with love.

¹⁵I urge you, brethren--you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints--

¹⁶that you also submit to such, and to everyone who works and labors with us.

¹⁷I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

¹⁸For they refreshed my spirit and yours. Therefore acknowledge such men.

¹⁹The churches of Asia greet you. Aquila and Priscilla greet you heartily in the

Lord, with the church that is in their house.

²⁰All the brethren greet you. Greet one another with a holy kiss.

²¹The salutation with my own hand--Paul's.

²²If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

²³The grace of our Lord Jesus Christ be with you.

²⁴My love be with you all in Christ Jesus. Amen.

2nd Corinthians

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia:

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

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

4 who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

5 For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.

6 Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation.

7 And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.

8 For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened

beyond measure, above strength, so that we despaired even of life.

9 Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead,

10 who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us,

11 you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.

12 For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.

13 For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end

14 (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus.

15 And in this confidence I intended to come to you before, that you might have a second benefit--

16 to pass by way of you to Macedonia, to come again from Macedonia to you,

and be helped by you on my way to Judea.

¹⁷Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No?

¹⁸But as God is faithful, our word to you was not Yes and No.

¹⁹For the Son of God, Jesus Christ, who was preached among you by us--by me, Silvanus, and Timothy--was not Yes and No, but in Him was Yes.

²⁰For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.

²¹Now He who establishes us with you in Christ and has anointed us is God,

²²who also has sealed us and given us the Spirit in our hearts as a guarantee.

²³Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.

²⁴Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

2But I determined this within myself, that I would not come again to you in sorrow.

²For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

³And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.

⁴For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

⁵But if anyone has caused grief, he has not grieved me, but all of you to some extent--not to be too severe.

⁶This punishment which was inflicted by the majority is sufficient for such a man,

⁷so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow.

⁸Therefore I urge you to reaffirm your love to him.

⁹For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

¹⁰Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,

¹¹lest Satan should take advantage of us; for we are not ignorant of his devices.

¹²Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord,

¹³I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

¹⁴Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

¹⁵For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

¹⁶To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?

¹⁷For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

3Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you?

²You are our epistle written in our hearts, known and read by all men;

³clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.

⁴And we have such trust through Christ toward God.

⁵Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,

⁶who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

⁷But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,

⁸how will the ministry of the Spirit not be more glorious?

⁹For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

¹⁰For even what was made glorious had no glory in this respect, because of the glory that excels.

¹¹For if what is passing away was glorious, what remains is much more glorious.

¹²Therefore, since we have such hope, we use great boldness of speech--

¹³unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

¹⁴But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.

¹⁵But even to this day, when Moses is read, a veil lies on their heart.

¹⁶Nevertheless when one turns to the Lord, the veil is taken away.

¹⁷Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

¹⁸But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

4Therefore, since we have this ministry, as we have received mercy, we do not lose heart.

²But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commanding ourselves to every man's conscience in the sight of God.

³But even if our gospel is veiled, it is veiled to those who are perishing,

⁴whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

⁵For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.

⁶For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

⁸We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair;

⁹persecuted, but not forsaken; struck down, but not destroyed--

¹⁰always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.

¹¹For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

¹²So then death is working in us, but life in you.

¹³And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak,

¹⁴knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.

¹⁵For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

¹⁶Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

¹⁷For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

¹⁸while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

5For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

²For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

³if indeed, having been clothed, we shall not be found naked.

⁴For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

⁵Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

⁶So we are always confident, knowing that while we are at home in the body we are absent from the Lord.

⁷For we walk by faith, not by sight.

⁸We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

⁹Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

¹⁰For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

¹¹Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

¹²For we do not command ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart.

¹³For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.

¹⁴For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

¹⁵and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

¹⁶Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.

¹⁷Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

¹⁸Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

¹⁹that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

²⁰Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

²¹For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

6 We then, as workers together with Him also plead with you not to receive the grace of God in vain.

²For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.

³We give no offense in anything, that our ministry may not be blamed.

⁴But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

⁵in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

⁶by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,

⁷by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

⁸by honor and dishonor, by evil report and good report; as deceivers, and yet true;

⁹as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed;

¹⁰as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

¹¹O Corinthians! We have spoken openly to you, our heart is wide open.

¹²You are not restricted by us, but you are restricted by your own affections.

¹³Now in return for the same (I speak as to children), you also be open.

¹⁴Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people."

¹⁷ Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you."

¹⁸ "I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty."

7 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

² Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one.

³ I do not say this to condemn; for I have said before that you are in our hearts, to die together and to live together.

⁴ Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

⁵ For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears.

⁶ Nevertheless God, who comforts the downcast, comforted us by the coming of Titus,

⁷ and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

⁸ For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.

⁹ Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

¹⁰ For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

¹¹ For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter.

¹²Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

¹³Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.

¹⁴For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.

¹⁵And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him.

¹⁶Therefore I rejoice that I have confidence in you in everything.

8Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia:

²that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

³For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing,

⁴imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.

⁵And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God.

⁶So we urged Titus, that as he had begun, so he would also complete this grace in you as well.

