

The Letters of Paul.

Excerpted from The Latin Testament Project Bible,
Translated by John G. Cunyus.

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Romans

1 Corinthians

2 Corinthians

Galatians

Ephesians

Philippians

Colossians

1 Thessalonians

2 Thessalonians

1 Timothy

2 Timothy

Titus

Philemon

Romans 1.

Paul, Christ Jesus's slave, called an apostle, set apart in God's good news, which He had promised before through His prophets, in holy writings about His Son: who came from David's seed according to flesh; who was predestined as God's Son in might, according to sanctification's Spirit, by the resurrection of Jesus Christ our Lord from the dead; through whom we have received grace and apostleship to faith's obedience among all nations,

for His name; in whom you also are called in Jesus Christ: to all who are in Rome, loved of God, called holy. Grace to you and peace from God our Father and the Lord Jesus Christ.

First, indeed, I give thanks to my God through Jesus Christ for all of you, because your faith is told in all the world. For God, whom I serve in my spirit and in His Son's good news, is witness to me that I make memory of you without ceasing, pleading always in my prayers if somehow, at last, I may have a successful way in God's will to come to you. For I have wanted to see you, so I might share some spiritual grace with you, to strengthen you – that is, to be consoled together among you, through that which is in turn your faith and mine.

But I don't want you ignorant, brothers, that I have often proposed to come to you – and up to now have been prevented – that I may have some fruit also among you, as also among other nations. I am debtor to Greeks and barbarians, wise and foolish, so that in me it is ready to evangelize also among you who are in Rome.

For I am not ashamed of the good news. For it is God's might to the well-being of every believer: Jew first, and Greek. For God's righteousness is made clear in it, from faith to faith, as is written: "But the righteous one lives from faith."

For God's anger is revealed from the sky over every human lawlessness and unrighteousness, of those who hold back truth in unrighteousness – because what is known of God is clear to them, for God made it clear to them. For His invisible wonders are seen, understood from the world's creation through those things that are made – His might and divinity, likewise – so they may be inexcusable!

Because when they had known God, they did not glorify Him as God or give thanks. But they became vain in their schemings and their foolish heart was darkened. For, claiming themselves to be wise, they became fools, and they changed the incorruptible God's glory into the likeness of a corruptible image – of a human, or of flying beings, or four-legged animals, or snakes. For this reason, God handed them over to their heart's desires to uncleanness, that they may afflict their bodies by abuse among themselves – who changed God's truth into a lie, and worshiped and served the creature more than the Creator, who is blessed in the ages.

Amen.

Because of this, God handed them over to shameful passions. For their females exchanged natural use into that use which is against nature. And males likewise, abandoning the natural use of the female, burned in their desires for one another, males working shame in males and receiving in themselves the reward that must come from their

errors. And since they did not approve of having God in notice, God handed them over to a base sense, so they may do what ought not be done, filled by every iniquity: malice, fornication, greed, worthlessness; filled with envy, murder, contention, deceit, ill-will; gossipers, disparagers, haters of God, quarrelers; proud, conceited, inventors of harm; not obeying parents; unmade fools, without affection, without faith, without mercy – who, when they had known God’s righteousness, did not understand that those doing such things are worthy of death – not only those who are doing them, but those who approve of those doing them.

Romans 2.

Because of this, you are inexcusable, O man, everyone who judges, for in what you judge another, you condemn yourself. For you who judge are carrying on the same way. For we know that judgment according to truth is God’s, to those who carry on in such ways. But do you consider this, O man – you who judge those who carry on in such ways and you do them – that you will avoid God’s judgment? Or do you condemn the riches of His goodness and patience and longsuffering, not knowing that God’s kindness leads you to penance?

But according to your hardness and impenitent heart, you are storing up for yourself anger on the day of anger and the revelation of God’s righteous

judgment, who will repay to each one according to his works: glory and honor and deathlessness indeed to those who, according to patience in good works, are seeking eternal life; but to those who from contention and those who do not acquiesce to truth, but believe iniquity – anger and indignation; trouble and anguish, to every human soul doing harm – Jew first, and Greek – but glory and honor and peace to all doing good – Jew first, and Greek.

For there is no acceptance of persons with God. For whoever has sinned without law will perish without law. And whoever has sinned in law, will be judged through law. For the law's hearers are not righteous before God, but the law's doers will be justified. For when nations who do not have the law naturally do what sort of things are in the law, they, not having the law, are a law to themselves – who show the law's work written on their hearts, their conscience returning testimony to them, and their thoughts in turn accusing or even defending, on the day when God will judge humanity's hidden depths, according to my good news through Jesus Christ.

But if you call yourself a Jew, and rest in the law, and glory in God, and know the will, and prove the better, instructed by the law – confident that you yourself are a leader of the blind, light of those who are in darkness, instructor of fools, teacher of infants, having in the law the form of knowledge and truth – you, therefore, who teach another, do

you teach yourself? You who preach, “Don’t steal,” do you steal? You who say, “Don’t commit adultery,” do you commit adultery? You who detest idols, do you commit sacrilege? You who glory in the law dishonor God by violating the law, for God’s name is blasphemed among nations through you, as is written.

Circumcision indeed matters if you keep the law. But if you are a lawbreaker, your circumcision has become foreskin. If therefore a foreskinned one keeps the law’s righteousnesses, won’t his foreskin be considered as circumcision? And he that from nature is foreskinned, fulfilling the law, will judge you, who through letter and circumcision are a lawbreaker.

For a Jew is not one who is conspicuous, nor is circumcision what is conspicuous in flesh, but who is so in hidden things is a Jew, and circumcision is in heart, in spirit not letter, whose praise is not from humans but from God.

Romans 3.

What more, therefore, is a Jew, or what is circumcision’s value? Much in every manner! First, indeed, because God’s words were credited to them. For what if some of them didn’t believe? Their lack of faith doesn’t make God’s faith void, does it? Far be it! For God is true, though every man be a liar.

As is written, “So you may be justified in your words, and triumph when you are judged.”

But if our iniquity confirms God’s fairness, what will we say? Is God who brings wrath treacherous? I am speaking according to man! Far be it! Otherwise, how will God judge the world? For if God’s truth abounded to His glory in my lie, why am I still judged as a sinner? And why not – as we are slandered and as some say that we say (whose damnation is right!) – let us do harm so good may come?

What, then? Are we better than them? By no means! For we have alleged all Jews and Greeks to be under sin. As is written,

“For no one is righteous!
There is no intelligent one.
There is no one seeking God!
All have turned aside together.
They have become useless.
There is no one who does good.
There is not even one!
Their throat is an open grave.
They carried on deceptively with their tongues.
Asp’s venom is beneath their lips,
whose mouth is full of cursing and bitterness.
Their feet are swift to pouring out blood.
Regret and unhappiness are in their ways,
and they have not known peace’s way.
Fear of God is not before their eyes.”

But we know that whatever the law says, it says to those who are in the law, so every mouth may be shut and the whole world may be subject to God. For no flesh will be justified before Him by works of the law, for through law comes the recognition of sin.

But now God's righteousness is made clear apart from the law, testified to by the law and the prophets – God's righteousness comes through the faith of Jesus Christ over all who believe, for there is no distinction. For all have sinned and lack God's glory – justified freely by His grace, through the redemption that is in Christ Jesus, whom God put forward as atonement through faith in His blood, to the demonstration of His righteousness, for the sake of the forgiveness of the preceding offenses, in God's endurance, as His righteousness' demonstration in this time, so He may be both righteous and the One making him righteous who is of the faith of Jesus.

Where, then, is boasting? It is excluded. By what law? By works? No, but by the law of faith. For we consider man to be justified through faith, without the law's works. Or is He God of Jews only and not of nations? No indeed! Of nations also! For indeed there is one God who will justify the circumcision through faith, and the foreskinned through faith. Do

we therefore destroy law through faith? Far be it!
But we have established the law.

4.

What, then, will we say Abraham, our father according to flesh, found? For if Abraham was made righteous by works, he has glory – though not with God. For what does scripture say? “Abraham believed God, and it was reputed to him as righteousness.”

But to one who works, a reward is not given according to grace, but according to debt. To him, indeed, who does not work, but believing in Him who makes righteous the lawless, his faith is considered as righteousness. As David also speaks of the blessedness of a man to whom God, accepting him, brings righteousness without works:

“Blessed are those whose iniquities are forgiven
and whose sins are covered.

A man is blessed whom the Lord
will not charge with sin.”

Is this blessedness, then, only in circumcision, or even in foreskin? For we say that Abraham’s faith was reputed as righteousness. How, then, was it reputed? In circumcision or in foreskin? Not in circumcision, but in foreskin! And he received the sign of circumcision as a seal of the righteousness of faith, which is in foreskin, so he may be father of

all believing through foreskin, so it may be reputed also to them as righteousness; and that he may be circumcision's father, not only of those who are of circumcision, but also of those who follow the footsteps, which is the faith of our father Abraham while in foreskin.

For Abraham's promise is not through the law, or his seed's, that he might be the world's heir – but through faith's righteousness. For if the heirs are from law, faith is emptied and the promise is abolished. For law works anger. For where law is not, neither is there lawbreaking. Therefore, the promise is from faith, that his seed's promise may be established according to grace – not to him who is of the law only, but also to him who is of Abraham's faith, who is father of all of us. As is written, "For I appointed you as father of many nations," before God, whom he believed – that He can revive the dead, and call possibilities that are not as if they are – who, against hope, believed in hope that he might be father of many nations, according to what was said: "So your seed will be."

And not weak in faith, he considered his body dead – when he was almost a hundred years old, and Sarah's vulva dead. And he did not hesitate, distrusting God's guarantee, but was strengthened by faith, giving glory to God, knowing full well that whatever He promised, He is mighty also to do.

Therefore, it was reputed also to him as righteousness.

But it was not written only on his behalf, that it was reputed to him, but also on our behalf, to whom righteousness will be reputed – to those believing in Him who raised up Jesus our Lord from the dead, who was handed over for our offenses, and raised up for our justification.

Romans 5.

Justified, therefore, from faith, may we have peace toward God, through our Lord Jesus Christ – through whom we have access in His grace by faith, in which we are standing. And we glory in the hope of God's children's glory. Not only that, but we also glory in troubles, knowing that trouble works patience, but patience proving, and proving hope. But hope does not confound, because God's affection is spread through our hearts through the Holy Spirit, who is given to us.

For Christ, when we were still weak, according to the time, died for the lawless – for one hardly dies for the righteous (though someone might dare to die also for the good)! But God commends His affection in us that, when we were still sinners, Christ died for us. Much more, therefore, now made righteous in His blood, will we be made safe from

anger through Him. For if, when we were enemies, we were reconciled to God through His Son's death, much more, now reconciled, will we be made safe in His life.

Not only that, but we also glory in God through our Lord Jesus Christ, through whom we have now received reconciliation. Because, as through one man sin entered into this world, and death through sin, so also death has passed through to all humans, in that all have sinned. For sin was in the world even to the law, but sin is not counted up where law is not. But death reigned from Adam even to Moses, even in those who had not sinned in the likeness of Adam's lawbreaking – who is the future's form.

But not like the offense, so also the gift! For if by one offense many died, God's grace and the gift in grace by one man, Jesus Christ, abounded much more to many. And not as through one sin, so also the gift! For judgment came from one into condemnation, but grace comes from many offenses into justification. For if death reigned in one offense through one, those receiving grace's abundance and gifts and fairnesses will reign much more through one, Jesus Christ.

Therefore, as through the offense of one all men came to condemnation, so also through the righteousness of one all men will come to life's

justification. For as through the disobedience of one man many were constituted as sinners, so also through the obedience of one, many will be constituted as righteous.

But law entered in secretly, that offense might abound. But where offense abounded, grace abounded even more – that, as sin reigned in death, so also grace may reign through righteousness into eternal life, through Jesus Christ our Lord.

Romans 6.

What, then will we say? Will we remain in sin so grace may abound? Far be it! For we have died to sin – how will we still live in it? Or do you not know that whoever we are who are baptized into Christ Jesus, we are baptized into His death? For we are buried together with him through baptism into death, that, as Christ rose from the dead through the Father's glory, so we also may walk in life's newness. For if we have been planted with Him in His death's likeness, we will also be resurrected at the same time, knowing this: that our old man was crucified at once, that sin's body may be destroyed, so we may no longer serve sin – for one who has died is justified from sin.

But if we have died with Christ, we believe also that we will even live with Christ, knowing that Christ, rising from the dead, no longer may die. Death will

dominate Him no further. For that He died, He died once to sin; but that He lives, He lives to God. So you also consider yourselves to be dead indeed to sin, but living to God in Christ Jesus.

Therefore, do not let sin reign in your mortal body, so you obey its lusts. Yet neither ought you present your members as iniquity's weapons to sin, but present yourselves to God, as if living from the dead, and your members as righteousness' weapons to God. For sin will not dominate you, for you are not under law, but under grace.

What, then? Have we sinned because we are not under law but under grace? Far be it! Do you not know that you show yourselves as slaves to whomever you obey? You are his slaves whom you obey – whether of sin, or of obedience to righteousness. But thanks be to God that though you were sin's slaves, you have obeyed from the heart in that form of teaching to which you were handed over.

But, freed from sin, you have become righteousness' slaves. I am speaking as a human, because of your flesh's weakness. For as you presented your members to serve uncleanness and iniquity, toward iniquity, so now present your members to serve righteousness toward being made holy. For when you were sin's slaves, you were free

from righteousness. What fruit, therefore, did you have then, of which now you are ashamed – for death is their end!

Now, though, freed from sin but made slaves to God, you have your fruit toward being made holy – indeed a destination of eternal life. For sin's wage is death, but God's grace is eternal life in Christ Jesus our Lord.

Romans 7.

Or do you not know, brothers – for I am speaking to those knowing the law – that the law rules in a man for as long as he lives? For a woman who is under a man is bound by law, the man living. But if the man dies, she is released from the man by law. Therefore, while the man is living, she will be called an adulterer if she is with another man. But if her husband dies, she is freed from the law, so she may not be an adulterer if she is with another man.

And therefore, my brothers, you also have died to the law through Christ's body, so you may be another's who has risen from the dead – so you may bear fruit to God. For when we were in flesh, sin's passions, which were through the law, worked in our members so we could bear fruit to death. Now, though, we are released from the law, dying to that which held us prisoner, so we may serve in spirit's newness and not in the letter's oldness.

What will we say then? The law is sin? Far be it! But I did not know sin except through law. For I hadn't known lusting, except the law had said "You will not lust!"

But sin, receiving opportunity through the commandment, worked every lust in me. For without law, sin was dead. But I lived some time without the law. Yet when the commandment had come, sin revived, but I died. And this commandment, which was to life, was found in me to be to death. For sin, receiving opportunity through the commandment, seduced and killed me through it.

So the law indeed is holy, and the commandment holy and fair and good. Did therefore, what is good become death to me? Far be it! But sin, that it may appear as sin, was working death to me through the good, that sin may become sin beyond measure through the commandment. For we know that the law is spiritual. But I am fleshly, sold under sin. For I do not understand what I am doing. For this I am doing I do not want. But what I hated, that I am doing. But if I am doing that which I do not want, I agree about the law that it is good. But already now I am not doing it, but sin that is living in me. For I know that good does not live in me – that is, in my flesh.

For to will lies near, but to complete the good I do not find. For the good that I want, this I do not do. But the harm that I do not want, this I do. But if I do what I do not want, I am not working it, but sin which lives in me. I find, therefore, a law that, wanting to do the good, harm lies near me. For I am delighted in God's law, according to the inner man. But I see another law in my members, fighting against my mind's law, and capturing me in sin's law – which is in my members.

I am an unhappy man. Who will free me from this body of death? God's grace, through Jesus Christ our Lord. Therefore, I myself serve God's law in mind, but sin's law in flesh.

Romans 8.

Now, then, there is no damnation to those who are in Christ Jesus, who are not walking according to flesh. For the law of life's Spirit in Christ Jesus has freed me from the law of sin and death. For what was impossible for law, in that it was weakened through flesh, God, sending His Son in the likeness of sin's flesh and from sin, damned sin in the flesh, that law's justification might be fulfilled in us, who walk not according to flesh but according to Spirit. For those who are according to flesh taste what are of flesh. Yet those who are according to Spirit, feel what are of Spirit – for flesh's prudence is death, but Spirit's prudence is life and peace, because

flesh's wisdom is enmity against God, for it is not subject to God's law, nor can it be. But those who are in flesh cannot please God.

But you are not in flesh, but in Spirit – if God's Spirit yet lives among you. But if someone does not have Christ's Spirit, he is not His. But if Christ is among you, the body indeed is dead because of sin, yet the spirit alive because of justification – that if His Spirit who raised Jesus from the dead lives among you, the One who raised Jesus Christ from the dead will give life to your mortal bodies also, because of His Spirit living among you.

Therefore, brothers, we are debtors – not to flesh, so we can live according to flesh – for if you live according to flesh, you will die. But if by Spirit, flesh's acts destroyed, you will live. For whoever live by God's Spirit, these are God's children. For you have not received slavery's spirit again in fear, but you have received adoption's Spirit as children, in which we cry out, “Abba, Father!”

The same Spirit bears witness to our spirit that we are God's children. But if children, also heirs – indeed, God's heirs, but Christ's co-heirs – if still we suffer together, that we also may be glorified together. For I consider that this season's sufferings are not worth comparing to glory's future, which will be revealed among us. For the created order's expectation expects the revelation of God's

children. For the created order is subjected to futility, not willingly, but because of Him who subjected it in hope – for the same created order will be freed from corruption’s slavery – into the freedom of God’s children’s glory.

For we know that the whole created order groans and suffers even to the present – but not only them, yet we ourselves also, having the Spirit’s first fruits. And we also are groaning within ourselves, awaiting adoption as children, the buying back of our bodies. For we are made safe in hope. But hope which is seen is not hope, for who hopes for what he sees? But if we hope for what we do not see, we wait with patience.

But Spirit likewise also helps our weakness. For what we may pray, as is fitting, we do not know. Yet the Spirit Himself prays for us, with unutterable sighs. But One who examines hearts knows what the Spirit desires, because He pleads according to God for the holy ones. But we know that to those delighting in God all things work together to good, to those who, according to the proposition, are called holy.

For whom He knew in advance, He also destined in advance to be conformed to His Son’s image – so He may be firstborn among many brothers. But whom He destined in advance, He also called. And

whom He called, He also justified. But whom He justified, He also glorified.

What, therefore, will we say to this? If God is for us, who is against us? One who has not spared even His Son, yet handed Him over for all of us – how will He not also give us all things with Him? Who will make an accusation against God’s chosen ones? Will God, who justifies? Who exists who will condemn? Will Christ Jesus, who has died – more correctly, who has risen, who is at God’s right, who even intercedes on our behalf?

Who will separate us from Christ’s favor? Will trouble, or anguish, or persecution, or hunger, or nakedness, or danger, or sword? As is written,
“For because of you, we are dying all day.
We are considered as sheep for slaughter.”

Yet in all these we are overcoming, because of Him who has delighted in us. For I am certain that neither death, nor life, nor angels, nor rulers, nor present, nor future, nor strengths, nor height, nor depth, nor any other created order can separate us from God’s favor, which is in Christ Jesus our Lord.

Romans 9.

I speak truth in Christ – I do not lie – my conscience bearing witness to me in Holy Spirit, that great sadness is mine, and continuing pain in my heart.

For I wish I myself were cursed from Christ for my brothers' sake, who are my kinsmen according to flesh – who are Israelites, whose is adoption as children, and whose are glory, and covenant, and law, and prayer, and promise – whose are the fathers, and from whom is Christ according to flesh – who is God over all, blessed in the age. Amen.

But it is not that God's word failed, for not all who are from Israel are Israel, nor are all the children Abraham's seed. But "Seed will be called to you in Isaac" – that is, God's children are not those who are children by flesh. Yet those who are children by promise are esteemed as seed. For the word's promise is this: "According to this time, I will come, and a son will be Sarah's."

Not only that, but also Rebecca, having conceived from one sexual act with Isaac our father, when still they had not been born or done anything either good or harmful, that election's purpose might remain according to God – not from work, but from calling – it was said to her that "The older will serve the younger."

As is written, "I delighted in Jacob, but had hatred for Esau."

What, then, will we say? There isn't iniquity with God, is there? Far be it! For He says to Moses, "I

will pity whom I pity, and lend mercy to whom I have mercy.”

Therefore, it is not by willing, nor by efforts, but by God’s mercy. For scripture says of Pharaoh that, “I have raised you up in this thing, that I may show My power in you, and that My name may be told in all the land.”

Therefore, He will have mercy on whom He chooses, and harden whom He chooses. So you will say to me, “What still is the complaint, for who resists His will?”

O man, who are you who responds to God? The thing formed won’t say to the One who formed it, ‘Why did you make me so,’ will it? Or, doesn’t the potter have power to make from the same lump of clay one vessel indeed for dignified uses and another, truly, for undignified ones?

What if God, wanting to show wrath and make known His power, put up with wrath’s vessels with much patience, vessels formed for destruction – so He could show His glory’s riches to mercy’s vessels, which He has prepared in glory – us whom He also called, not only from Jews, but even from the nations? As He says in Hosea, “I will call ‘Not My People’ ‘My People,’ and ‘Not Obtaining Mercy’ ‘Obtaining Mercy.’ And it will be in the place where it was said to them, “You are not My

people,” they will be called there “The Living God’s children.”

But Isaiah cries out for Israel, “If the number of Israel’s children was like the sea’s sand, a remnant will be saved.”

For the word is consuming and cutting short in equity, because the Lord will make the word cut short over the land. And, as Isaiah said before, “If Lord Sabaoth had not left us seed, we would have become like Sodom, and have been like Gomorrah.”

What, then, will we say? That nations which did not seek righteousness have grasped righteousness, but a righteousness that is from faith – yet Israel, seeking righteousness’ law, has not found righteousness in the law? Why? Because they sought not from faith, but as if from works. They have struck against the stone of displeasure. As is written, “Look, I place a stone of displeasure in Zion, and a rock of stumbling, and everyone who believes in Him will not be confounded.”

Romans 10.

Brothers, may my heart’s will, indeed, and prayer to God be on their behalf, to security! For I bear them witness that they have an envy for God, yet not according to knowledge. For, not knowing God’s righteousness and seeking to set up their own, they

have not submitted to God's righteousness. For Christ is the law's purpose to righteousness for all those believing. For Moses wrote that "A man who works the righteousness that is from law will live in it."

But the righteousness that is from faith speaks this way: "Do not say in your heart, 'Who climbs into the sky?' – that is, to bring Christ down –or, 'Who climbs down into the abyss?' – this is, to call Christ back from the dead.

But what does it say? "The word is near, in your mouth and in your heart" – that is, faith's word which we are preaching – that if you confess the Lord Jesus with your mouth, and believe in your heart that God raised Him from the dead, you will be made safe. For the Word is believed by the heart to righteousness, but confession is made by the mouth to security. For scripture says, "Everyone who believes in Him will not be confounded."

For there is no distinction between Jew and Greek. For the same Lord rules over all, rich among all who invoke Him. For whoever will invoke the Lord's name will be made safe.

How, then, will they invoke in One whom they have not believed? Or how will they believe in Him of whom they have not heard? But how will they hear

without preaching? How, indeed, will they preach, unless they are sent? As is written,

“How beautiful the feet
of those telling good news of peace,
of those telling good news of good!”

Yet not all have obeyed the good news. For Isaiah says, “Lord, who has believed by hearing us?”

Therefore, faith comes from hearing, but hearing comes through Christ’s word. Yet I say, have they not heard? And, indeed, “Their sound has gone out into all the land, and their words to the limits of the land’s circle.”

Yet I say, has Israel not known? First, Moses says, “I will lead you to envy against those who are not a nation. I will cast you into anger against a foolish people.”

But Isaiah dares and says, “I am found by those not seeking Me. I have appeared openly to those who did not ask about Me.”

But he says to Israel, “All day I stretched out My hands to an unbelieving and contradicting people.”

Therefore I say, God hasn’t rejected His people, has He? Far be it! For I also am Israelite, from Abraham’s seed, Benjamin’s tribe. God has not rejected His people whom He knew in advance. Or

do you not know what scripture says in Elijah, in what way he objects before God against Israel? “Lord, they have killed Your prophets, thrown down Your altars, and I alone am left. And they are seeking my soul!”

Yet what does the divine response say to him? “Seven thousand men are left to Me who have not bent the knee to Baal.”

So also therefore, in this season, a remnant has been made according to grace’s election. But if by grace, not by works! Otherwise, grace already is not grace.

What, then? What Israel sought, this he has not obtained. But the chosen has obtained it. Indeed, others have been blinded. As is written, “God has given them remorse’s spirit: eyes that may not see and ears that may not hear, even to the present day.”

And David says, “Let their table be made into a trap and into captivity and into scandal and into revenge to them! Let their eyes be clouded so they may not see, and their back always bent down.”

I say, therefore, have they offended so that they fall? Far be it! But their offense means security to nations, that they may envy them. Yet if their offenses are the world’s riches, and their reduction the nations’ riches, how much more their fullness! For I say to you among the nations, as long indeed

as I am an apostle to nations, I will honor my ministry – if, somehow, I may provoke my flesh to envy, and make some from among them safe.

For if their loss is the world's reconciliation, what will their adoption be other than life from the dead? For if the first fruit is holy, the mass is also. And if the root is holy, the branches are too. What if some of the branches are broken off, but you, when you were a wild olive-tree, were ingrafted among them, and have become the companion of the root and the olive's fatness? Do not boast against the branches! Yet if you boast, you don't carry the root, but the root carries you.

You will say, then, 'Branches were broken off so I could be ingrafted.' Well! They were broken off because of unbelief, but you are standing by faith. Don't understand proudly, but fear! For if God has not spared natural branches, neither perhaps may He spare you. See, then, God's goodness and severity – severity, indeed, among them, but God's goodness among you, if you remain in goodness. Otherwise, you too will be cut down. Yet they also, if they do not remain in unbelief, will be ingrafted – for God is mighty to ingraft them again. For if you by nature were cut from a wild olive-tree and, against nature, were ingrafted into a good olive, how much more will those according to nature be ingrafted into their own olive tree!

For I don't want you ignorant, brothers, of this mystery, that you not be wise in yourselves: that blindness has fallen in part among Israel until the fullness of nations has entered. And so all Israel will be made safe, as is written: "He who can rescue will come from Zion. He will turn lawlessness away from Jacob. And this will be a testament to them from Me, when I take away their sins."

According to good news, indeed, they are enemies for your sake. But according to election, they are most beloved for the fathers' sake, for God's gifts and calling are without regret.

For as at one time you also did not believe God, but now you have obtained mercy because of their unbelief, so also they now have not believed to your mercy, so they also may obtain mercy. For God has closed all in unbelief, so He may have mercy on all.

O, the height of God's riches, wisdom, and knowledge! How incomprehensible are His judgments and unsearchable His ways! For who has known the Lord's sense, or who was His counselor? Or who gave to Him before, and it may be repaid to him? For from Him and through Him and in Him are all things! Glory to Him in the age! Amen.

Romans 12.

So I pray you, brothers, by God's mercy, that you display your bodies as living, holy offerings, pleasing to God, your reasonable consideration. And do not be conformed to this age, but be reformed in the newness of your sense, so you may prove what is God's good and pleasing and perfect will. For I say through grace that is given to me to all who are among you, not to understand more than ought to be understood, but to understand each one with sobriety, as God has divided faith's measure.

For just as we have many members in one body, but all members do not have the same act, so we many are one body in Christ, but each one members of one another, but, having different gifts according to the grace that is given to us – whether prophecy, according to faith's reason; whether ministry, in ministering; whether one who teaches, in doctrine; who exhorts, in exhortation; who gives, in simplicity; who governs, in concern; who has mercy, in cheerfulness.

Let delight be without envy, hating harm, holding fast to good; in brotherhood's affection, cherishing one another, outdoing one another in honor; not lazy in concern, fervent in spirit, serving the Lord; rejoicing in hope, patient in trouble, instant in prayer; communicating the holy ones' needs, pursuing hospitality.

Bless those persecuting! Bless, and do not curse! Rejoice with the rejoicing, weep with the weeping, feeling the same thing among each other, not knowing high things, but consenting to the humble. Don't be wise in your own opinion – paying back no one harm for harm, providing good not only before God, but even before all men.

If it can be done, that which is from you, having peace with all men – not defending yourselves, most beloved, but give anger's place! For it is written, “‘Revenge is mine. I will repay,’ the Lord says.”

But, “If your enemy is hungry, feed him. If he thirsts, give him a drink. For doing this, you will gather burning coals over his head.”

Do not be overcome by harm, yet overcome harm in good.

Romans 13.

Let every soul be subject to higher powers, for no power exists except from God. But what powers exist were ordered by God. So also, who resists, resists a power of God's ordering. But those who resist acquire damnation for themselves. For princes are not causes of fear to those doing good, but harm. Do you want to not fear power? Do good and you will have praise from it. For he is God's

minister to you in good. But if you work harmfully, fear, for he does not carry the sword without reason. For he is God's minister for vengeance in wrath to one who carries on in harm. For this reason, be subject by necessity – not only because of wrath, but also because of conscience.

For therefore also you pay taxes, for they are God's ministers, serving Him in this. Repay debts to all: to whom tax, tax; to whom revenue, revenue; to whom fear, fear; to whom honor, honor. May you owe nothing to anyone except that you cherish one another, for who cherishes a neighbor has fulfilled the law. For 'You will not commit adultery', 'You will not kill', 'You will not steal', 'You will not lust', and whatever is another commandment, it is repeated in this word: "Delight in your neighbor, as in yourself."

Delight works no harm to neighbor. Therefore delight is the law's fulfillment. And knowing this time, that the hour is already here for us to rise up from sleep, for our security is nearer than when we believed. Night has passed, yet day has come close. Let us, therefore, throw off works of darkness and dress in light's armor. Let us walk honestly, as in day, not in feasting and drunkenness, not in sleeping around and in sexual impurity, not in contention and envy. Yet dress yourself in the Lord Jesus Christ, and you will not make care for the flesh, in lusts.

Romans 14.

Take up the weak in faith, but not to disputes about opinions. For one trusts to eat all, but another who is weak eats vegetables. Let him who eats not despise one not eating, and let who does not eat not judge one eating – for God has taken him up.

You, who are you who would judge another's slave? He stands or falls before his own master. But he will stand, for God is mighty to make him stand. For one regards one day as more than another day. Another regards every day. Let each one be rich in his own sense.

Who tastes a day, tastes it to the Lord, and who eats, eats to the Lord, for he gives thanks to God. And one who does not eat, does not eat to the Lord, and he gives thanks to God. For none of us lives to himself, and none dies to himself. For if we live, we live to the Lord. If we die, we die to the Lord. Therefore, whether we live or we die, we are the Lord's. For in this Christ also has died and lived again, so He may be Lord of the dead and the living.

But why do you judge your brother, or why do you despise your brother? For we all will stand before God's judgment court. For it is written,

“‘I live,’ the Lord says.

‘For every knee will bow to Me,

and every tongue
will confess to God.”

So also each one of us will return an accounting to God for ourselves. Therefore, let us no more judge each other, yet judge more in this – that you not put a stumbling block or scandal before a brother!

I know and am confident in the Lord Jesus that nothing is common in itself, except to one who considers it so. What seems common to him is common. For if your brother is saddened because of food, you are already not walking according to affection. Do not destroy by your food him for whom Christ died!

Therefore, may our good not be reviled. God’s reign is not food and drink, but righteousness and peace and joy in Holy Spirit. For who serves Christ in this pleases God and is approved by men. So also, let us pursue what things are of peace, and what are of building up among each other. Do not destroy God’s work on account of food. All things indeed are clean, yet it is harmful to a man who through a cause of offense yet eats. It is good not to eat meat or drink wine or do anything else in which your brother may be offended or scandalized or weakened.

You have faith? Have it inside yourself, before God!
One who does not judge himself in that which he

approves is blessed. But one who discerns this is condemned if he eats, because it is not from faith. But all that is not from faith is sin.

Romans 15.

But we stronger ones ought to sustain the weaker ones' weaknesses, and not please ourselves. Let each one of you please his neighbor in good, to build up. For Christ also did not please himself, but, as is written,

“The taunts of those insulting you
have fallen on me.”

For whatever words are written, are written to our teaching, so that we may have hope through the patience and consolation of scriptures. But may the God of all patience and solace give you to know one another in one manner, according to Jesus Christ, that, as one, you may honor with one mouth the God and Father of our Lord Jesus Christ.

Because of this, receive each other as Christ also has received you, in God's honor. For I say Christ Jesus was a servant to the circumcision according to God's truth, to the confirming of the fathers' promises; but to nations, above mercy, to honor God – as is written, “Because of this, I will confess to You among nations, and I will sing Your name.”

And again it says, “Rejoice, nations, with His people!”

And again, “Praise the Lord, all nations, and magnify Him, all people!”

And once more Isaiah said,

“A root will be to Jesse also,
who will rise up to rule nations.
Nations will hope in him.”

But may hope’s God fill you with all joy and peace in believing, so you may overflow in hope, in Holy Spirit’s power. But I am certain about you, my brothers – I myself also – that you also are full of delight, filled completely with knowledge, so that you may admonish one another. But I have written you boldly in part, brothers, as it were bringing you to memory, according to the grace that was given me from God, so I may be Christ Jesus’ minister among nations, sanctifying God’s good news, so the nations’ offering may be acceptable and holy in Holy Spirit.

Therefore, I have glory in Christ Jesus to God. For I do not dare to talk about anything else of theirs that Christ has not brought about through me to the nations’ obedience by word and act, in the might of signs and wonders, in the Holy Spirit’s might, so that from Jerusalem all around even to Illyricum I might complete Christ’s good news.

So also I have preached the good news where Christ was not named, so that I might not build on another's foundation. Yet, as is written,

“Those who were not told about Him will see,
and those who have not heard will understand.”

Because of that also I was hindered much from coming to you. Now, though, not having another place in those regions, but having the desire to come to you already for many years, when I begin to set out to Spain, I hope that, passing by, I may see you, and may be sent there from you – if first, in part, I will have enjoyed you.

Now, though, I am going to Jerusalem to minister to the holy ones. For Macedonia and Achaia have approved an offering, to do something for the poor among the holy ones who are in Jerusalem. For it pleased them, and they are their debtors. For if those of the nations have become participants in their spirit, they ought also to minister to them in their flesh. Therefore, when I have completed this and signed over to them this fruit, I will set out through you to Spain.

But I know that, coming to you, I will come in the abundance of Christ's blessing. I pray you, therefore, brothers, through our Lord Jesus Christ and through Spirit's favor, that you help me in prayers for me to God, that I may be free from the

faithless ones who are in Judea, and that the offering of my consideration may be acceptable among Jerusalem's holy ones – so I may come to you in joy, through God's will, and be refreshed with you. But the God of peace be with you all. Amen.

Romans 16.

But I commend to you our sister Phoebe, who is in the gathering's ministry that is in Cenchrea, that you may receive her in the Lord worthily of holy ones, and help her in whatever she may lack in her business among you – for she likewise has helped many, including me personally.

Greet Prisca and Aquila, my helpers in Christ, who laid down their necks for my soul, to whom not only I give thanks, but also all the nations' gatherings, and their native gathering.

Greet Ephraenetus, my beloved, who is Asia's first fruits in Christ!

Greet Mary, who has labored much among you!

Greet Andronicus and Junius, my kinsmen and fellow captives, who are nobles among the apostles, who also were before me in Christ!

Greet Ampliatus, most beloved to me in the Lord!

Greet Urbanus, our helper in Christ, and Stachys,
my beloved!

Greet Apelles, approved in Christ!

Greet those who are from Aristobolus!

Greet Herodionus, my kinsman!

Greet those who are from Narcissus, who are in the
Lord!

Greet Tryfena and Tryfosa, who labor in the Lord!
Greet Persida, most beloved, who has labored much
in the Lord!

Greet Rufus, chosen in the Lord, and his mother and
mine!

Greet Asyncritus, Flegonta, Hermes, Patrobas,
Herma, and those brothers who are with them!

Greet Filologus and Julia, Nereus and his sister, and
Olympiadus and all with them who are holy ones.

Greet one another with a holy kiss! All Christ's
assemblies greet you.

But I pray you, brothers, that you watch those who
are working dissensions and offenses contrary to the

doctrine which you have learned, and turn away from them! For such as these are not serving our Lord Christ, but their own belly. And they are seducing innocent hearts through sweet words and blessings. For your obedience is told in every place. Therefore, I rejoice in you, yet I want you to be wise in good and simple in harm.

But peace's God will crush Satan quickly under your feet. The grace of our Lord Jesus Christ is with you.

Timothy, my helper, greets you, and Lucius, and Jason, and Sosipater, my kinsman.

I, Tertius, who wrote the letter, greet you in the Lord.

Gaius, my host, greets you, and the whole gathering greets you, with Erastus, the city's treasurer, and brother Quartus.

But to Him who is mighty to strengthen you, according to my good news and the preaching of Jesus Christ, according to the mystery's unveiling, kept quiet through eternal ages, that now is made known through prophetic writings, according to God's eternal commandment, to faith's obedience, recognized among all nations, to the only wise God through Jesus Christ, be honor in the age of ages. Amen.

1 Corinthians.

1 Corinthians 1.

Paul, called Christ Jesus' apostle through God's will, and Sosthenes, brother, to God's assembly that is in Corinth, made holy in Christ Jesus, called holy with all in every place who invoke our Lord Jesus Christ's name, theirs and ours, grace to you and peace, from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you, in God's grace that was given you in Christ Jesus, because you are made rich in him in all ways, in every word and in all knowledge, as Christ's testimony was strengthened among you – so that nothing is lacking to you in any grace, waiting for the revelation of our Lord Jesus Christ, who also will strengthen you even to the end, without offense, in the day of our Lord Jesus Christ's coming. God is faithful, through whom you were called in the society of His Son, our Lord Jesus Christ.

But I pray you, brothers, through our Lord Jesus Christ's name, that all of you say the same thing, and there be no divisions among you – yet you may be complete, in the same sense and in the same sentence. For it has been shown me about you, brothers, from those who are Chloe's, that there are

contentions among you. But I say this, that each one of you says, 'I indeed am Paul's,' but 'I am of Apollo,' and 'I am of Cephas,' but 'I am Christ's.' Is Christ divided? Was Paul crucified for you, or were you baptized in Paul's name? I give thanks to God that I baptized none of you, except Crispus and Gaius, unless someone may say that you were baptized in my name. (But I baptized Stephanas's house also. Of others, I don't know if I baptized anyone else.)

For Christ sent me not to baptize, but to evangelize – not in wordy wisdom, so Christ's cross might not be made empty. For the word of the cross is foolishness indeed to those perishing, but to those being saved – that is, to us – it is God's power. For it is written,

“I will destroy the wise ones' wisdom,
and reject the prudent ones' prudence.”

Where is the wise one? Where is the writer? Where is this age's seeker? Hasn't God made this world's wisdom foolish? For because in God's wisdom the world has not known God by wisdom, it was pleasing to God through the foolishness of preaching to make those believing safe. For Jews also demand signs, and Greeks seek wisdom, but we preach Christ crucified – a scandal to Jews indeed, but foolishness to Gentiles – but to those called, Jews and Greeks, Christ God's power and God's wisdom. For what is God's foolishness is wiser

than men's wisdom, and what is God's weakness is stronger than men's strength.

For see to your calling, brothers – for not many were wise, according to flesh, not many mighty, not many noble. Yet God chose what are the world's foolish things so He may confound the wise, and God chose the world's weaknesses so He may confound the mighty. And God chose the world's ignoble and contemptible things, and what things are not, so He may destroy what things are – that all flesh may not glory in His presence.

But from this are you yourselves in Christ Jesus, who has become wisdom to us from God, and righteousness, and sanctification, and redemption, that just as is written, “Who boasts will boast in the Lord.”

1 Corinthians 2.

And I, when I came to you, brothers, came not with lofty words or wisdom, announcing Christ's testimony to you, for I didn't judge myself to know anything among you except Jesus Christ, and him crucified. And I was in weakness, and fear, and much trembling with you, and my word and my preaching were not in the persuasions of wise words, yet in the showing forth of Spirit and power – that your faith might be not in human wisdom, yet in God's power.