⁷But as you abound in everything--in faith, in speech, in knowledge, in all diligence, and in your love for us--see that you abound in this grace also.

⁸I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.

⁹For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

¹⁰And in this I give advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago;

¹¹but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out of what you have.

¹²For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.

¹³For I do not mean that others should be eased and you burdened;

¹⁴but by an equality, that now at this time your abundance may supply their

lack, that their abundance also may supply your lack--that there may be equality.

¹⁵ As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."

¹⁶ But thanks be to God who puts the same earnest care for you into the heart of Titus.

¹⁷ For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.

¹⁸ And we have sent with him the brother whose praise is in the gospel throughout all the churches,

¹⁹ and not only that, but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and to show your ready mind,

²⁰ avoiding this: that anyone should blame us in this lavish gift which is administered by us--

²¹ providing honorable things, not only in the sight of the Lord, but also in the sight of men.

²² And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which we have in you.

²³ If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are

inquired about, they are messengers of the churches, the glory of Christ.

²⁴ Therefore show to them, and before the churches, the proof of your love and of our boasting on your behalf.

9 Now concerning the ministering to the saints, it is superfluous for me to write to you;

² for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority.

³ Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready;

⁴ lest if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting.

⁵ Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation.

⁶ But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

⁷ So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

⁸And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

⁹As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."

¹⁰Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,

¹¹while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

¹²For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God,

¹³while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men,

¹⁴and by their prayer for you, who long for you because of the exceeding grace of God in you.

¹⁵Thanks be to God for His indescribable gift!

10Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ--who in presence am lowly among you, but being absent am bold toward you.

²But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.

³For though we walk in the flesh, we do not war according to the flesh.

⁴For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,

⁵casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

⁶and being ready to punish all disobedience when your obedience is fulfilled.

⁷Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so we are Christ's.

⁸For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction, I shall not be ashamed--

⁹lest I seem to terrify you by letters.

¹⁰"For his letters," they say, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible."

¹¹Let such a person consider this, that what we are in word by letters when we

are absent, such we will also be in deed when we are present.

¹²For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

¹³We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us--a sphere which especially includes you.

¹⁴For we are not overextending ourselves (as though our authority did not extend to you), for it was to you that we came with the gospel of Christ;

¹⁵not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

¹⁶to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

¹⁷But "he who glories, let him glory in the LORD."

¹⁸For not he who commends himself is approved, but whom the Lord commends.

11 Oh, that you would bear with me in a little folly--and indeed you do bear with me.

²For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

³But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

⁴For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted--you may well put up with it!

⁵For I consider that I am not at all inferior to the most eminent apostles.

⁶Even though I am untrained in speech, yet I am not in knowledge. But we have been thoroughly manifested among you in all things.

⁷Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge?

⁸I robbed other churches, taking wages from them to minister to you.

⁹And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself.

¹⁰As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia.

¹¹Why? Because I do not love you? God knows!

¹²But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

¹³For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.

¹⁴And no wonder! For Satan himself transforms himself into an angel of light.

¹⁵Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

¹⁶I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.

¹⁷What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting.

¹⁸Seeing that many boast according to the flesh, I also will boast.

¹⁹For you put up with fools gladly, since you yourselves are wise!

²⁰For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.

²¹To our shame I say that we were too weak for that! But in whatever anyone is bold--I speak foolishly--I am bold also.

²²Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

²³Are they ministers of Christ?--I speak as a fool--I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

²⁴From the Jews five times I received forty stripes minus one.

²⁵Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep;

²⁶in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

²⁷in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness--

²⁸besides the other things, what comes upon me daily: my deep concern for all the churches.

²⁹Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?

³⁰If I must boast, I will boast in the things which concern my infirmity.

³¹The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.

³²In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me;

³³but I was let down in a basket through a window in the wall, and escaped from his hands.

12It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord:

²I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven.

³And I know such a man--whether in the body or out of the body I do not know, God knows--

⁴how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

⁵Of such a one I will boast; yet of myself I will not boast, except in my infirmities.

⁶For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

⁷And lest I should be exalted above measure by the abundance of the

revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

⁸Concerning this thing I pleaded with the Lord three times that it might depart from me.

⁹And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

¹⁰Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

¹¹I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing.

¹²Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.

¹³For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!

¹⁴Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

¹⁵ And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.

¹⁶ But be that as it may, I did not burden you. Nevertheless, being crafty, I caught you by cunning!

¹⁷ Did I take advantage of you by any of those whom I sent to you?

¹⁸ I urged Titus, and sent our 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?

¹⁹ Again, do you think that we excuse ourselves to you? We speak before God in Christ. But we do all things, beloved, for your edification.

²⁰ For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;

²¹ lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

13 This will be the third time I am coming to you. "By the mouth of two or three witnesses every word shall be established."

² I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare--

³ since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you.

⁴ For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

⁵ Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?--unless indeed you are disqualified.

⁶ But I trust that you will know that we are not disqualified.

⁷ Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.

⁸ For we can do nothing against the truth, but for the truth.

⁹ For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

¹⁰ Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.

¹¹Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.

¹²Greet one another with a holy kiss.

¹³All the saints greet you.

¹⁴The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.