But we talk about wisdom among the complete, yet not this age's wisdom, nor of this age's princes, who are being destroyed. Yet we speak of God's wisdom, in the mystery which was hidden, which God determined in advance before the age, to our glory, which none of this age's princes knew – for if they had known, they would never have crucified glory's Lord.

Yet as is written,

“What eye hasn't seen,
or ear heard,
nor has it arisen in man's heart –
what God has prepared
for those who delight in Him.”

But God has revealed them to us through His Spirit, for Spirit scrutinizes all things – even God's depths. For who knows man, what thoughts are in man, except for man's spirit which is in him? So also no one has known what thoughts are God's, except God's Spirit. But we haven't received the world's spirit, yet the Spirit who is of God, so we may know what gifts are given us from God, which we also speak – not in learned words of human wisdom, yet in Spirit's teaching, comparing spiritual matters by spiritual measures.

But animal man does not perceive those realities that are of God's Spirit, for it is foolishness to him.

And he cannot understand, because it is examined spiritually. But spiritual man judges all, and he is judged by no one. For who has known the Lord's sense? Who may instruct Him? But we have Christ's sense.

1 Corinthians 3.

And I, brothers, couldn't speak to you as if to spiritual people, yet as if to fleshly ones, like to little ones in Christ. I gave milk as drink to you, not food, for you couldn't eat. Yet even now you can't, for you are still fleshly. For when there is jealousy and contention among you, aren't you fleshly, and don't you walk according to man? For when someone says, 'I indeed am Paul's,' but another, 'I am of Apollo,' aren't you men? What then is Apollo? What indeed is Paul? Ministers of Him whom you believed, and to each one, as the Lord has given.

I planted, Apollo watered, yet God has given growth, so neither he who plants is anything, nor he who waters – yet God who gives growth. But he who plants and he who waters are one. Yet each will receive his own reward, according to his labor, for we are God's helpers. You are God's cultivation. You are God's building. According to God's grace that was given me, like a wise architect, I laid a foundation, but another builds on top. But let each one see how he builds on top, for no one can lay

down another foundation besides that which was laid down – who is Christ Jesus.

But if someone builds on that foundation with gold, silver, precious stones, woods, grass, stubble, each one's work will be made evident, for the day will declare it, that it will be revealed in fire. And each one's work will be proved, as if it were by fire. If anyone's work abides that he built above, he will receive a reward. If anyone's work burns up, he will suffer loss, but he himself will be saved so, nevertheless as if through fire.

Don't you know that you are God's temple, and God's Spirit lives among you? But if someone violates God's temple, God will destroy him, for God's temple is holy – which you are. Let no one seduce himself! If someone among you seems to be wise in this age, let him become a fool – so he might be wise! For this world's wisdom is foolishness with God, for it is written, "I will catch the wise in their cleverness."

And again, "The Lord has known the wise ones' thoughts, that they are vain."

So also, let no one glory in men, for all things are yours – whether Paul, or Apollo, or Cephas, whether the world, whether life, or death, or present realities, or future possibilities – for all things are yours! But you are Christ's, and Christ is God's.

1 Corinthians 4.

Let a man consider us this way, as Christ's ministers, and as dispensers of God's mysteries. Here already it is sought among dispensers that one be found faithful. But to me it is a small thing that I be judged by you or by man's day, yet neither do I judge myself. For I am conscious of nothing against me, yet I am not justified in this. But the Lord is the one who judges me. So also don't judge before the time, until the Lord may come, who also will illumine the shadows' hidden secrets, and make evident the counsels of hearts. And then, there will be praise to each one from God.

But I transfigured this to me and Apollo for your sakes, that you may learn in us that one ought not be puffed up against another for another's sake, beyond what is written. For who separates you? But what do you have that you haven't received? But if you received, why do you boast as if you hadn't received it? You are full already. You have become rich already. Without us you have reigned, and if only you might reign, so we too could reign with you!

For I think God has shown us apostles as the last, like those destined for death, because we have become a spectacle to the world, both to angels, and to men. We are fools for Christ, but you are

prudent. We are weak in Christ, but you are mighty. You are noble, but we are ignoble. Even to this hour we both hunger and thirst, and are naked, and are beaten by fists, and are unsettled. And we labor, working with our hands. We are cursed, and we bless. We suffer persecution, and we sustain. We are blasphemed, and we pray. We have become like this world's filth, the rubbish of all even to now.

I don't write this so I could confound you, yet I admonish you as my most beloved sons. For if you have ten thousand teachers in Christ, yet you do not have many fathers – for I birthed you in Christ Jesus through the gospel. So I pray you, be imitators of me!

For this reason I sent Timothy to you, who is my most beloved son and one faithful in the Lord, who may call to mind my ways for you which are in Christ, as I teach everywhere, in every assembly – not as if I wouldn't come to you, so some are puffed up. But I will come to you quickly, if the Lord wills, and I will know not the word of those who are puffed up, but the power – for God's kingdom is not in word, but in power. What do you want? Will I come to you with a stick, or with concern and a spirit of gentleness?

1 Corinthians 5.

It is heard altogether there is fornication among you, and such fornication as is not among the nations – so that someone has his father’s wife. And you are puffed up! Hadn’t you rather grieve, so the one who did this work may be taken away from among you? I indeed, absent in body but present in spirit, already have judged as present him who has done so – in the Lord Jesus Christ’s name, you being gathered together, and by my spirit, with the Lord Jesus’ power – to hand such a one over to Satan, to the flesh’s destruction, so the spirit may be saved on the Lord Jesus’s day.

Your boasting is not good. Don’t you know that a little yeast corrupts the whole lump? Purge the old yeast, that you may be new dough, as you are unleavened – for Christ our Passover is sacrificed. So let us feast, not in the old yeast, nor in the yeast of harm or worthlessness – yet in the unleavened bread of sincerity and truth.

I have written you in a letter that you not be mixed together with fornicators – not indeed this world’s fornicators, or greedy, or plunderers, or those slaving for idols. Otherwise, you would have to go out from this world. But now I’ve written you not to be mixed together. If someone who is called a brother is a fornicator, or greedy, or slaving for idols, or the cursing, or a drunk, or a plunderer, do not take food with such a one! For what is it to me to judge those who are outside? Don’t you judge

those who are inside, for God will judge those who are outside. Take away the harm from among you!

1 Corinthians 6.

Does anyone of you having trouble against another dare to be judged with the treacherous, and not with the holy ones? Or don't you know that the holy ones will judge concerning the world? And if the world will be judged among you, are you unworthy, who may judge concerning the unimportant? Don't you know that we will judge angels? How much more the ordinary!

Therefore, if you have judgments concerning the ordinary, the contemptible ones who are in the assembly, appoint them to judge. I speak this way to your shame. Is there no wise one among you who can judge among his brothers? Yet brother contends with brother in judgment, and this before unbelievers! Already indeed there is clearly an offense among you, that you have judgments among you. Why not rather accept injury? Why not rather suffer fraud? Yet you work injury, and you cheat, and this to brothers.

Or don't you know that the treacherous will not possess God's kingdom? Don't be mistaken: neither fornicators, nor those slaving to idols, nor adulterers, nor the soft, nor those sleeping with males, nor thieves, nor the greedy, nor drunks, nor

the cursing, nor plunderers will possess God's kingdom. And you indeed were these, yet you were cleansed, yet you were made holy, yet you were justified in our Lord Jesus Christ's name, and in our God's Spirit.

All things are lawful to me, yet all things aren't helpful. All are lawful, yet I will not be reduced under anything's power. Food is for the gut, and the gut for food, but God will destroy both this and that. But the body is not for fornication, yet for the Lord, and the Lord for the body. God indeed raised the Lord also, and will raise us by His power.

Don't you know that your bodies are Christ's members? Taking, then, Christ's members, do I make them a whore's members? May it never be! Or don't you know that who joins to a whore is made one body? For it says, "They will be two in one flesh."

But who joins to the Lord is one spirit. Flee fornication! Every sin, whatsoever a man may do, is outside the body. But one who fornicates sins in his own body. Or don't you know that your members are Holy Spirit's temple, who is among you, whom you have from God? And you aren't your own, for you were bought at a great price. Glorify and carry God in your body!

1 Corinthians 7.

But concerning the issues you wrote about, it is good for a man not to touch a woman. But because of fornications, let each man have his wife, and each woman have her husband. Let a man return the debt to the wife, and the wife likewise to the man. A woman does not have authority over her body, yet the man. But likewise, the man does not have authority over his body, yet the woman. Don't cheat one another, except perhaps by agreement for a time, so you may be free for prayer, and you may go back again to the thing itself, unless Satan test you because of your incontinence.

But I say this according to indulgence, not according to command. But I wish all men to be as I myself, yet each one has his own gift from God – one indeed so, and another so. But I say to the unmarried and widows, it is good to them if they remain so, as I also. Yet if they cannot contain themselves, let them marry, for it is better to marry than to burn. But to those who are joined in marriage I command – not I, yet the Lord – a wife not to leave the man. Yet if she leaves, to remain unmarried, or to be reconciled to her husband, and let a husband not dismiss the wife.

To the rest I say – not the Lord – if any brother has an unbelieving wife, and she agrees to live with him, let him not dismiss her. And if any woman has an unbelieving husband, and he agrees to live with

her, let her not dismiss the husband – for an unbelieving husband is made holy in a believing woman, and an unbelieving woman is made holy through a believing husband. Otherwise, your children would be unclean, but now they are holy.

Yet if the unbeliever leaves, let him leave, for a brother or sister is not subject to slavery in such things, but God has called us to peace. From which, do you know, wife, if you may make the husband safe, or do you know, husband, if you may make the wife safe, if not to each one, as the Lord has divided to each one? As God has called, so let him walk, and so I teach in all the assemblies.

Was someone called uncircumcised? Let him not add foreskin. Was someone called in foreskin? Let him not be circumcised. Circumcision is nothing, and foreskin is nothing, yet the keeping of God's commandments. Let each one remain in whatever calling he was called. Were you called as a slave? Let it not be a care to you. Yet if you can be made free, better to make use of it, for who was called to the Lord as a slave is the Lord's free man. Likewise, who was called free is Christ's slave. You were bought with a price. Don't be made men's slaves! As each one was called, brothers, let him remain in this with God.

But concerning virgins, I do not have the Lord's commandment, but I give counsel as one pursuing

mercy from the Lord, that I may be faithful. Therefore, I consider this to be good because of present necessity, that it is good for a man to be so. Are you bound to a wife? Don't seek release. Are you released from a wife? Don't seek a wife. But if you marry a wife, you haven't sinned, and if a virgin marries, she hasn't sinned. Nevertheless, such will have trouble in the flesh. But I would spare you.

So I say this, brothers. The time remaining is brief, so let those who have wives be as those not having, and those who weep as not weeping, and those who rejoice as not rejoicing, and those who buy as not possessing, and those who use this world as if not using – for this world's figure is passing away. But I want you to be without worry. Who is without a wife is concerned for those matters that are the Lord's, how he may please God. But who is with a wife is concerned for those matters that are the world's, how he may please the wife – and he is divided.

And an unmarried and virgin woman thinks about what matters are the Lord's, that she may be holy both in body and spirit. But one who is married thinks about what matters are the world's, how she may please a man. Now I say this to your utility, not that I may put a snare on you – yet to that which is honest, and that which may provide ability without impediment for watching the Lord.

But if someone considers himself to appear unclean over his virgin, that she is beyond mature and it must be done so, let him do as he wants. He does not sin. Let him marry. Yet who has stood firm in his heart, not having necessity, yet he has power over his will, and he has judged this in his heart to keep his virgin, he does well. Therefore also, who joins his virgin in marriage does well. And who does not join does better.

A woman is bound as long as her man lives. Yet if her man sleeps, she is freed. She may marry whom she wants, only in the Lord. But she will be happier if she remains so, according to my counsel. But I think that I also have God's Spirit.

1 Corinthians 8.

But about those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, yet love builds up. If someone considers himself to know something, he does not yet know as is necessary for him to know. But if someone delights in God, he is known by Him.

But about meats that are offered to idols, we know that an idol is nothing in the world, and that there is no God except one. For even if there are those who are called gods in the sky or on earth – and indeed there are many gods and many lords – nevertheless, to us there is one God, the Father, from whom all

things come, and we are in Him; and one Lord Jesus Christ, through whom all things come, and we come through Him. Yet knowledge is not in all, but some, suffering conscience about the idol even to now, eat the food offered to idols, and their conscience, when it is weak, is polluted.

But food does not commend us to God. We neither fall short if we don't eat, nor do we abound if we eat. But watch, unless perhaps this license of yours become a stumbling block to the weak, for if someone sees him who has knowledge reclining at table in an idol's shrine, won't his conscience, when it is weak, be built up to eating food offered to idols? And through your knowledge, a weak brother for whom Christ died will perish.

But sinning so against brothers and striking their weak conscience, you sin against Christ. For this reason, if meat scandalizes my brother, I will not eat meat in eternity, that I not scandalize my brother.

1 Corinthians 9.

Am I not free? Am I not an apostle? Haven't I seen Jesus our Lord? Aren't you my work in the Lord? If to others I am not an apostle, nevertheless to you I am, for you are the visible sign of my apostolate in the Lord. This is my defense with those who question me.

Do we not have authority to eat and drink? Do we not have authority to carry around with us a sister wife, as the other apostles, and the Lord's brothers, and Cephas? Or do I alone and Barnabas not have authority to do this?

Who ever serves as a soldier at his own expense? Who plants a vineyard, and doesn't eat its fruit? Who feeds a flock, and doesn't eat from the flock's milk? Am I saying this according to man, or doesn't the law say this? For it is written in Moses' law, "You will not bind the mouth of the ox treading the grain."

God's concern isn't with oxen, is it? Can it be for our sake? Of course it speaks for our sake, for they were written for our sake – for the one who plows ought to plow in hope, and the one who threshes in hope of securing the fruit. If we have sown spiritual matters among you, is it great if we reap from your fleshly matters?

If others are participants in your authority, are not we more so? Yet we have not used this authority, yet we sustained all – that we not give a stumbling block to Christ's gospel. Don't you know that those who work in the sanctuary eat what foods are from the sanctuary? Those who serve at the altar are participants with the altar. So also the Lord has ordained those who proclaim the gospel to live from the gospel.

But I have used none of these. But I haven't written this so that they be done for me – for it is better to me that I die than that someone make my boast void. For if I evangelize, the glory isn't to me, for necessity presses me – for woe to me if I do not evangelize! For if I do this wanting to, I have a reward. But if not wanting to, a dispensation is credited to me.

Therefore, what is my reward? That, preaching the gospel, I may set forth the gospel without charge, that I might not abuse my authority in the gospel. For when I was free from all, I made myself a slave of all, that I might make many rich. And I became like a Jew to Jews, so I could enrich Jews. To those who are under the law, I was like one under law, when I am not under law – so I could make rich those who were under law. To those who were without law, I was like one without law, when I was not without God's law, yet was in Christ's law – so I could make rich those who were without law. I became weak with the weak, so I could make the weak rich. I have become all to all, that I might make all safe. But I do all for the gospel's sake, that I may be made its participant.

Don't you know that of those who run in a race, all indeed run – yet one receives the prize. So run that you may seize it! But each one who contends in a contest keeps himself from all distractions, and that

indeed so they may receive a corruptible crown – but we an incorruptible! Therefore, I run so, not as if in uncertainty. I fight so, not as if beating the air. Yet I discipline my body, and I drive it back to servitude, unless when I have preached to others, I myself be rejected.

1 Corinthians 10.

I don't want you ignorant, brothers, that all our fathers were under the cloud, and all crossed through the sea, and all were baptized in Moses, in the cloud, and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. But they were drinking of the spiritual rock following them – yet the rock was Christ.

Yet it was not pleasing to God in many of them, for they fell in the desert. But these have become as a figure to us, that we not be those lusting after harms, as they also lusted; nor that we be made worshipers of idols, as some of them – as is written, “The people sat down to eat and drink, and got up to play”; nor that we fornicate, as some of them fornicated – and twenty-three thousand fell in one day; nor that we test Christ, as some of them tested – and they died from the snakes; nor that you complain, as some of them complained – and they perished before the destroyer.

But all these touched them as figures. But they are written for our correction, on whom the ages' ends have come. So also, let who considers himself to stand watch, lest he fall. Let no testing take you, other than the human. But God is faithful, who will not allow you to be tested beyond that which you are able to bear. Yet He will make provision with the testing, that we may endure.

Because of that, most beloved to me, flee from the worship of idols. I speak as to the prudent! You judge what I say! Blessings' cup which we bless, is it not a sharing in Christ's blood? And the bread which we break, is not a participation in the Lord's body? Because there is one bread, we many indeed are all one body from the one bread we share.

Look at Israel, according to the flesh! Aren't they the altar's participants, who eat the offerings? What then am I saying? That food offered to idols is anything, or that the idol is anything? Yet what the nations offer, they offer to demons and not to God – but I don't want you to be companions of demons. You can't drink the Lord's cup and the demons' cup. You can't be participants in the Lord's table and the demons' table. Or do we stir the Lord to jealousy? We're not stronger than Him, are we? All things are legal, yet all things aren't helpful. All things are lawful, yet all things do not build up. Let no one seek what is his own, yet what is another's.

Eat everything that comes from the market, questioning nothing for reason of conscience. “Earth is the Lord’s, and its plenty.”

If one of the unbelievers invites you, and you want to go, eat all that is set before you, questioning nothing for conscience’s sake. But if someone says, “This is an idol’s offering,” don’t eat, for his sake who told you, and for conscience’s sake. But I say not your conscience, yet the other’s. Yet why should my liberty be judged by another’s conscience? If I participate with thanks, why am I blasphemed over that for which I give thanks?

Therefore, whether we eat or drink, or whatever else you do, do all to God’s glory! Be without offense to Jews and Gentiles and God’s assembly, as I also please all through all things, not seeking what is useful to me, yet what may make many safe.

1 Corinthians 11.

Be imitators of me, as I am also of Christ. But I praise you, brothers, that you are mindful of me in all, and you hold on to my precepts as I handed them to you. But I want you to know that Christ is the head of every man, but man is the head of woman, and God is the head of Christ. Every man praying or prophesying with head covered defiles his head. But every woman praying or prophesying

with head not covered defiles her head, for it is the same as if her head were made bald. If a woman won't cover, let her also be shaved. Yet if it is shameful to a woman to be shaved or bald, let her cover her head.

A man indeed ought not cover his head, for he is God's image and glory. But a woman is man's glory, for man is not from woman, yet woman from man, nor was man created for woman's sake, yet woman for man's sake. Therefore, a woman ought to have an authority over her head, for the angels' sake.

Nevertheless, man is not without woman, nor woman without man in the Lord, for as woman comes from man, so also man comes through woman – but all come from God. You yourselves judge! Ought an uncovered woman pray to God? Doesn't nature itself teach you that if a man indeed nourishes the hair, it is shame to him? Yet if a woman nourishes the hair, it is glory to her, for the hair was given to her as a covering. But if someone seems to be argumentative, we ourselves have no such custom, nor do God's assemblies.

But I command this, not praising, because you assemble not for the better yet for the worse. First, indeed, when you come together in the assembly, I hear there are divisions, and in part I believe it, for

there must also be heresies, that those who are approved may be made evident among you too.

When you come together as one, then, already it isn't to eat the Lord's supper, for each one takes his own supper to eat beforehand, and another indeed is hungry, but another is drunk. Don't you have houses to eat and drink in, or do you condemn God's assembly, and confound those who do not have? What can I say? Do I praise you in this? I don't praise.

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, giving thanks, he broke it. And he said, "This is my body, for your sakes. Do this to remember me."

Likewise also the cup, after he had eaten, saying, "This cup is the new testament in my blood. Do this as often as you drink it, to remember me."

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. So also, whoever eats the bread or drinks the Lord's cup unworthily will be guilty of the Lord's body and blood. But let a man test himself, and so he may eat from that bread and drink from the cup, for who eats and drinks unworthily, eats and drinks judgment on himself, not discerning the body.

For this reason, many among you are weak and feeble, and many sleep. Yet if we discern ourselves, we certainly would not be judged. But while we are judged, we are corrected by the Lord, that we may not be damned with this world.

So also brothers, when you assemble to eat, wait for each other. If someone is hungry, let him eat at home, that you may not assemble to judgment. But I will dispose of the other issues when I come.

1 Corinthians 12.

But concerning spiritual matters, brothers, I don't want you ignorant, for you know that when you were Gentiles, you were going to dumb idols, as you were led. Therefore, I make known to you that no one speaking in God's Spirit says, "Curse Jesus!"

And no one can say, "Lord Jesus" except in Holy Spirit. And there are divisions of graces, but the same Spirit, and divisions of ministries, but the same Lord. And there are divisions of works, yet the same God who works all in all.

But Spirit's manifestation is given to each one, to usefulness. To some indeed, a wise word is given through Spirit, but to others a word of knowledge, according to the same Spirit; to another, faith by the same Spirit; to another, the grace of healing in one

Spirit; to another, a work of power; to another, prophecy; to another, distinguishing of spirits; to another, varieties of language; to another, interpretation of words.

But one and the same Spirit works all these, dividing to each as He wills. For as a body is one and has many members, but all the body's members, when they are many, are one body, so also is Christ – for all of us were baptized into one body by one Spirit – whether Jews, or Gentiles, or slaves, or free – and we all have drunk from one Spirit.

Yet the body is not one member, but many. If a foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body?

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

If the whole body is an eye, where is hearing? If the whole body an ear, where is the sense of smell? But now, God has set each one of their members in the body, as He willed. Yet if all were one member, where would the body be? But now, there are many members indeed, yet one body.

An eye can't say to a hand, “I don't need your works,” or again, a head to the feet, “You aren't necessary to me.”

Yet much more, what members of the body seem to be weaker are more necessary. And what we consider to be more ignoble members of the body, these we surround with more abundant honor, and what are our shameful parts have more abundant respect. But our honored parts lack nothing, yet God has tempered the body, giving to the one that is lacking more abundant honor, that there not be a division in the body, yet the members may be concerned for each other in the thing itself. And if one member suffers something, all the members suffer together. If one member is glorified, all the members rejoice together.

But you are Christ's body, and members from the member. And God indeed set various ones in the assembly: first apostles; second prophets; third teachers; then powers; after that graces of healing; providers of aid; managers; varieties of languages. All aren't apostles, all aren't prophets, all aren't teachers, are they? Are all powers, do all have the grace of healing, do all speak languages, do all interpret? But envy the greater gifts, and I show you a yet more excellent way.

1 Corinthians 13.

If I speak the languages of men and angels, but have no love, I have become like a sounding brass or a clanging cymbal. And if I have prophecy, and know

all mysteries and all knowledge, and have all faith so that I can move mountains, but have no love, I am nothing. And if I give all my abilities as food to the poor, and if I hand my body over so I may burn, yet I have no love, nothing benefits me.

Love is patient. It is kind. Love does not envy. It does not work wrong. It is not puffed up. It is not ambitious. It does not seek what are its own. It is not provoked. It does not plot harm. It does not rejoice over iniquity, but rejoices at truth. It suffers all, believes all, hopes all, sustains all. Love never disappears.

If there are prophecies, they will be emptied. If tongues, they will cease. If knowledge, it will be destroyed – for we know in part, and we prophesy in part. But when what is perfect comes, what is in part will be emptied.

When I was little, I spoke as a little one, I knew as a little one, I thought as a little one. When I became a man, I emptied what ways were of little ones. Now we see through a mirror, in an enigma, but then face to face. Now I know in part, but then I will know as also I am known.

But now faith, hope, love abide, these three – but the greater of these is love.

1 Corinthians 14.

Follow after love. Be envious of spiritual matters, but most that you may prophesy, for who speaks a tongue speaks not to men but to God, for no one understands – but he speaks mysteries by Spirit. Yet who prophesies, speaks to the building up and encouragement and consolation of men. Who speaks a tongue builds himself up, but who prophesies builds the assembly up.

Yet I want all to speak tongues, but more to prophesy, for one who prophesies is greater than one who speaks tongues, unless perhaps that it be interpreted, so the assembly may receive building up. But now, brothers, if I come to you speaking tongues, how do I benefit you, unless I speak to you in revelation, or knowledge, or prophecy, or teaching? Yet if instruments without breath are giving voice – whether flute or guitar – unless they give distinct sounds, how is it known what is sung or what is played? And also, if a trumpet gives an uncertain voice, who will prepare himself for battle?

So also, unless you give a clear word through a tongue, how is it known what is said – for you will be speaking to air! Yet I consider that there are many varieties of tongues in the world, and none is without a voice. If, then, I do not know the voice's power, I will be a barbarian to the one who speaks, and the one who speaks a barbarian to me.

So also you, because you are imitators of spirits, seek to build up the assembly, so you may abound. And therefore, let who speaks a tongue pray that it be interpreted – for if I pray in a tongue, my spirit prays, but my mind is without fruit.

What is it then? I will pray by spirit. I will pray also by mind. I will sing psalms by spirit. I will sing psalms also by mind. Otherwise, if you bless by spirit, how can one who fills the unlearned's place say "Amen" over your blessing, because he doesn't know what you are saying? For you indeed give thanks well, yet the other is not built up.

I give thanks to God that I speak by a tongue more than all of you. Yet in the assembly, I would rather speak five words by my sense, that I may instruct others, than ten thousand words in a tongue. Brothers, don't become childish in sense, but be little ones in harmfulness – yet be complete in sense! It is written in scripture that, "I will speak to this people by other tongues and other lips, yet even so they will not hear Me, the Lord says."

So also tongues are a sign not to believers but to unbelievers, yet prophecy is a sign not to unbelievers but to believers. If then the whole assembly gathers as one, and all speak in tongues, but the unlearned or unbelievers come in, won't they say that you are crazy? But if all prophesy, yet one who doesn't believe or is unlearned enters, he is

convinced by all. He is judged by all. The heart's hidden secrets are made manifest, and so, falling on his face, he will worship God, announcing that God truly is among you.

What is it then, brothers? When you come together, each of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all be to building up. If someone speaks according to a tongue, let there be two or at most three, and by turns, and let one interpret. But if there is no interpreter, let him be silent in the assembly, yet speak to himself and to God.

Let two or three prophets speak, and let the others judge. Yet if there is a revelation to another sitting by, let the prior be silent, for all of you can prophesy by turns, that all may learn, and all may be encouraged. And the prophets' spirits are subject to the prophets, for God is not God of arguments yet of peace, as in all the holy ones' assemblies.

Let women be silent in the assemblies, for it is not permitted them to speak, yet to be submissive, as the law also says. But if they want to learn something, let them ask their men at home – for it is shameful for a woman to speak in the assembly. Or did God's word come forth from you, or come to you only? If someone seems to be a prophet or spiritual, let him recognize what I write to you, that

these are the Lord's commandments. Yet if someone ignores them, let him be ignored. So also, brothers, be envious to prophesy, and don't forbid to speak in tongues, yet let all be done honestly, and according to order.

1 Corinthians 15.

But I make known to you, brothers, the gospel that I preached to you, that you also received, in which also you stand, through which also you are saved, for which reason I preached to you – if you hold it, unless you've believed in vain. For I handed on to you as first what I also received: that Christ died for our sins, according to scriptures; and that he was buried; and that he rose again the third day, according to scriptures; and that he was seen by Cephas, and after this the eleven; and afterwards he was seen by more than five hundred brothers at once, of whom many remain even to now – though some have slept; afterwards he was seen by Jacob, then by all the apostles; but last of all, as to one aborted, he was seen also by me.

For I am least of the apostles, who am not worthy to be called an apostle, because I persecuted God's assembly, but by God's grace, I am what I am, and His grace in me was not empty. Yet I labored more than all of them – not I, but God's grace with me – for whether I or they, so we preach, and so you believed.

But if Christ is preached that he rose from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, neither has Christ risen. But if Christ hasn't risen, then our preaching is empty, and your faith is empty.

But we are found also false witnesses of God, because we have spoken testimony against God that He raised Christ up, whom He has not raised, if the dead do not rise. For if the dead do not rise, neither has Christ risen. Yet if Christ hasn't risen, your faith is vain, for you are still in your sins. So also those who have slept in Christ have perished. If we are only hoping in Christ in this life, we are more miserable than all men.

But now Christ has risen from the dead, first fruits of those sleeping, for, because death came through man, resurrection of the dead comes through man also. And as all die in Adam, so also all will be made alive in Christ, but each one in his order: Christ the first fruit, then those who are Christ's at his coming, then the end, when he hands the kingdom to God and the Father, when he takes away every kingdom, and authority, and power.

Yet it is necessary for him to reign until he puts all enemies under his feet. But the last enemy, death, will be destroyed, for he will subject all under his

feet. Yet when he says all are subjected, it is without doubt except for Him who subjected all to him. But when he has subjected all to him, then the Son himself will be subjected to Him who subjected all to him, that God may be all in all.

Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? So why also are they baptized for them? So why also are we endangered every hour? I die daily through your glory, brothers, whom I have in Christ Jesus our Lord. If I fought with beasts at Ephesus, according to men, what does it benefit me? If the dead do not rise, let us eat and drink, for tomorrow we will die.

Don't be seduced! Bad conversation ruins good habits. Watch fairly, and don't sin, for some have an ignorance of God! I speak out of respect to you.

15.

Yet someone will say, "How do the dead rise? What sort of body do they come with?"

You fool! What you sow doesn't come alive unless it dies first. And what you sow, you don't sow the body that will come, yet a bare grain, as is supposed, of wheat or of some others. But God gives it a body as He wills, and to each seed there is its own body. Not all flesh is the same flesh, yet there is one of men, one of cattle, one flesh of birds, but another of fish; and heavenly bodies, and

earthly bodies, yet one indeed is heavenly glory, but another earthly; one clarity of sun, one clarity of moon, and another clarity of stars – for star differs from star in clarity.

So is the resurrection of the dead also. It is sown in corruption. It rises in incorruption. It is sown in ignobility. It rises in glory. It is sown in weakness. It rises in power. It is sown an animal body. It rises a spiritual body. If there is an animal body, there is also a spiritual one. So also it is written, “The first man Adam was made into a living soul; the last Adam into a life-giving spirit.”

Yet what is spiritual is not first, but what is animal – and afterwards what is spiritual. The first man of earth is earthly. The second man of sky is heavenly. As was the earthly, so also those of earth; and as was the heavenly, so also those of the skies. Therefore, as we’ve carried the earthly image, let us also carry the heavenly image.

But I say this, brothers, that flesh and blood cannot possess God’s kingdom, nor will corruption possess incorruptibility. Look! I tell you a mystery. We all indeed will rise, yet we will not all be changed, in a moment, in the blinking of an eye, at the last trumpet – for it will sound, and the dead will rise incorruptible, and we will be changed.

For it is necessary for this corruptible to put on incorruptibility, and for this mortal to put on immortality. But when this mortal puts on immortality, then the word that is written will come about:

“Death is swallowed in victory.

Where is your victory, death?

Where is your sting, death?”

But death’s sting is sin, and sin’s power law, but thanks be to God, who has given us victory through our Lord Jesus Christ. So, my beloved brothers, be steadfast and immovable, abounding in the Lord’s work, always knowing that your labor in the Lord is not empty.

1 Corinthians 16.

But about the collections that are made for the holy ones, as I commanded the Galatian assemblies, so you do also. On the first of the week, let each of you place with himself, setting aside what is pleasing to him, that the collections not be done when I come. But when I am present, I will send those whom you have approved with letters to carry your thanks to Jerusalem. Yet if it is worthy that I also go, they will go with me.

But I will come to you when I’ve passed through Macedonia, for I will go through Macedonia. But I perhaps will stay with you, or even winter with you,

so you may lead me out wherever I may go, for I don't want to see you only in passing, for I hope to stay some time with you – if the Lord permits. But I will stay in Ephesus even to Pentecost, for a great and evident door is open to me, and there are many adversaries.

But if Timothy comes, see that he is without fear with you, for he does the Lord's work even as I. Therefore, let no one reject him, but lead him out in peace, so he may come to me – for I am waiting for him with the brothers. But about brother Apollo, I've prayed him much that he come to you with the brothers, and it certainly was not his will that he come now. But he will come when he has time.

Watch! Stand in faith! Act manfully, and be strengthened! Let all of yours be done in love.

But I pray you, brothers, you've known the house of Stephanas and Fortunatus, that they are first fruits of Achaia, and they have ordered themselves to the holy ones' ministry, that you also be subject to such, and to each one, working together and laboring. But I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, because they supplied what was lacking to you – for they refreshed both my spirit and yours. Recognize, then, those who are such.

Asia's assemblies greet you. Aquila and Prisca greet you much in the Lord, with their local assembly. All the brothers greet you. Greet one another with a holy kiss!

My salutation – by Paul's hand. If someone does not love the Lord Jesus Christ, let him be cursed! Maranatha.

The grace of the Lord Jesus be with you! My love is with all of you in Christ Jesus.

Amen.

2 Corinthians.

2 Corinthians 1.

Paul, an apostle of Jesus Christ through God's will, and brother Timothy, to God's assembly that is in Corinth, with all the holy ones who are in all Achaia: grace to you and peace from God our Father and the Lord Jesus Christ.

The God and Father of our Lord Jesus Christ is blessed, the Father of mercies and God of all consolation, who consoles us in all our trouble, that we may also console those who are pressed in all ways, through the encouragement by which we also are encouraged from God – because, as Christ's

sufferings abound in us, so also our consolation abounds through Christ.

But if we are troubled, it is for your encouragement and well-being; or if we are encouraged, it is for your encouragement that works to the toleration of those sufferings which we also suffer. And our faith is firm for you all, knowing that as you are companions in sufferings, so you will be also in consolation.

For I don't want you to not know, brothers, of our trouble that happened in Asia, for we were weighed down beyond measure, beyond power, so that it wearied us even to live. Yet we ourselves had death's response in ourselves, that we may not be faithful in ourselves, yet in God who raises the dead – who rescued us and will rescue from so many dangers – in whom we hope, because He will rescue still, while you also are helping us in prayer for us, that by His gift that is in us through many persons, thanks may be made on our behalf through many.

For our glory is this: the testimony of our conscience that in God's simplicity and sincerity, and not in fleshly wisdom yet in God's grace, we have conversed in the world, but more abundantly toward you. For we have not written other things to you than what you've read and understood. But I hope that you understand even to the end, as also you've understood us in part – because we are your

glory as you also are ours, in the day of our Lord Jesus Christ.

And in this confidence I wanted to come to you before, that you might have a second grace, and to pass through you to Macedonia, and again to come from Macedonia to you, and to be led out by you to Judea. When then I wanted to do this, I wasn't using lightness, was I? Or what I consider, do I consider according to flesh, so that with me it is yes and no? But God is faithful, because our word which came with you is not yes and no in Him, for God's Son Jesus Christ, who was preached among you through us – through me and Silvanus and Timothy – was not yes and no, yet the yes was in Him, for as many promises of God as there are, are in Him. Therefore, the Amen to God is through Him, to our glory.

Yet God is the one who strengthens us with you in Christ, and who anointed us, and who sealed us, and has given Spirit's promise in our hearts. But I invoke God as witness to my soul, that I did not come again to Corinth, sparing you, not because we rule over your faith, yet we are helpers of your joy – for you have stood in faith.

2 Corinthians 2.

But I stood on this within me, that I wouldn't come to you again in sadness. For if I sadden you, who is

it also who can give me joy except one who is saddened by me? And I wrote this itself, that when I come I may not have sadness on sadness from those who ought to make me rejoice, confiding in all of you, because my joy is all of yours.

For I wrote to you out of much trouble and anguish of heart, through many tears, not that you might be saddened, yet that you may know the love I have more abundantly in you. But if someone saddened you, he has not saddened me yet in part, that I may not weigh down all of you. This scolding, which came from many, is enough to one who is such, so that on the contrary you may forgive more and console him, unless perhaps one who is such may be swallowed up by too much sadness. For this reason, I pray you that you may strengthen love to him, for therefore also I wrote, that I may know your experience, whether you are obedient in all things.

But to whom you forgive something, I also forgive, and what I have forgiven, if I have forgiven something for your sake, is in Christ's person, that we may not be surrounded by Satan – for we are not ignorant of his plots.

But when I had come to Troas because of Christ's gospel, and a door had opened to me in the Lord, I had no rest in my spirit, because I did not find my brother Titus. Yet taking leave of them, I set out to

Macedonia. But thanks be to God, who always leads us in triumph in Christ Jesus, and makes evident the fragrance of His notice through us in every place, for we are Christ's good fragrance to God, among those who are made safe and among those who are perishing. To some indeed, we are death's fragrance to death, but to others, life's fragrance to life, and who is adequate to this? For we are not adulterating God's word like many. Yet with sincerity, yet as if from God, we speak before God in Christ.

2 Corinthians 3.

Do we begin again to commend ourselves, or do we need, like some, letters of recommendation to you or from you? You are our letter, written in our hearts, which is known and read by all men, for made known, you are Christ's letter, ministered by us and written, not by ink yet by God's living Spirit, not in stone tablets yet in tablets of fleshly hearts.

But we have such confidence through Christ to God, not that we may be sufficient to consider something from ourselves, as if it were ours. Yet our sufficiency is from God, who also made us suitable ministers of a new testament, not of letters yet Spirit, for the letter kills, but the Spirit makes alive.

Yet if death's ministry, carved in letters on stones, was in glory, so that Israel's sons could not look on

Moses' face because of his appearance's glory, which vanished, how will Spirit's ministry not be more in glory? For if damnation's ministry is glory, righteousness' ministry abounds much more in glory, for that which was clarified is not glorified in this part, because of the excellent glory. For if that which was emptied is through glory, much more that which remains is in glory.

Having therefore such hope, we use much confidence, and not as Moses placed a veil over his face, so Israel's sons might not look on his face, which was emptied. Yet their senses were dulled, for even to the present day the veil remains in the reading of the old testament – not revealed, because it is emptied in Christ. Yet even to the present day, when Moses is read, a veil is placed over their heart. But when one is turned to God, the veil is taken away.

But the Lord is Spirit, and where the Lord's Spirit is, there is liberty. And we all, looking into the revealed face of the Lord's glory, are transformed into the same image from clarity to clarity, as from the Lord's Spirit.

2 Corinthians 4.

Therefore, having this ministry according to that mercy we have followed, we do not falter. Yet we renounce hidden acts of shame, not walking in

cleverness or adulterating God's word, yet commending ourselves in truth's manifestation to every man's conscience before God. Yet even if our gospel is covered, it is covered to those who are perishing, among whom this age's god has blinded unbelievers' minds, that the illumination of the gospel of the glory of Christ, who is God's image, may not shine.

For we do not preach ourselves, yet Jesus Christ the Lord – but us as your slaves through Jesus. For it is God who said, “Let light shine forth from darkness,” who lit up our hearts to the illumination of the knowledge of God's clarity, in the face of Christ Jesus.

But we have this treasure in clay vessels, that the exaltation be of God's power and not of our own. We suffer troubles in all ways, yet are not in anguish. We are impoverished, yet are not forsaken. We suffer persecution, yet are not abandoned. We are knocked down, yet do not perish, always carrying around Jesus' death in our body, so Jesus' life also may be made known in our bodies. For we who live are always being handed over to death for Jesus' sake, so that Jesus' life may be made known in our mortal flesh. So death works in us, but life in you.

But having the same spirit of faith as is written, “I believed, and because of that I spoke,” we also

believed, and because of that we also speak, knowing that the One who raised Jesus will raise us also with Jesus, and will appoint us to you all. For all things are for your sake, that grace, abounding through many, may abound through acts of thanksgiving to God's glory.

Because of that, we do not falter. Yet though he who is our outer man is undone, yet he who is within is renewed from day to day, for that which in the present is our momentary and light trouble works in us an eternal weight of glory beyond measure in the highest, while we look not to what things are seen, yet to what are not seen – for what things are seen are time-bound, yet what are not seen are eternal.

2 Corinthians 5.

For we know that if this house of our earthly dwelling is dissolved, we have a house that is built from God, not made by hand, eternal in the skies. For we also groan in this dwelling of ours, wanting to be dressed in that which is from the sky. Yet if dressed, we may not be found naked. For we also who are in the tabernacle groan, weighed down, not because we want to be stripped, but to be dressed beyond, so what is mortal may be swallowed by life.

But the one who made us to the thing itself is God, who has given us the Spirit of promise. Therefore,

daring always, and knowing that while we are in the body, we sojourn away from the Lord – for we walk by faith, and not by sight – but we dare, and we have good will rather to journey away from the body and to be present to God.

And therefore we contend, whether absent or present, to please Him, for we all must appear before Christ's judgment seat, that he may pay back to each one according to what he has done in the body – whether good or harm. Knowing therefore the fear of the Lord, we persuade men, yet we are made evident to God. But I hope for us to be made evident in your consciences also.

We don't commend ourselves to you again, yet we give occasion to you to boast for our sakes, that you may have something for those who boast in the appearance and not in the heart. For if we are out of our mind, it is to God. If we are sober, it is for you. For Christ's love urges us, reckoning this: that if one has died for all, therefore all have died. And he has died for all, that those who live also may live already not for themselves, yet for him who has died for them and risen.

So also from this moment we know no one according to flesh. And if we've known Christ according to flesh, yet already now we do not know him so. If anyone therefore is in Christ, he is a new

creation. The old have passed away. Look, the new have come! But all are from God, who has reconciled us to Himself through Christ, and has given us reconciliation's ministry.

For God indeed was in Christ, reconciling the world to Himself, not counting their offenses against them, and He has placed reconciliation's word among us. We act therefore as an embassy for Christ, as if God were exhorting through us. We pray on Christ's behalf, be reconciled to God! He has made him to be sin on our behalf who knew no sin, that we might be made God's righteousness in him.

2 Corinthians 6.

But as helpers also, we encourage that you not receive God's grace in vain, for He said, "I heard you at the acceptable time, and I helped you in security's day."

Look, the acceptable time is now. Security's day is now. We are giving no offense to anyone, that the ministry may not be reproached. Yet let us exhibit ourselves in all ways as God's ministers, in much patience, in troubles, in needs, in anguishes; in beatings, in imprisonments, in rebellions, in labors, in vigils, in fastings; in chastity, in knowledge, in forbearance, in sweetness, in Holy Spirit, in unfeigned love; in truth's word, in God's power,

through fairness's weapons at the right and the left; through glory and obscurity, through bad reputation and good reputation; as seducers yet truthful; as those who are unknown yet known; as dying and, look, we live; as punished yet not killed; as sad, yet always rejoicing; as needy, yet making many rich; as having nothing yet possessing all.

Our mouth is open to you, O Corinthians! Our heart is broadened. You are not distressed in us, but are distressed in your own guts. But having the same reward (I speak as to sons), broaden yourselves also!

Don't be led to the yoke with unbelievers, for what participation does righteousness have with iniquity, or what society between light and shadows? But what assembly is there of Christ to Belial, or what portion of the faithful with an unbeliever? But who is the consensus of God's temple with idols? For you are the living God's temple, as God says: "For I will live and walk among them, and I will be their God, and they will be a people to Me."

"For this reason, go out from among them and be separate, the Lord says, lest you touch the unclean! And I will receive you, and I will be to you as father, and you will be to Me as sons and daughters, the omnipotent Lord says."

2 Corinthians 7.

Having these promises therefore, most beloved, let us cleanse ourselves from every stain of flesh and spirit, completing sanctification in fear of God. Receive us! We've harmed no one. We've corrupted no one. We've gone around no one. I do not speak to condemnation, for I've said before that you are in our hearts, to dying together and to living together. Much confidence is mine with you. Much boasting is mine on your behalf. I am full of consolation. I overflow with joy, in all our trouble.

For when we had come to Macedonia, our flesh had no rest, yet suffered every trouble – fights outside, fears inside. Yet God, who consoles the humble, consoled us at Titus's coming – yet not only in his coming, yet also in the solace by which he consoled us in you, bringing to us your desire, your weeping, your jealousy on my behalf, so that I rejoiced the more.

Because if I also saddened you in the letter, it does not make me sorry. And if it saddened me, seeing that letter also saddened you, if for an hour, now I rejoice – not that you were saddened, yet that you were saddened to repentance – for you were saddened according to God, that you may suffer no loss from us. For what sadness is according to God works repentance to stable well-being, but the age's sadness works death. For look, you being saddened in this itself is according to God. How much

concern it has worked among you – even defense, even indignation, even fear, even desire, even envy, even vindication! You have shown yourselves by this business to be uncontaminated in all ways.

Therefore, if I wrote to you, it was not for him who worked the injury, nor for him who suffered it, yet to make evident our concern that we have for you, to you before God. Therefore we are consoled. But in our consolation, we rejoice more abundantly over Titus's joy, for his spirit was refreshed from all of you. And if I have boasted with him about you, I am not ashamed, yet as we have spoken all things to you in truth, so also our boast which was to Titus has become truth. And his insides are most abundantly with you, remembering all your obedience – how you received him with fear and trembling. I rejoice that I trust you in all ways.

2 Corinthians 8.

But we make God's thanks known to you, brothers, which were given in Macedonia's assemblies, that in much experience of trouble, their abundance of joy and their greatest poverty abounded to the riches of their simplicity. For their offerings were according to strength (I return testimony to them) and beyond strength, with much exhortation, praying us grace and a sharing of the ministry that might be among the saints.

And not as we hoped, yet they gave themselves first to the Lord, then to us, through God's will, so that we prayed Titus that as he began, so also he may complete this grace among you. Yet as you abound in all ways, in faith and word and knowledge, and in all of your concern and love to us, so you also may abound in this grace. I speak not as if commanding, yet through concern for others also, approving your love, born of good.

For you know our Lord Jesus Christ's grace, that he became poor for you, though he was rich, so by his lack you may be rich. And I give counsel in this, for this is useful to you, who began not only to do but also to will since the year before. Now indeed also, complete it by act, that as the mind was prompt in willing, so it may be also to completing, out of what you have. For if the will is prompt, it is accepted according to that which it has, not according to what it doesn't have – yet not that release be to others and trouble be yours, yet from equality. In the present time, let your abundance supply their lack, that their abundance also may supply your lack, that it may be equal, as it written: “Who had much didn't have too much, and who had little, didn't have too little.”

But thanks be to God, who gave the same care for you into Titus's heart, for he indeed received encouragement, yet when he was more concerned, he set out by his own will to you. We also sent a

brother with him, whose praise is in the gospel through all the assemblies. But not only that, yet he was also ordained from the assemblies, a companion in our travels, in this grace that is administered from us to the Lord's glory, and to our will's destination – avoiding this: that no one reproach us in this plenty that is ministered by us. For we provide good things not only before God, yet even before men.

But we sent our brother with them also, whom we've often proved careful in many things, but now, with much confidence, more careful among you – whether for Titus, who is my companion and helper among you, or our brothers, the assemblies' apostles, Christ's glory. Show among them therefore, before the assemblies' face, the demonstration which is your love and our glory on your behalf.

2 Corinthians 9.

Now concerning the ministry that is done among the saints, it is too much for me to write you, for I know your soul's promptness – over which I boast about you with the Macedonians – for Achaia is ready since last year, and your jealousy has provoked many. But I sent the brothers, that what we boast about you may not be for nothing in that part, that as I said, you may be ready – unless when the Macedonians come with me and find you unready,

we (as we say, not you) be ashamed of ourselves in this substance. So I thought it necessary to ask the brothers that they come to you and prepare beforehand this promised blessing, to be ready so, as if a blessing, not as greed.

But I say this: who sows stingily also reaps stingily, and who sows in blessings also reaps from blessings – to each one as he has destined in his heart, not from sadness or from necessity, for God delights in a light-hearted giver. But God is mighty to make all grace abound among you, that always having every sufficiency in all ways, you may abound in every good work, as is written:

“He scattered.

He has given to the poor.

His righteousness abides in eternity.”

But who administers seed to the sower and supplies bread to the eater, will also multiply your seed and add to the increase of your righteousness’ crop, that, enriched in all ways, you may abound in every simplicity, which works through us acts of thanksgiving to God. For the ministry of this office not only supplies those which are lacking to the holy ones, yet it also abounds through many acts of thanksgiving to the Lord, glorifying God through the approval of this ministry in your confession’s obedience to Christ’s gospel, and the simplicity of your sharing to them and to all. And their prayer is on your behalf, longing for you because of God’s

eminent grace among you. Thanks be to God for His untellable gift!

2 Corinthians 10.

But I myself, Paul, plead with you through Christ's gentleness and modesty – I who indeed am humble among you, but though absent I trust in you. But I pray, that while present I may not dare through that confidence by which I consider to dare, against some who consider us as if we walk according to flesh. For walking in flesh, we campaign not according to flesh – for our campaign's weapons are not fleshly, yet mighty to God, to the destruction of fortifications, destroying counsels and every height extolling itself against God's knowledge, and leading every understanding back to captivity, in Christ's submission, and having in readiness to avenge every disobedience, when your obedience will be complete.

See according to appearance! If someone trusts himself to be of Christ, let himself consider within himself again – for as he is Christ's, so we are also. For if I boast something more about our power, which the Lord gave to building up and not to your destruction, I will not be ashamed, yet not that I be considered as if to terrorize you by letters – because they say his letters indeed are weighty and strong, but the physical presence is weak and the speech contemptible.

Let who is such consider this, that as we are by word through letters while absent, so we are also in act while present. For we do not dare to sow or to compare ourselves with some who commend themselves, yet we are measuring ourselves by ourselves, and comparing ourselves by ourselves.

Yet we will not boast in an unmeasured way, yet according to the rule's measure which God has measured to us, a measure reaching even to you. For we do not stretch ourselves out as if not reaching to you, for we have come even to you in Christ's gospel, not boasting beyond measure in others' labors, but having hope by your growing faith, to be magnified among you according to our rule, in abundance – to evangelize also in those places that are beyond you, not to glory in another's rules, in those that are prepared. But let who boasts boast in the Lord, for he who commends himself isn't approved, yet whom the Lord commends.

2 Corinthians 11,

If only you would put up with my foolishness a little, yet also bear with me – for I am jealous for you with God's jealousy! For I have engaged you to one man, to present you as a chaste virgin to Christ. But I fear lest as the serpent seduced Eve by

his cleverness, so your senses may be corrupted, and may be cut down from the simplicity that is in Christ.

For if one who comes preaches another Christ whom we did not preach, or you accept another spirit whom you have not accepted, or another gospel that you have not received, you may allow it rightly.

For I consider myself to have done nothing less than the great apostles. And if I am unskilled in word, yet not in knowledge. But I am made evident to you in all ways. Or have I done a sin, humbling myself so you may be exalted? For I evangelized God's gospel among you for free. I stripped other assemblies, receiving a stipend to your ministry. And when I was with you and needed something, I was burdensome to no one – for what was lacking to me, the brothers who came from Macedonia supplied. And in all ways, I served and will serve without me weighing you down.

Christ's truth is in me, that this boast may not be broken in me in Achaia's regions. Why? Because I don't love you? God knows. But what I do, and will do, so I can cut off their occasion who want an occasion, that they may be found out in what they boast of, as we also. For such pseudo-apostles are deceitful workers, transforming themselves into Christ's apostles. And it is not surprising, for Satan

himself transforms himself into an angel of light. Therefore, it is no great surprise if his ministers are transformed as ministers of righteousness, whose end will be according to their actions.

I speak again, unless someone consider me a fool. Otherwise, accept me as a fool, so I also may boast a little. What I say, I don't say according to the Lord, yet as if in foolishness, in this boasting's substance. For many boast according to flesh, and I also will boast – for you suffer fools freely, when you yourselves are wise. For if someone returns you to slavery, if someone devours, if someone takes, if someone is lifted up, if someone slaps you in the face, you put up with it.

I speak according to ignobility, as if we ourselves were weak. In what someone dares to boast – I speak in foolishness – I also dare. Are they Hebrews? I am also. Are they Israelites? I am also. Are they Abraham's seed? I am also. Are they Christ's ministers – I speak as one less wise – I am more: in more labors, in more imprisonments, in beatings above measure, in deaths frequently. I have received five times from the Jews forty lashes less one. I was beaten with sticks three times. I was stoned once. I made a shipwreck three times. I was a night and a day in the sea's depth – on journeys often, in danger from waves, in danger from bandits, in danger from my kind, in danger from Gentiles, in danger in the city, in danger in the

wasteland, in danger on the sea, in danger from false brothers; in labor and toil, in many vigils, in hunger and thirst, in many fastings, in cold and nakedness.

Apart from those that are outside, there is my earnest daily concern for all the assemblies. Who is weak, and I am not weak? Who is scandalized, and I do not burn? If it is necessary to boast, I boast in those things that are about my weakness. The God and Father of the Lord Jesus, who is blessed in the age, knows that I do not lie.

In Damascus, the nation's overseer under king Aretas watched the Damascenes' city so he could arrest me, and I was let down through a window in a basket, through the wall, and escaped his hands.

2 Corinthians 12.

If it is necessary to boast – indeed it doesn't help – but I will come to visions and revelations of the Lord. I know a man in Christ, more than fourteen years ago – whether in the body I don't know, or out of the body I don't know – God knows – such a man was taken even to the third heaven. And I know such a man – whether in the body or out of the body I don't know – God knows – for he was taken to paradise, and he heard hidden words, which it isn't lawful for man to speak.

I will boast for such a man, but for me I will boast in nothing, except in my weaknesses. For if I wanted to boast, I will not be foolish, for I will speak truth. But I spare, unless someone think of me beyond that which he sees in me or hears from me. And that the greatness of the revelations might not lift me up, a sting in my flesh was given me, Satan's angel, that it may pummel me. Because of that, I prayed the Lord three times that it might withdraw from me, and He said to me, "My grace is enough to you, for strength is completed in weakness."

Therefore, I will boast freely in my weaknesses, that Christ's strength may live in me. Because of that, I please myself in weaknesses, in abuses, in necessities, in persecutions, in anguishes for Christ's sake. For when I am weak, then I am mighty. I have become a fool. You have driven me, for I ought to have been commended by you. For I am nothing less than those who are apostles beyond measure – even if I am nothing.

Nevertheless, apostolic signs were done over you in every patience – by signs and wonders and mighty acts. For what is it that you have less than the other assemblies, except that I myself have not burdened you? Forgive me this injury!

Look, I am ready this third time to come to you, and I won't be heavy with you – for I don't want what things are yours, but you! For children shouldn't

save up for parents, yet parents for children. But I will spend most freely, and I myself will overspend for your souls' sake. It is lawful loving you more, I be loved less? Yet let it be.

I have not weighed you down. Yet when I was clever, did I catch you by deceit? I haven't gone around you through any of those whom I sent to you, have I? I prayed Titus, and I sent a brother with him. Titus hasn't gone around you, has he? Didn't we walk in the same spirit, in the same footsteps?

Do you think at length that we excuse ourselves with you? We speak before God in Christ, but all, most beloved, for your building up. For I fear, unless perhaps when I come, I not find you such as I want, and I be found by you such as you do not want – unless perhaps there be among you contentions, jealousies, animosities, quarrels, slanders, gossips, swellings, rebellions – unless, when I come again, God humiliate me with you, and I mourn over many of those who sinned before, and have not acted out penance over the uncleanness and fornication and sexual impurity that they carried on.

2 Corinthians 13.

Look, I'm coming this third time to you. Every word will stand in the mouth of two or three

witnesses. I preached before and I say, as present twice and now absent, to those who sinned before and to all the others, that if I come again I will not spare. Or do you seek an experience of him who speaks in me, of Christ, who is not weak among you, yet is mighty among you? For if he was crucified from weakness, yet he lives from God's power. For we also were weak in him, yet we will live from God's power with him among you.

Yet test yourselves in yourselves, if you are in faith! Prove yourselves! Or do you not know in yourselves that Christ Jesus is among you, unless perhaps you are rejected? But I hope that you will know that we are not rejected.

But we pray God that you may do nothing harmful – not that we may appear approved, yet that you may do what is good – but we, that we may be reproached. For we cannot do anything against truth, yet on truth's behalf. For we rejoice when we are weak, but you are strong. We pray this also – your consummation.

I write this absent, therefore, as I would not act more harshly present, according to the power that the Lord has given me to building up, and not to destruction. Concerning the rest, brothers, rejoice! Be perfect! Be exhorted! Know the same thing! Have peace, and the God of delight and peace will be with you!

Greet each other with a holy kiss! All the holy ones greet you. Our Lord Jesus Christ's grace, and God's love, and the Holy Spirit's communication be with all of you.

Amen.

Galatians.

Galatians 1.

Paul, an apostle not from men or through man, yet through Jesus Christ and God the Father, who raised him from the dead, and all the brothers who are with me, to Galatia's assemblies: grace to you and peace, from God the Father and our Lord Jesus Christ, who gave himself for our sins, so he might rescue us from the present worthless age, according to God and our Father's will, to Whom is glory in ages of ages. Amen.

I wonder that you are being carried away so quickly from him who called you in Christ's grace to another gospel, which is not another – but that there are some who trouble you, and want to convert Christ's gospel. Yet if we or an angel from the sky should preach a gospel to you besides what we preached to you, let him be cursed! As we said before, and now again I say, if someone preaches a gospel to you besides what you have received, let him be cursed!

For am I only persuading men, or God? Or am I seeking to please men? If I were still pleasing men, I would not be Christ's slave. For I make known to you, brothers, the gospel that was preached by me, that it is not according to men, for I neither received it nor learned it from men, yet through Jesus Christ's revelation.

For you have heard my conversation at length in Judaism, for I persecuted God's assembly beyond measure, and fought against it. And I advanced in Judaism beyond many contemporaries in my race, proving more abundantly an imitator of my fathers' traditions. But when it pleased Him who set me apart from my mother's uterus and called me by His grace, that He reveal His Son in me, that I might evangelize Him among the nations, immediately I did not assent with flesh and blood, nor did I come to Jerusalem to my predecessor apostles. Yet I went to Arabia, and came back again to Damascus. Then, after three years, I came to Jerusalem to see Peter, and I stayed with him fifteen days. But I saw none of the other apostles, except Jacob, the Lord's brother. But what I write to you, look – before God, that I am not lying!

Then I came to parts of Syria and Cilicia. But I was unknown by face to Judea's assemblies who were in Christ. But they only had heard that the one who persecuted us at length now evangelizes the faith

that he so long fought against, and they clarified God in me.

Galatians 2.

Then, after fourteen years, I went up again to Jerusalem with Barnabus, taking Titus also. But I went up according to revelation, and I compared with them the gospel that I preach among the nations, but apart, with those who seemed important, unless perhaps I should run or had run in vain. Yet not even Titus who was with me was compelled to be circumcised, though he was a Gentile.

Yet because of false brothers brought in, who came in to search out our liberty which we have in Christ Jesus, so they could return us to slavery – to whom we have not conceded to be subject even to the hour, that the gospel's truth may remain with you – but from those who seemed to be something – what they were at one time is not my interest; God does not favor men's persons – for those who seemed important added nothing to me. Yet on the contrary, when they had seen that the foreskinned's gospel was entrusted to me as the circumcision's to Peter – for the One who worked in Peter the apostolate to the circumcision, worked also in me among the nations – and when they had known the grace that was given me, Jacob and Cephas and John, who seemed to be pillars, gave the right hand of

companionship to me and Barnabas, that we work among Gentiles, but they among the circumcision – only that we be mindful of the poor, which I also was concerned to do this same thing.

But when Cephas had come to Antioch, I opposed him to his face, because he was blameworthy. For before certain men had come from Jacob, he ate with the Gentiles. But when they had come, he withdrew and set himself apart, fearing those who were of the circumcision. And other Jews consented to his pretense, so that even Barnabas was led by them into that pretense.

Yet when I had seen that they weren't walking rightly to the gospel's truth, I said to Cephas before all, "If you, when you are Jewish, live as a Gentile and not a Jew, how can you urge Gentiles to be Judaized?"

We are Jews by nature, and not from Gentile sinners, but knowing that man is not made right through the law's works, yet through the faith of Jesus Christ. And we have believed in Christ Jesus, that we may be made right from Christ's faith, and not from the law's works – because no flesh will be made right through the law's works.

Yet if, seeking to be made right in Christ, we are found also as sinners, Christ isn't sin's minister, is he? Far be it! For if I again build what I have

destroyed, I appoint myself a transgressor. For through law, I have died to law, that I may live to God. I am nailed to Christ's cross. But I live – already not I, yet Christ lives in me. But what I now live in flesh, I live in the faith of God's Son, who delighted in me, and handed himself over on my behalf.

I don't throw God's grace aside. For if righteousness is through law, then Christ died for nothing.

Galatians 3.

O senseless Galatians! Who cast a spell on you, before whose eyes Jesus Christ was announced as crucified? I want to learn this only from you: did you receive Spirit from law's works, or from faith's hearing? Are you fools so? When you began by Spirit, will you now be consummated by flesh? Have you suffered so much without cause, if indeed it is without cause?

Does the One who, therefore, granted you Spirit, and works powers among you do so by law's works or by faith's hearing? As Abraham believed God, and it was reputed to him to righteousness, you know, therefore, that those who are of faith, these are Abraham's sons.

But scripture, seeing before that God justifies nations from faith, told Abraham in advance that, “All nations will be blessed in you.”

Therefore, those who are of faith will be blessed with faithful Abraham. For whoever are under law’s works are under a curse, for it is written, “Cursed is every one who does not remain in all that are written in this law’s book, that he do them.”

But that no one is made right with God in law is clear, for, “The just lives by faith.”

But the law is not from faith, yet, “Who works them will live in them.”

Christ bought us back from the law’s curse, made a curse on our behalf. For it is written, “Everyone who hangs on a tree is cursed,” that Abraham’s blessing might come among the nations in Christ Jesus, that we might receive Spirit’s promise through faith.

I speak according to men, brothers. Nevertheless, no one rejects or adds to a man’s confirmed will. Promises were made to Abraham and his seed. It does not say, “And to his seeds,” as if many, yet as if to one, “And to your seed” – who is Christ.

But I say this: the law, which came four hundred thirty years after, does not make the confirmed will

from God void, to making the promise empty. For if the inheritance is from law, already it is not from the promise. But God gave to Abraham through a promise.

What then? The law was given because of transgressions, until the seed could come to whom it was promised. It was ordained through angels, at the mediator's hand. But the mediator is not of one, but God is one.

Is the law, then, against God's promises? Far be it! For if a law were given that could make alive, indeed, righteousness would be from law. Yet scripture closed up all under sin, that the promise from the faith of Jesus Christ could be given to those believing.

But before faith came, we were kept under law, closed up to that faith which would be revealed. So also the law was our teacher to Christ, that we might be made right by faith. Yet where faith comes, already we are not under a teacher.

For all of you are God's sons through faith in Christ Jesus, for whoever of you were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for all of you are one in Christ Jesus.

But if you are Christ's, then you are Abraham's seed, heirs according to promise.

Galatians 4.

But I say, as long as the heir is little, he differs nothing from a slave, though he be master of all. Yet he is under tutors and guardians, until the time predefined by the father. So also we, when we were little, were serving under the world's elements.

Yet where time's fullness came, God sent His son, made from woman, made under law, that he might buy back those who were under law, that we might receive the adoption of sons. But because you were sons, God sent His Son's Spirit into our hearts, crying out, "Abba, Father!"

So also you are already not a slave, yet a son, and if a son, also an heir through God. Yet then indeed, not knowing God, you served those who by nature are not gods.

But now, when you know God – better, you are known by God – how are you turned again to the weak and needy elements, whom you want to serve anew? You observe days and months and seasons and years. I fear for you, unless perhaps I labored in vain among you. Be as I am also, for I also am as you, I pray you, brothers. You've injured me in nothing.

But you know that I preached the gospel to you already some time ago because of flesh's sickness. And you did not spurn or turn away from your testing in my flesh, yet you received me as God's angel, as Christ Jesus. Where is, therefore, your blessedness? For I bear witness to you that, were it possible, you would have pulled out your eyes and given them to me.

So have I become an enemy to you, telling you truth? They envy you not for good, yet they want to exclude you – that you may envy them. But envy the good in good always, and not only when I am present with you. My little children, for whom I am again in labor until Christ be formed in you – but I would like to be with you a little, and to change my voice, because I am confounded about you.

Tell me, you who want to be under law, have you not read the law? For it is written that Abraham had two sons: one from the slave woman, and one from the free. Yet the one who was of the slave woman was born according to flesh, but the one who was of the free woman through promise, which are spoken by allegory – for these two are two covenants: one indeed from Mount Sinai, bringing forth slavery, which is Hagar. For Mount Sinai is in Arabia, which is joined to her who now is Jerusalem, and she serves with her sons.

But she who is the Jerusalem above is free, which is our mother. For it is written, “Rejoice, you barren one who does not give birth! Break forth and shout, you who do not give birth, for many more sons are to the deserted one than to her who has a husband!”

But we, brothers, are sons of promise, according to Isaac. Yet as then the one who was born according to flesh persecuted him who was according to spirit, so also now. Yet what does scripture say? “Throw out the slave woman and her son,” for the slave woman’s son will not be an heir with the free woman’s son.

So also, brothers, we are not the slave woman’s sons, yet the free woman’s, for which liberty Christ set us free.

Galatians 5.

Stand, and don’t be shut in again by slavery’s yoke! Look, I, Paul, say to you that if you are circumcised, Christ benefits you in nothing. But I testify again to every man circumcising himself that he is a debtor to do the whole law. You who are justified in law are purged from Christ. You are cut off from grace, for we wait for the hope of righteousness by spirit, from faith.

For in Christ Jesus, neither circumcision nor foreskin matters anything, yet faith that works

through love. You were running well. Who tripped you to not obey the truth? The persuasion is not from him who called you. A little yeast corrupts the whole lump. I trust in you in the Lord that you will know nothing else. But who troubles you will carry judgment, whoever he is.

But I, brothers, if I still preach circumcision, why do I still suffer persecution? Therefore, the cross's scandal is purged. If only those who trouble you could be cut away, for you, brothers, were called to liberty. Only don't be given liberty as an occasion to flesh, yet serve each other through love! For all the law is fulfilled in one word: "You will delight in your neighbor as in yourself."

But if you bite and eat each other, watch that you aren't consumed by each other. But I say, walk by spirit, and you won't fulfill the flesh's desires. For flesh lusts against spirit, yet spirit against flesh, for these are opposed to each other, that you might not do whatever you want. Yet if you are led by spirit, you are not under law.

But flesh's works are made clear, which are: fornication, uncleanness, indulgences; service of idols, sorcery, hostility, disputes, envies, angers, quarrels, dissensions, divisions; jealousies, murders, drunkenness, feasting, and those like them. What I proclaim to you, as I proclaimed before, that those doing such do not follow God's reign.

But Spirit's fruit is love, joy, peace, patience, goodness, kindness, faith, modesty, self-control. There is no law against such. But those who are Christ's have crucified the flesh with its vices and lusts. If we live by spirit, let us also walk by spirit. Let us not be made lustful of empty boasts, provoking each other, envying each other.

Galatians 6.

Brothers, if a man is preoccupied in some offense, you who are spiritual instruct such a one in a spirit of gentleness, considering yourself, that you not be tested. Bear each other's burdens, and so you will fulfill Christ's law, for if someone considers himself to be something when he is nothing, he seduces himself. But let each one prove his own work, and so he will have a boast in himself only, and not in another, for each one will carry his own burden. But let him who is instructed in the word share with him who instructs him, in all good things.

Don't be mistaken. God is not mocked, for what man sows, this he will also reap. For who sows to his flesh, from his flesh also will reap corruption. But who sows in spirit, from spirit will reap eternal life.

But let us not falter doing the good, for at its season we will reap, not faltering. Therefore, while we

have time, let us work the good toward all, but most of all to those of faith's household.

See with such letters I have written you by my own hand! Whoever wants to please in flesh, these urge you to be circumcised, only that they may not suffer persecution for Christ's cross. For neither do those who are circumcised keep the law, yet they want you to be circumcised so they may boast in your flesh.

Yet far be it from me to boast, except in our Lord Jesus Christ's cross, through which the world is crucified to me and I to the world, for in Christ Jesus neither circumcision nor foreskin matters anything, yet a new creature. And peace and mercy be over those who follow this rule, and over God's Israel.

Of the rest, let no one trouble me, for I bear Christ's marks in my body. Our Lord Jesus Christ's grace be with your spirit, brothers.

Amen.

Ephesians.

Ephesians 1.

Paul, Christ Jesus's apostle through God's will, to all the holy ones who are in Ephesus, and to the faithful ones in Christ Jesus, grace to you and

peace, from God our Father and the Lord Jesus Christ.

The God and Father of our Lord Jesus Christ is blessed, who has blessed us in every spiritual blessing in heavenly realms in Christ, as He chose us in Himself before the world's foundation, that we might be holy and without spot in His sight, in love; who predestined us to the adoption of sons through Jesus Christ, in Him according to His will's purpose; to the praise of His grace's glory, by which He showed us mercy in the beloved; in whom we have redemption through His blood, forgiveness of sins, according to His grace's riches, which overflowed to us in all wisdom and prudence; that He might make known to us His will's sacrament, according to His good pleasure that He put forward in us; in the dispensation of the times' fullness, to restore in Christ all that are in the skies and that are in the land, in him; in whom also we were called by lot, predestined according to His purpose, who works all according to His will's counsel; that we who have hoped before in Christ may be to His glory's praise; in whom you also, when you had heard truth's word, the gospel of your well-being, in which also, believing, you were sealed by the promised Holy Spirit, who is our inheritance's pledge, to the acquisition's redemption, to His glory's praise.

For this reason, I also, hearing your faith that is in the Lord Jesus, and your delight in all the holy ones, do not stop giving thanks on your behalf, making memory of you in my prayers, that the God of our Lord Jesus Christ, glory's Father, may give you wisdom and revelation's spirit in knowing Him, your heart's eyes illumined, that you may know what is His calling's hope, what are the glorious riches of His inheritance among the holy ones, and what is the overarching greatness of His power among us who have believed, according to the working of His power's might; which worked in Christ, raising him from the dead, and appointing him at His right in the skies, over every rule, and authority, and power, and lordship, and every name that can be named, not only in this age yet also in the future.

And He subjected all under his feet, and gave him as head over all, of the assembly, which is his body, his fullness, who fills all in all.

Ephesians 2.

And you, when you were dead in your offenses and sins, in which you once walked, according to this world's age, according to the prince of this air's power, the spirit who now works in sons of mistrust; in which also we all once conversed in our flesh's lusts, working the flesh's desires and plots, and we were by nature sons of wrath, even as the

others; but God, who is rich in mercy, because of His overwhelming love by which He delighted in us, and when we were dead in sins, made us alive together in Christ – you are saved by grace.

And He raised us together, and made us sit in the heavenly realms in Christ Jesus, that He might show us in coming ages the abounding riches of His grace over us in goodness, in Christ Jesus. For you were saved by grace through faith, and that not from yourselves, for it is God's gift – not from works, lest one should boast. For we are made of Him, created in Christ Jesus to good works, which God prepared that we may walk in them.

Because of that, be mindful that you once were Gentiles in flesh, who are called foreskin by that which is called the circumcision, made in flesh by hand. For you were at that time without Christ, alienated from Israel's conversation, and strangers to the testaments, not having the promised hope and without God in the world.

But now in Christ Jesus, you who once were far away have been made near in Christ's blood, for he is our peace, who made both one, dissolving the partition's middle wall, the hostility in his flesh; making void the law of decreed commandments, that he may preserve the two as one new man in himself, making peace, and may reconcile both to God in one body, killing the hostility in himself

through the cross. And coming, he preached good news of peace to you who were far off, and peace to those who are near, for through him we both have access to the Father in one Spirit.

Therefore, you already are not aliens and newcomers, yet you are citizens, God's holy ones and native-born, built on the foundations of apostles and prophets, Christ Jesus himself the chief cornerstone; in whom all the building grows, constructed into a holy temple in the Lord; in whom also you are built up together as God's dwelling in Spirit.

Ephesians 3.

Thanks to this thing, I, Paul, am Christ Jesus' prisoner on behalf of you Gentiles – if indeed you've heard the dispensation of God's grace that was given to me among you. For the sacrament was made known to me according to revelation, as I've written in brief above, just as you, reading, can understand my prudence in Christ's mystery, that was unknown to men's sons in other generations; as is now revealed to his holy apostles and prophets in Spirit; the nations to be coheirs, and of one body, and co-participants in the promise in Christ Jesus, through the gospel; whose minister I became, according to God's grace's gift, which was given me according to His power's working.

This grace was given to me, the least of all the holy ones, to evangelize Christ's untellable riches among the nations, and to illumine all, what is the sacrament's dispensation hidden from the ages in God, who created all; that the multiform wisdom of God may be made known to princes and powers in the heavenly realms, through the assembly, according to the ages' purpose, which He made in Christ Jesus our Lord; in whom we have trust and access in confidence, through his faith.

Because of that, I ask that you not falter in my troubles on your behalf, which is your glory. Thanks to this thing, I bend my knee to the Father of our Lord Jesus Christ, from whom every paternity in sky and on land is named; that He may give you according to His glory's riches power to be strengthened through His Spirit in the inner man; to inhabit Christ through faith in your hearts, rooted and founded in love; that you can comprehend with all the holy ones what may be the width and length and height and depth; to know also Christ's love, surpassing knowledge, that you may be filled in all God's plenty.

But to Him who is mighty to do all superabundantly beyond what we ask or understand, according to the power that works among us, to Him be glory in the assembly and in Christ Jesus, in all generations, in ages of ages.

Amen.

Ephesians 4.

So I pray you, I, a prisoner in the Lord, that you walk worthily of the vocation to which you were called, with all humility and gentleness, with patience undergirding one another in love, anxious to preserve spirit's unity in peace's bond; one body and one spirit, as you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all of us.

But grace is given to each of us, according to the measure of Christ's gift. Because of that, it says,

“He led captivity captive,
ascending on high.
He gave gifts to men.”

But that he ascended, what is it except that he also descended first, into the earth's lower parts? He who descended is also he who ascended over all the skies, that he might fill all. And he gave some indeed as apostles, but some as prophets, others truly as evangelists, but others as pastors and teachers, to the holy ones' consummation, in ministry's works, to building up Christ's body, until we all may meet in faith's unity and the recognition of God's Son, to the perfect man, to the measure of the age of Christ's fullness; that already we may not be little ones, wavering and blown around by every

wind of teaching, in human worthlessness, in cleverness to the fraud of error.

But doing truth in love, we may grow into him who is the head through all, Christ – from whom the whole body, joined and connected through every joint, supplied according to works, makes bodily growth in measure to each member, to its building up in love.

This, then, I speak and testify in the Lord, that already you not walk as the nations walk, in their sense's vanity, having the understanding obscured by shadows, alienated from God's life through the ignorance that is in them, because of their hearts' blindness; who, despairing, have handed themselves over to sexual impurity, to every unclean work, to greed.

But you have not learned Christ so, if indeed you've heard him, and have been taught in him, as truth is in Jesus. You, lay aside according to the former conversation the old man, who is corrupted according to error's lusts. But be renewed in your mind's spirit, and put on the new man, who is created according to God, in truth's righteousness and holiness. Because of that, laying aside lying, let each one speak truth with his neighbor, for we are members of one another.

Be angry, and do not sin. Do not let the sun set over your anger. Don't give place to the devil. Let who stole steal no longer, but rather let him labor, working what is good by his hands, that he may have from which to give to one suffering need.

Do not let every harmful word come out of your mouth, yet if one is good, to the opportunity of building up, that it may give grace to those hearing. And don't sadden God's Holy Spirit, in whom you were sealed for redemption's day. Let all bitterness, and anger, and indignation, and outcry, and blasphemy be taken away from you, with all malice. But be kind to one another, merciful, giving to one another as God in Christ also has given to you.

Ephesians 5.

Be, therefore, imitators of God, as most beloved children, and walk in delight, as Christ also delighted in us, and gave himself over for us, an offering and sacrifice to God, as a pleasing odor.

But do not let fornication and every uncleanness or greed even be named among you, as is fitting for holy ones, or shamefulness, or foolish speech, or untimely humor that doesn't pertain to the event – yet rather an act of thanks.

For know this, understanding that every fornicator, or unclean, or greedy, which is slavery to idols, does not have an inheritance in the kingdom of Christ

and God. Let no one seduce you by empty words, for because of these, God's anger comes to sons of mistrust. Therefore, don't be made their participants!

For you once were darkness, but now light in the Lord. Walk as light's children! For light's fruit is in all goodness, and righteousness, and truth, proving what may be well-pleasing to God. And don't share the fruitless works of shadows, but rather also refute them, for what they do among themselves in secret is shameful even to say. But all that are alleged will be made manifest by light, for everything that is made known is light.

Because of that it says,

“Rise, you who sleep,
and get up from the dead,
and Christ will enlighten you.”

So see, brothers, how you may walk prudently, not as fools yet as wise, redeeming the time, for the days are harmful. For this reason, don't be imprudent, yet understanding what may be the Lord's will. And don't be drunk with wine, in which is excess, yet be filled by Spirit, speaking among yourselves in psalms and hymns and spiritual songs, singing and chanting psalms to the Lord in your hearts; always giving thanks for all in the name of our Lord Jesus Christ to God the

Father, being subject to one another in fear of Christ.

Let women be subject to their men, as to the Lord, for man is the head of woman, as Christ is head of the assembly, he being the body's savior. Yet as the assembly is subject to Christ, so also women to their men in all.

Men, delight in your wives, as Christ also delighted in the assembly, and gave himself on her behalf, that he might make her holy, cleansing by water's washing in the word, that he might display her to himself a glorious assembly, not having spot or wrinkle or any other such, yet that she may be holy and without spot. So also men ought to delight in their wives as their own bodies. Who delights in his wife delights in himself. For no one ever has hatred for his own body, yet he nourishes and cares for her, as Christ also the assembly – for we are members of his body, of his flesh and of his bones. Because of this,

“A man will leave
his father and mother
and join to his wife,
and they will be two in one flesh.”

This is a great sacrament, but I speak in Christ and in the assembly. Nevertheless, let each one of you delight in his wife as in himself, but let the wife fear the husband.

Ephesians 6.

Children, obey your parents in the Lord, for this is righteous. “Honor your father and mother” – that is the first commandment with a promise – “that it may be well with you, and you may be long-lived on the earth.”

And fathers, don’t provoke your children to anger, yet educate them in the Lord’s discipline and correction.

Slaves, obey your fleshly masters with fear and trembling, in your heart’s simplicity, as to Christ, not serving to the eye, as if pleasing men, yet as Christ’s slaves, doing God’s will from the soul; serving with good will, as to the Lord and not to men; knowing that each one, whatever he may do of good, this he will receive from the Lord, whether slave or free. And masters, do the same to them, setting aside threats, knowing that both their Lord and yours is in the sky, and there is no acceptance of persons with him.

Of the rest, brothers, be strengthened in the Lord and in his power’s might. Dress yourselves in God’s weapons, so you can stand against the devil’s plots, because the struggle for us is not against flesh

and blood, yet against princes and powers, against the rulers of this world's shadows, against worthless spiritualities in the skies.

Therefore, receive God's armor, so you can resist on the harmful day and, perfected in all ways, stand. Stand, then, your waists covered in truth, and dressed in the breastplate of justice, and feet shoed in the preparation of the gospel's peace; taking up in all circumstances faith's shield, in which you can put out all the worthless one's flaming spears. And take security's helmet and Spirit's sword, which is God's word, praying in Spirit through every prayer and petition all the time, and watching in the same in all earnestness and prayer, for all the holy ones, and for me, that a word may be given me, in opening my mouth with confidence to make known the gospel's mystery; for which I serve as an ambassador in chains, that in it I may dare to speak, as becomes me.

But that you also may know what things are going on around me, what I am doing, Tychicus, most beloved brother and faithful minister in the Lord, will make all known to you, whom I've sent to you for this itself, that you may know what things are going on around us, and your heart may be consoled.

Peace to the brothers, and love with faith, from God the Father and the Lord Jesus Christ! Grace be with

all who delight in our Lord Jesus Christ in incorruptibility!

Philippians.

Philippians 1.

Paul and Timothy, Jesus Christ's slaves, to all the holy ones in Christ Jesus who are in Philippi, with the overseers and deacons: grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God in every memory of you, always making pleas with joy, in all my prayers for all of you, over your sharing in the gospel, from the first day even to now, trusting in this itself: that He who began a good work among you will perfect it, even to the day of Christ Jesus; as it is fair to me to feel this for all of you, because I have you in heart, in my chains also, and in the gospel's defense and confirmation – all of you being companions of my joy.

For God is witness to me how I long for all of you in the guts of Christ Jesus, and I pray this: that your love may abound more and more, in all knowledge and sense; that you may prove the better, that you be sincere and without offense on Christ's day; filled by righteousness' fruit through Christ Jesus, to God's glory and praise.

But I want you to know, brothers, that what things are going on around me have come to the gospel's advancement, so that my chains in Christ are made known in all the palace, and in all the other places; and many from the brothers, trusting more abundantly in the Lord by my chains, dare to speak God's word without fear.

Some indeed also preach out of envy and contention, but some also proclaim Christ out of good will. Some out of love, knowing that I am placed in the gospel's defense. But some proclaim Christ out of contention, not sincerely, thinking to themselves to stir up pressure by my chains.

What then? While by every mode, whether through occasion or through truth, Christ is proclaimed, and I rejoice in this. Yet I also will rejoice, for I know that this will come through for me to well-being, through your prayer and the ministry of Jesus Christ's Spirit, according to my expectation and hope. For I am confounded in nothing, yet in all confidence as always and now, Christ will be magnified in my body, whether through life or through death – for to me, to live is Christ, and to die gain.

Yet if to live in flesh, this is the fruit of work to me, and what I may choose, I don't know. But I am hemmed in between the two, having the desire to be released and to be with Christ – very much the

better – but to remain in flesh is more needed for your sake. And trusting this, I know that I will stay and remain for all of you, to your advancement and faith's joy; that your rejoicing may abound in Christ Jesus to me, through my coming again to you.

Only conduct yourselves worthily of Christ's gospel, that whether I come and see you or am absent, I may hear about you that you stand united in one spirit, working together by the gospel's faith. And be terrified in nothing by your adversaries, which is to them a cause of destruction, but well-being to you, and this from God. For it is given to you for Christ's sake not only that you believe in him, yet that you also suffer for him; having the same struggle as you've seen in me, and now have heard from me.

Philippians 2.

If then there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any guts and compassions, fulfill my joy, that you know the same thing, having the same love, united, feeling the thing itself; doing nothing through contention or through empty boasting, yet in humility judging one another superior to yourselves; each not considering what are his own, yet also what are each others'.

Feel this, then, in yourselves, which also was in Christ Jesus, who, when he was in the form of God, did not judge it plunder to be equal to God; yet emptied himself, receiving a slave's form, made in human likeness and found in state as a man. He humbled himself, made obedient even to death – yet the death of the cross.

Because of that, God also exalted him, and has given him a name over every name, that in Jesus' name every knee may bend – heavenly, and earthly, and among the dead – and every tongue confess that Jesus Christ is Lord, to God the Father's glory.

So also, my most beloved, as you've always obeyed, not only in my presence, yet much more now in my absence, work your security with fear and trembling, for it is God who works among you, both to will and to perfect, through good will. But do all without grumbling and delays, that you may be without complaint and straightforward, God's children without reproach in the midst of a twisted and perverse nation, among whom you shine like lights in the world; securing life's word to my glory on Christ's day, because I have not run in vain or labored in vain.

Yet if also I am offered on the sacrifice and obedience of your faith, I rejoice, and I congratulate all of you. But you also, rejoice and congratulate me in the thing itself! But I hope in the Lord Jesus

to send Timothy to you quickly, so I may be of good cheer, knowing what things are going on around you, for I have no one in such accord, who may be concerned for you with sincere affection; for all seek their own, not what are Christ Jesus's. But you, know his experience, that he has served with me in the gospel as a son with a father. Therefore I hope to send him soon, as I see what things are going on around me. But I trust in the Lord that I too may come to you quickly.

But I thought it necessary to send to you Epafroditus, my brother and co-worker and fellow soldier, but your apostle and minister of my necessity; for he indeed longed for all of you, and he was sad because you heard that he was sick. For indeed he was sick, even to death, yet God was merciful to him – but not only to him, yet even in truth to me, that I not have sadness over sadness. Therefore, I hurried more quickly to send him so, seeing him again, you might rejoice, and I might be without sadness.

So receive him with all joy in the Lord, and hold such workers with honor, because he came near even to death for Christ's work, handing his soul over so he might complete among you that which was lacking toward my service.

Philippians 3.

Of the rest, my brothers, rejoice in the Lord! To write the same thing indeed is not lazy to me, but necessary to you. Watch the dogs! Watch the workers of harm! Watch the dividers! For we are the circumcision who serve God in spirit, and boast in Christ Jesus, and not having confidence in flesh – though I may have confidence also in flesh. If anyone else seems to trust in flesh, I may have more: circumcised the eighth day, of Israel's race, from Benjamin's tribe, a Hebrew of Hebrews, according to law a Pharisee; according to zeal, persecuting God's assembly; according to the righteousness that is in the law, carrying on without complaint.

Yet what were gains to me, these I consider losses for Christ's sake. Nevertheless, I consider all to be loss because of the overarching knowledge of Jesus Christ my Lord, for whose sake I've made a loss of all, and consider them as dung, that I may make a gain of Christ, and be found in him, not having my own righteousness, which is from law, yet that which is of Christ's faith, which is from God – righteousness in faith; to knowing him, and the power of his resurrection, and the sharing of his sufferings, conformed to his death, if somehow I may come to the resurrection that is from the dead.

Not that I have already received it or am already perfected, but I follow, if I may take hold in him I

also am taken hold of – by Christ Jesus. Brothers, I do not consider myself to have taken hold, but one thing indeed: forgetting what are behind, stretching myself truly to those that are before, I press on to the goal, to the heavenly prize of God’s calling in Christ Jesus.

Therefore let us, whoever are perfected, sense this, and if you know something different, God will reveal this to you also. Nevertheless, to what we’ve reached, that we may know the same things, and remain in the same rule, be imitators of me, brothers, and watch those who walk so, as you have example in us. For many walk – of whom I’ve spoken to you often, but now also I say weeping – as enemies of Christ’s cross, whose end is destruction, whose god is the belly, and whose boast is in their confusion, who taste the earthly.

But our conversation is in the sky, from which also we expect a securer, the Lord Jesus Christ; who will reform our humiliation’s body, configuring it to his glory’s body, according to the working by which he can even subject all to him.

Philippians 4.

So also, my most beloved and most desired brothers, my joy and my crown, stand so in the Lord, most beloved! I pray Euhodia and plead with Syntyche to know the same thing in the Lord. I pray

you also, true companion, help them who labored with me in the gospel with Clement and my other helpers, whose names are in life's book.

Rejoice in the Lord always! Again I say, rejoice! Let your modesty be known to all men. The Lord is near. Be worried in nothing, yet in every prayer and plea, with thanksgiving, let your petitions be known with God; and God's peace, which surpasses every sense, may keep your hearts and your understandings in Christ Jesus.

Of the rest, brothers, whatever are true, whatever pure, whatever right, whatever holy, whatever lovely, whatever of good report, if there is any power, if any praise, consider these! What you've also learned, and received, and heard, and seen in me, do these, and peace's God will be with you.

But I am fiercely happy in the Lord that now at length you've been generous to sense on my behalf, as also you have sensed, but you were occupied. I speak not as if because of lack, for I've learned to be sufficient in what I am. I know both to be humbled, and I know to abound. Wherever and in whatever I am established, both to be filled and to hunger, to abound and to suffer want. I can do all in him who strengthens me. Nevertheless, you've done well, sharing my troubles.

But you Philippians know also that in the beginning of the gospel, when I set out from Macedonia, no assembly shared with me in giving and receiving account, except you alone; for you sent to my use in Thessalonica, both once and twice – not because I seek the gift, yet I seek the fruit abounding to your account. But I have all, and I abound. I am full, receiving from Epafroditus what you've sent, an odor of smoothness, an acceptable offering, pleasing to God.

But may my God fulfill all your desires, according to His riches in glory, in Christ Jesus. But glory be to our God and Father in ages of ages! Amen.

Greet every holy one in Christ Jesus! The brothers who are with me greet you. All the holy ones greet you, but most of all those who are of Caesar's house. The Lord Jesus Christ's grace be with your spirit. Amen.

Colossians.

Colossians 1.

Paul, an apostle of Christ Jesus through God's will, and brother Timothy, to those in Colossae who are holy and faithful brothers in Christ Jesus: grace to you and peace from God our Father.

We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, hearing of your faith in Christ Jesus, and the delight that you have among all the holy ones; because of the hope that is laid up for you in the skies, which you've heard in the gospel's word of truth; which has come through to you as it is also to the whole world, and bears fruit, and grows as among you from that day when you heard and understood God's grace in truth; as you were taught by Epaphras, our most beloved fellow slave, who is a faithful minister of Christ Jesus on your behalf; who also has made known to us your delight in Spirit.

Therefore we also, from the day that we heard, do not cease praying for you, and asking that you may be filled by knowledge of His will, in all wisdom and spiritual understanding; that you may walk worthily of God, pleasing through all, bearing fruit in every good work, and growing in God's knowledge; strengthened in every virtue according to His clarity's power, in all patience and endurance, with joy; giving thanks to the Father, who made us worthy of a portion of the lot of the holy ones in light; who rescued us from the shadows' power, and transferred us to His loved Son's kingdom; in whom we have redemption, sins' remission.

He is the invisible God's image, firstborn of all creation, for in him, all things were prepared – in

sky and on land, visible and invisible, whether thrones, or dominions, or principalities, or powers – all were created through him and in him; and he is before all, and all depend on him; and he is the head of the body, the assembly, who is the beginning, firstborn from the dead, that he may be in all, having highest place. For in him it was pleasing for every fullness to dwell; and through him to reconcile all in himself, making peace through the blood of his cross, whether those that are on land, or those that are in the skies.

And you, when you once were alienated and enemies in sense, lived in harmful works, but now he has reconciled you in his flesh's body through death, to display you holy, and without spot, and without reproach before him; if indeed you remain in faith, founded, and stable, and immovable from the gospel hope that you've heard, which is preached to the whole creation which is under the sky, of which I, Paul, have become a minister.

I now rejoice in sufferings on your behalf, and I complete those that are lacking in Christ's sufferings in my flesh for his body, which is the assembly; of which I have become a minister, according to God's dispensation which was given me among you, that I may fulfill God's word, the mystery which was hidden from ages and generations, but now is made evident to his holy ones; by which God wanted to make known the

glorious riches of this sacrament among the nations, which is Christ in you – glory's hope; whom we proclaim, correcting every man and teaching every man in all wisdom, that we may display every man complete in Christ Jesus; in whom also I labor, contesting according to his working which works in me in power.

Colossians 2.

For I want you to know what sort of concern I have for you, and for those in Laodicea, and for whoever have not seen my face in flesh; that their hearts be consoled, instructed in love, and in all the riches of the fullness of understanding, the knowledge of God the Father's mystery, of Christ Jesus; in whom all treasures of wisdom and knowledge are hidden.

But I say this that no one may deceive you by subtle words; for if I am absent in body, yet I am with you in spirit, rejoicing and seeing your order and its foundation, which is your faith in Christ. As then you have received Christ Jesus, the Lord, so walk in him, rooted and built up in him, and strengthened by faith, as also you have learned, abounding in acts of thanksgiving.

Watch, lest someone deceive you through philosophy and vain errors, according to human traditions, according to the world's elements, and not according to Christ; for all divinity's fullness

lives in him bodily; and you are filled in him, who is head of every principality and power; in whom you also are circumcised by a circumcision not made by hand in the cutting away of a fleshly body – in Christ's circumcision, buried with him in baptism; in whom also you have been raised by faith in God's working, who raised him from the dead.

And you, when you were dead in offense, and your flesh's foreskin, were made alive with him, forgiving you all offenses, erasing what was against us, the written decree that was opposed to us. And he took it from the midst, nailing it to the cross. Stripping principalities and powers, he exposed them openly, conquering them in himself.

Therefore, let no one judge you in food or in drink, or in keeping festival days or new moons or Sabbaths, which are the coming realities' shadows – but the body is Christ's. Let no one seduce you, wishing in humiliation and the angels' religion – which he doesn't see – walking vainly, puffed up in his flesh's sense, and not holding onto the head, from which the whole body, supplied and constructed through ties and connections, grows into God's increase.

If you have died with Christ from the world's elements, why do you still decide as if living in the world? Don't touch! Don't taste! Don't handle! –

all of which are to destruction by the same use, according to human commandments and doctrines, which are a reckoning indeed, having wisdom in superstition and humiliation, and to not sparing the body – not in any honor to the satisfaction of flesh.

Colossians 3.

Therefore, if you have been raised with Christ, seek what truths are above where Christ is, sitting at God's right. Know what realities are above, not what are on the earth, for you have died, and your life is hidden with Christ in God. When Christ your life appears, then you also will appear with him in glory.

So put to death your members which are on the earth: fornication, uncleanness, lust, harmful desires, and greed, which is slavery to idols, because of which God's wrath comes over unbeliever's sons; in which you too once walked, when you lived among them.

But now you also, put off all anger, indignation, malice, blasphemy, shameful words from your mouth! Don't lie to each other, you stripping off the old man with his acts, and putting on the new, him who is made new in knowledge, according to His image who created him; where there is no Gentile or Jew, circumcised or foreskinned,

barbarian or Scythian, slave or free – yet Christ is all and in all.

So dress yourselves as God's chosen, holy and beloved, in guts of mercy, kindness, humility, modesty, patience; bearing one another up, and forgiving each other, if someone has a quarrel against anyone. As the Lord has forgiven you, so too you forgive.

But above all these put on love, which is perfection's chain. And let Christ's peace exult in your hearts, in which also you were called in one body, and be thankful. Let Christ's word live among you abundantly, teaching and reminding yourselves in all wisdom, in grace singing psalms, hymns, spiritual songs to God in your hearts. All, whatever you do, in word or in act, do all in the Lord Jesus' name, giving thanks to God and the Father through him.

Women, be submissive to men, as is fitting in the Lord! Men, delight in wives, and don't be bitter to them! Children, obey parents through all, for this is pleasing to the Lord! Fathers, don't provoke your children to indignation, that they not become of little soul! Slaves, obey fleshly masters through all, not serving to the eye, as if pleasing men, yet fearing the Lord in simplicity of heart!

Whatever you do, do it from the soul, as if to the Lord and not to men, knowing that you will receive the inheritance's reward from the Lord. Serve the Lord Christ, for who works injury will receive that which he carried on treacherously, and there is no favoring of persons.

Colossians 4.

Masters, supply what is fair and equal to slaves, knowing that you also have a Master in the sky. Be constant in prayer, watching in it in acts of thanksgiving, praying together also for us, that God may open a door for us for the word, to speaking Christ's mystery, for which also I am chained; that I may make it evident, as is necessary for me to speak.

Walk in wisdom toward those who are outside, buying back the time. Let your word always be in grace, seasoned with salt, that you may know how it may be necessary for each one of you to answer.

Tychicus, most beloved brother and faithful minister and fellow slave in the Lord, will make known to you all things that are going on around me; whom I sent to you for this very thing, that he may know what things are going on around you, and he may console your hearts; with Onesimus, a most beloved and faithful brother, who is from you.

They will make known to you all things that are being done here.

Aristarchus, my fellow captive, greets you, and Mark, cousin of Barnabas, of whom you've received the commandment: if he comes to you, receive him – and Jesus, who is called the Righteous. Of those who are of the circumcision, these only are helpers in God's kingdom, who are a comfort to me.

Epaphras greets you, who from you is Christ Jesus' slave, always concerned for you in prayers, that you may stand complete and whole in all God's will; for I bear witness to him, that he has much labor for you, and for those who are in Laodicea, and who are in Hierapolis. Luke, the most beloved physician, greets you, and Demas.

Greet the brothers who are in Laodicea, and Nymphas, and the assembly that is in his house, and when the letter is read with you, make it that it be read also in the Laodicean assembly, and you be read that which is to the Laodiceans. And say to Archippus, "See to the ministry that you've received in the Lord, that you fulfill it."

My greeting by my own hand, Paul. Be mindful of my chains! Grace be with you!
Amen.

1 Thessalonians.

1 Thessalonians 1.

Paul and Silvanus and Timothy, to the Thessalonians' assembly in God the Father and the Lord Jesus Christ: grace to you and peace.

We give thanks to God always for all of you, making memory in our prayers without ceasing, remembering your faith's works, and labors, and love, and the sustaining hope of our Lord Jesus Christ, before God and our Father, knowing, beloved brothers, your election from God. And you became imitators of us and of the Lord, receiving the word in much tribulation, with Holy Spirit's joy, so that you became a model for all believers in Macedonia and in Achaia; for the Lord's word spread abroad from you, not only to Macedonia and to Achaia, yet to every place. Your faith that is to God went forth, so that it isn't necessary for us to say anything.

For they themselves tell from us what sort of entry we had to you, and how you were converted to God from idols, to serve the living and true God, and to await His Son from the sky, whom He raised from the dead, Jesus who has rescued us from the coming wrath.

For our gospel was not in word only to you, yet both in power and in Holy Spirit and in much plenty, as you know such we were to you, for your sake. And you became imitators of us and of the Lord, receiving the word in much tribulation, with Holy Spirit's joy, so that you became a model for all believers in Macedonia and in Achaia; for the Lord's word spread abroad from you, not only to Macedonia and to Achaia, yet to every place. Your faith that is to God went forth, so that it isn't necessary for us to say anything.

For they themselves tell from us what sort of entry we had to you, and how you were converted to God from idols, to serve the living and true God, and to await His Son from the sky, whom He raised from the dead, Jesus who has rescued us from the coming wrath.

1 Thessalonians 2.

For you yourselves know our entry to you, brothers, that it was not insignificant. Yet, affected before by suffering and strife in Philippi, as you know, we had faith in our God to speak God's gospel to you in much concern, for our exhortation was not from error, or from uncleanness, or in deceit. Yet as we were proved from God, that the gospel be credited to us, so we speak – not as if pleasing men, yet God, who proves our hearts.

For neither at any time were we in words of flattery, as you know, nor in occasions of greed – God is witness – nor seeking glory from men, neither from you nor from others.

When we could have been a burden, to be as Christ's apostles, yet we became gentle among you, as a nurse cherishes her children. So, desiring you passionately, we wanted to hand over to you not only God's gospel, yet even our souls, for you became most beloved to us. For you remember, brothers, our labor and exhaustion: working night and day that we not weigh any of you down, we preached God's gospel among you.

You are witnesses, and God, that we were holy and righteous and without complaint to you who believed, as you know, in what manner to each of you – as a father to his children; praying you and consoling, we testified that you might walk worthily of God, who called you to His kingdom and glory.

Therefore also, we give thanks to God without ceasing, for when you received from us the word heard of God, you received it not as a human word, yet as it truly is: God's word, who works among you who believe. For you, brothers, became imitators of God's assemblies who are in Judea in Christ Jesus, for you also have suffered from your fellow tribesmen as they also from the Jews, who killed both the Lord Jesus and the prophets, and

persecuted us. And they do not please God, and are opposed to all men – forbidding us to speak to the nations, that they may be saved, so they may fill up their sins always. But God’s anger comes over them, even to the end.

But we, brothers, deprived of you for an hour’s time – in sight, not in heart – hurried more abundantly to see your face, with much longing, for we wanted to come to you – I, Paul, indeed – both once and again, and Satan impeded us. For what is our hope or joy or crown of glory? Isn’t it you, before our Lord Jesus, at his coming? For you are our glory and joy!

1 Thessalonians 3.

Because of which, not waiting more, it pleased us to stay alone in Athens, and we sent Timothy, our brother and God’s minister in Christ’s gospel, to strengthen and encourage you for your faith; that no one be moved in these troubles, for you yourselves know that we are placed in them.

For while we were with you, we mentioned in advance to you that we would pass through troubles, as it happened and you know. For this reason I also, not waiting more, sent to know your faith, unless perhaps he who tests had tested you, and our labor might be in vain.

But now, Timothy coming to us from you, and telling us your faith and love, and that you have us in good memory always, desiring to see us as we likewise you – therefore we are consoled about you, brothers, in our every necessity and trouble, through your faith – for now we live, if you are standing in the Lord.

For what acts of thanksgiving can we return to God for you, in every joy by which we rejoice for you before our God, praying more abundantly night and day that we may see your face, and we may complete those which are lacking in your faith! But may our God and Father Himself, and the Lord Jesus guide our way to you.

But may the Lord multiply, and make you abound in love to one another and to all, just as we also to you – to strengthening your hearts without complaint, in holiness before our God and Father, to the coming of our Lord Jesus with all his holy ones. Amen.

1 Thessalonians 4.

Of the rest, brothers, therefore I pray you and plead in the Lord Jesus that, as you received from us how it is necessary for you to walk and to please God, so also you may walk, that you may abound more; for you know what commandments we have given you through the Lord Jesus.

For this is God's will: your sanctification, that you keep yourselves from fornication, that each one of you may know to possess his vessel in sanctification and honor; not in the lusts' passion, as also the nations who do not know God; that no one may go over or go around his brother in business, because God is the defender of all these, as we also told you in advance and testified; for God has not called us to uncleanness, yet to sanctification.

So also, who rejects does not reject man, but God, who also has given His Holy Spirit to you. But we have no need to write you about love of the brotherhood, for you yourselves have learned from God, that you may delight in each other – for you also act it out among all the brothers in all Macedonia. But we pray you, brothers, that you may abound more, and you may give the service, that you be quiet, and that you carry on your business, and work with your hands, as we've commanded you – and that you walk honestly toward those who are outside, and you lust after nothing from anyone.

But we don't want you not to know, brothers, about those sleeping, that you not be saddened as also others who have no hope. For if we believe that Jesus died and rose, so also God through Jesus will bring out with him those who have slept. For we say this to you in the Lord's word: that we who are

living, who are left to the Lord's coming, will not go before those who have slept.

For the Lord himself, in order and at the archangel's voice and in God's trumpet, will descend from the sky, and the dead who are in Christ will get up first. Then we who are living, who are left, will be taken up together with them into the clouds to meet the Lord in the air, and so we will be with the Lord always. So also, console one another in these words.

1 Thessalonians 5.

But of seasons and moments, brothers, you do not need that we write to you, for you yourselves know diligently that as a thief in the night, so the Lord's day will come. For when they say, 'Peace and security,' then destruction will come over them suddenly, as pain to one having in the uterus – and they will not escape.

But you, brothers, are not in shadows, that this day should seize you like a thief, for all of you are light's sons and day's sons. We are not of night or of shadows. Therefore, let us not sleep as others, yet let us keep watch and be sober, for those who sleep, sleep by night, and those who are drunk, are drunk by night. But we are those who are of day. Let us be sober, dressed in the breastplate of faith and love, and the helmet of security's hope, for God

has not placed us in wrath, yet in security's acquisition, through our Lord Jesus Christ, who died on our behalf: that whether we keep watch or sleep, we may live together with him. Because of that, console one another and build one another up, as also you are doing.

But we pray you, brothers, that you get to know those who labor among you, and preside over you, and warn you in the Lord – that you may have them more abundantly in love, because of their work. Have peace with them!

But we pray you, brothers: correct the restless, console the discouraged, bear with the weak, be patient to all. Watch, that no one repay harm for harm to anyone, yet always seek what is good, both to each other and to all.

Rejoice always! Pray without ceasing! Give thanks in all circumstances, for this is God's will in Christ Jesus among all of you!

Don't extinguish Spirit! Don't despise prophecies, but test all! Hold on to what is good! Keep yourselves from every type of harm!

But may peace's God Himself sanctify you through all, and may your whole spirit – both body and soul – be guarded, without complaint, to our Lord Jesus

Christ's coming. Who called you is faithful, who also will act.

Brothers, pray for us! Greet all the brothers with a holy kiss! I adjure you through the Lord that the letter be read to all the holy brothers.

Our Lord Jesus Christ's grace be with you.
Amen.

2 Thessalonians.

2 Thessalonians 1.

Paul and Silvanus and Timothy, to the Thessalonians' assembly in God our Father and the Lord Jesus Christ: grace to you and peace from God our Father and the Lord Jesus Christ.

We must give thanks to God always for you, brothers, as is fitting, because your faith thrives, and the love of each one of you abounds to one another; so that we also boast about you among God's assemblies, for your patience and faith in all your persecutions, and the troubles you are enduring; as an example of God's righteous judgment, that you may be worthy of God's reign, for which also you suffer; if indeed it is righteous with God to pay back trouble to those who are troubling you; and peace to you who are troubled with us, in the Lord Jesus'

revelation from the sky, with the angels of his power, giving revenge in flames of fire to those who have not known God, and who do not obey our Lord Jesus' gospel; who give punishment to eternal destruction, from the Lord's face and from his power's glory, when he comes to be glorified among his holy ones, and to be admired among all who have believed, because our testimony is credited over you on that day; in whom we also pray always for you, that God may deem you worthy of your calling, and may fulfill all goodness's will and faith's work, in power; that our Lord Jesus Christ's name may be clarified among you, and you in him, according to the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2.

But we pray you, brothers, by our Lord Jesus Christ's coming, and by our gathering together in him, that you not be moved quickly from sense, nor be terrified – either through spirit or through word or through a letter as if from us – as if the Lord's day stood close. Let no one seduce you by any means, for unless the withdrawal comes first and the man of sin be revealed – destruction's son, who opposes and is lifted up above all that is called God, or that is served, so that he may sit in God's temple, showing himself that he may be God.

Do you not retain that while I was still with you, I spoke these to you? And now, what holds back? You know that it will be revealed in its time – for iniquity’s mystery already works, only that who holds it now does so until it may be done from the midst. And then that treacherous one will be revealed, whom the Lord Jesus will kill by his mouth’s spirit. And he will destroy by illumination at his coming.. 2him whose coming is according to Satan’s working, in every power, and by lying signs and wonders, and in every seduction of iniquity, of those who are perishing because they wouldn’t receive truth’s love, that they might be saved.

Therefore God sent them error’s workings, that they may believe a lie – that all may be judged who have not believed truth, yet consented to iniquity. But we ought always to give thanks to God for you, brothers beloved of God, that God has chosen us as first fruits to security, in Spirit’s sanctification and truth’s faith – to which He also called you through our gospel, to the acquisition of the Lord Jesus Christ’s glory. So, brothers, stand, and hold on to the traditions that you were taught, whether through word or through our letter.

But may our Lord Jesus Christ himself, and God, and our Father, who has loved us and given us eternal consolation and good hope in grace,

encourage your hearts, and strengthen you in every good work and word.

Thessalonians 3.

Of the rest, brothers, pray for us, that the Lord's word may run and be clarified, as also with you, and that we may be freed from ruthless and harmful men – for faith is not in all.

But the Lord is faithful, who will strengthen you and keep you from harm. But we trust concerning you in the Lord that you both do and will do what we've commanded. But may the Lord guide your hearts in God's love and Christ's patience.

But we give notice to you, brothers, in our Lord Jesus Christ's name, that you take yourselves away from every brother walking without regard for rules, and not according to the tradition that they received from us. For you yourselves know how it is necessary to imitate us, because we were not restless among you, nor did we eat bread from anyone for free, yet in labor and fatigue, working day and night, that we not weigh down any of you; not as if we had no authority, yet that we ourselves might give you an example, to imitating us.

For while we were still with you, we gave you notice of this, that if someone doesn't want to work, nor will he eat! For we've heard that some among you walk restlessly, doing nothing, yet carrying on

curiously. But to those who are such, we give notice and we pray in the Lord Jesus Christ that they may eat their own bread, working with silence.

But you, brothers, don't falter in doing well. Yet if someone does not obey our word through the letter, take note of him and don't be mixed with him, that he may be confounded. And don't consider him an enemy, yet correct him as a brother.

But may peace's Lord Himself give you everlasting peace in every place! The Lord be with all of you. My greeting by my hand – of Paul – which is the sign that I write in every letter.

The Lord Jesus Christ's grace be with all you. Amen.

1 Timothy.

1 Timothy 1.

Paul, an apostle of Christ Jesus, according to the rule of God our securer and Christ Jesus our hope, to Timothy, beloved son in faith: Grace, mercy, peace, from God the Father and Christ Jesus, our Lord.

As I asked you that you remain in Ephesus when I went to Macedonia, so you may warn others that they not teach otherwise, nor hold out fables and

endless genealogies that lend more to questions than to God's edification, which is in faith.

But the commandment's end is love from a pure heart, and a good conscience, and unfeigned faith, from which some, wandering, have turned to lying talk – wanting to be the law's teachers, not understanding either what they are saying or what they affirm.

But we know that the law is good if one uses it lawfully, knowing this: that law is not appointed for the righteous, but the unrighteous and unsubmitive, the lawless and sinners, criminals and the contaminated, murderers of fathers and mothers; fornicators, those sleeping with males, slave traders, liars, false swearers, and whatever else is against healthy teaching – which is according to the glorious gospel of God's blessing that was entrusted to me.

I give thanks to Him who strengthened me, to Christ Jesus our Lord, who considered me faithful, placing me in ministry – I, who before was a blasphemer and persecutor and abuser. Yet I was overtaken by mercy, because I worked ignorantly, in unbelief. But our Lord's grace overflowed with the faith and delight that is in Christ Jesus.

This is a faithful word and worthy of all acceptance: That Christ Jesus came into the world to make

sinners safe, of whom I am first. Yet I was overtaken by mercy for this reason – so in me firstly Christ Jesus might show all patience toward the reformation of those who would believe in Him to eternal life. But to the ages' king, immortal, invisible, the only God, be honor and glory in ages of ages!

Amen.

I commend this precept to you, son Timothy, according to the prophecies preceding in you, that you wage among them a good campaign, having faith and a good conscience, which some, pushing away, have made a shipwreck concerning faith – among whom are Hymeneus and Alexander, whom I handed over to Satan so they could learn not to blaspheme.

1 Timothy 2.

Therefore, I ask first of all that petitions, prayers, requests, and actions of grace be made for all men: for kings and all who are in high places, that we may lead a quiet and tranquil life, in all godliness and chastity – for this is good and acceptable before the God of our security, who wants all men to be saved, and to come to a recognition of truth.

For God is one, and there is one mediator of God and men, the man Christ Jesus – who gave himself as redemption for all, a testimony to his times – in

whom I was appointed preacher and apostle, (I speak truth – I am not lying) a teacher of nations in faith and truth.

Therefore, I want men to pray in every place, lifting pure hands without anger and disputing. Similarly also women, in dress adorned with modesty and sobriety, adorning themselves not in curled hair, or gold, or pearls, or costly clothing, but that which is fitting to women promising godliness through good works.

Let a woman learn in silence, with all subjection. But I do not permit a woman to teach or to rule over a man, yet to be in silence – for Adam was formed first, then Eve. And Adam was not seduced, but the woman was seduced into transgression. But she will be saved through bearing children, if she remains in faith and delight and sanctification, with sobriety.

1 Timothy 3.

A faithful word: If one desires the office of overseer, he desires a good work. Therefore, an overseer ought to be above reproach, the husband of one wife, sober, prudent, distinguished, hospitable, a teacher; not a drunk, not violent but modest, not quarrelsome, not greedy; his house well-governed, having obedient sons with all chastity; (But if one does not know how to govern his house, how will

he have care for God's gathering?). not a neophyte unless, lifted up in pride, he fall into the devil's judgment. But it is necessary for him also to have a good testimony from those who are outside, so he not fall into reproach and the devil's snare.

Deacons similarly must be pure, not double-tongued, not given to much wine, not seeking disgraceful gain, holding faith's mystery in a pure conscience. But let these also be proven first and so minister, having no crime – the women as well pure, not gossips, sober, faithful in all. Let deacons be the husband of one wife, who govern their children and their houses well, for those who minister well acquire for themselves a good position and much trust in the faith that is in Christ Jesus.

I write these to you, hoping to come to you quickly. But if I'm delayed, I write so you may know how it is fitting for you to conduct yourself in God's house, which is the living God's gathering, a column and foundation of truth. And the sacrament of godliness is clearly great:

that was made known in flesh,
was justified in spirit,
appeared to angels,
was preached among nations,
was believed in the world,
was taken up in glory.

1 Timothy 4.

But the Spirit clearly says that in the last times some will turn back from faith, paying attention to the spirits of deception and the teachings of demons – speaking a lie in hypocrisy, and having their conscience scorched; forbidding to wed, forcing others to abstain from food that God created to be received with an act of thanksgiving by the faithful, and by those who have known truth – because each of God’s creatures is good, and nothing is to be rejected that is received with an act of thanksgiving – for it is sanctified through God’s word and through prayer.

Putting this forth to the brothers, you will be a good minister of Christ Jesus, nourished by faith’s words and the good teachings that you have achieved. But avoid inept and foolish fables! Exercise yourself to godliness! For bodily exercise is useful to some degree, but godliness is useful to all things, having life’s promise that is now and for the future.

This is a faithful word and worthy of all acceptance, for in this we labor and are cursed, because we have hoped in the living God who is the securer of every man, above all the faithful. Command this and teach!

Let no one condemn your youth, yet be an example to the faithful in word, in conversation, in care, in faith, in chastity! Until I come, attend to reading, to

admonishing, to teaching! Don't neglect the grace that is in you, that was given to you through prophecy with the laying on of the elders' hands.

Be thoughtful in these things! Be among them, so your progress may be clear to all! Apply yourself also to teaching! Pursue this among them for, doing this, you will make both yourself and those who listen to you safe!

1 Timothy 5.

You will not rebuke an elder, but plead with him as with a father, with young men as if brothers, old women as if with mothers, young women as if with sisters – in every chastity.

Honor widows who are truly widows. But if a widow has children or grandchildren, let them first learn to govern their house, and to repay care to parents in turn – for this is acceptable before God. But she who truly is a widow and left alone has hoped in God, and comes close by prayers and petitions night and day – for she who is living in luxuries is dead. And command this, that they be beyond reproach.

But if someone is theirs and, above all, he has no care of his own household, he has denied faith and is worse than the faithless. Let a widow be chosen, not less than sixty years old, who was wife of one

husband, having testimony in good works: if children, she taught them; if in hospitality, she received others; if concerning holy ones, she washed their feet; if caring for those suffering trouble, she ministered; if any good work, she pursued it.

But avoid younger widows for, when they are in luxury in Christ, they want to marry – having the loss that they've made the first faith void. Yet also idle, they learn to go around to houses, not only idle but also chatty and curious, saying what ought not be said.

Therefore, I want the younger ones to marry, to birth children, to be mothers of family – to give an adversary no opportunity to curse. For already some have turned back to Satan. If one of the faithful has widows, let him minister to them, and the gathering will not be weighed down – so it has enough for those who truly are widows.

Let elders who govern well have the dignity of double honor, above all those who labor in word and teaching. For scripture says, “You will not muzzle the mouth of the ox treading grain,” and, “A worker is worthy of his pay.”

Don't accept an accusation against an elder except with two or three witnesses. Accuse sinners before all, so others also may have fear. I bear witness

before God, and Christ Jesus, and the chosen angels, that you may keep these without prejudice, doing nothing in turning away to a different portion.

Lay hands on no one quickly, nor share in strangers' sins. Keep yourself pure. Don't drink only water, but use a little wine on account of your stomach and your frequent illnesses.

Certain men's sins are clear on their way to judgment, but others also they follow behind. Likewise also good deeds are manifest, and what things are otherwise can't hide themselves.

1 Timothy 6.

Let whoever are under slavery's yoke consider their masters worthy of every honor, so the Lord's name and teaching not be blasphemed. But let those who have faithful masters not condemn them because they are brothers, yet serve all the more because those who are participants of the service are faithful and beloved. Teach and encourage this!

If someone teaches otherwise, and does not acquiesce to the healing words of our Lord Jesus Christ, and to that which is according to the teaching of godliness – he is proud, knowing nothing, yet unwell concerning questions and verbal battles, from which envies, contentions, blasphemies, harmful suspicions spring up; human

conflicts, a mind of corruption. And those who are considering godliness to be gain are deprived of truth.

But godliness with enough is great gain – for we brought nothing into the world, nor doubt what we can take away. But having food and those things by which we may be clothed, we are content – for those who want to be rich fall into temptation, and a trap, and many useless and harmful lusts which sink men into destruction and loss – for greed is the root of all harms, which some, grasping, have wandered from faith, and sowed for themselves many sorrows.

But you, O man of God, run away from these! Seek, indeed, fairness, godliness, faith, charity, patience, gentleness! Contest faith's good combat! Take hold of eternal life, in which you were called, and confessed the good confession before many witnesses!

I command you before God, who makes all things live, and Christ Jesus, who gave testimony, the good confession, under Pontius Pilate, that you serve the commandment without stain, beyond reproach even to the coming of our Lord Jesus Christ, whom, in His times, He will make known – the blessed and only mighty One, the kings' King and the lords' Lord, who alone has immortality, living in inaccessible light, whom no man has seen, nor can

even look – to whom is honor and everlasting rule.
Amen.

Command this age's rich not to understand proudly, nor to hope in uncertain riches, but in God, who supplies all things abundantly to us to enjoy – to live well, to be rich in good works, to give easily, to communicate, to store up for themselves a good foundation in the future, so they may take hold of true life.

O Timothy, keep the deposit, avoiding the profane expressions of novelties, and the oppositions of what is falsely called knowledge, promising which some have perished concerning faith. Grace be with you.

2 Timothy.

2 Timothy 1.

Paul, apostle of Christ Jesus through God's will, according to life's promise that is in Christ Jesus, to Timothy, most beloved son, grace, mercy, peace, from God Father and Christ Jesus our Lord.

I give thanks to God, whom I serve before the ancestors in a pure conscience, that I have memory of you without ceasing in my prayers, night and day, longing to see you, mindful of your tears, that I may be filled with joy – receiving the recollection

of His faith that is not pretended in you, that lived first in your grandmother, Lois, and your mother, Eunice. But I am certain that it is also in you.

For this cause, I admonish you that you revive God's grace that is in you through the laying on of my hands, for God has not given us a spirit of fear, but of strength and delight and sobriety. So don't be ashamed of our Lord's testimony, nor of me, His prisoner, but labor together by the good news, according to God's power – who freed us and called us by a holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ Jesus before the ages' times!

But now it is manifested through the illumination of our securer, Jesus Christ, who indeed destroyed death. But He illuminated life and incorruptibility through the good news – in which I was appointed preacher and apostle and teacher of nations. For which reason I suffer even these, yet I am not confounded.

For I know whom I have believed, and am certain that He is mighty to secure my deposit to that day. Have the form of the sound words that you heard from me in the faith and delight in Christ Jesus! Keep the good deposit through the Holy Spirit, who lives among us!

You know this, that all who are in Asia turned against me, among whom are Phygelus and Hermogenes. May the Lord give mercy to the house of Onesiforis, because he often refreshed me, and was not ashamed of my chains. But when he had come to Rome, he sought me anxiously and found me. The Lord grant him to find mercy from the Lord on that day. And you know best how much he ministered in Ephesus.

2 Timothy 2.

You, therefore, my son, be strong in the grace that is in Christ Jesus, and what you heard from me through many witnesses, this commend to faithful men who will be suitable also to teach others.

Work like Christ Jesus' good soldier! No one serving as a soldier involves himself in secular pursuits, so he may be pleasing to the one who approved him. For one who competes in a game is not crowned unless he competes lawfully. It is right first for the farmer working to receive from the crops. Understand what I say, for the Lord will give you understanding in all ways.

Be mindful of Jesus Christ, risen from the dead, from David's seed, according to my good news, in whom I labor even to chains, as one doing harm! Yet God's word is not bound. Therefore, I sustain all for the sake of the chosen, that they also may

pursue the health that is in Christ Jesus, with heavenly glory.

A faithful word: for if we died with him, we also will live with him. If we sustain, we also will reign with him. If we deny, he also will deny us. If we do not believe, he remains faithful. He cannot deny himself.

Witnessing to these truths commonly before the Lord, don't contend by words, useful in nothing, to undermining those listening. Provide carefully to show yourself credible to God, a worker who is not confused, rightly handling truth's words.

But avoid profane stupidities, for they tend much to lawlessness, and their word spreads like a cancer, among whom are Hymeneus and Philetus – who have fallen from truth, saying the resurrection already happened. And they have undermined some people's faith.

Yet God's foundation has stood firm, having this sign: The Lord has known who are His; and let each one who names the Lord's name withdraw from iniquity.

But in a great house, there aren't only gold and silver vessels, but also wood and clay – and some indeed to honor, but others to shame. Therefore, if someone cleanses himself from these, he will be a

vessel made holy in honor and useful to the Lord, prepared for every good work.

But run away from youthful lusts! Seek indeed fairness, faith, charity, peace with those who invoke the Lord from a pure heart! But avoid foolish and undisciplined questions, knowing that they generate quarrels. But it is not right for the Lord's slave to quarrel, yet to be gentle to all, teachable, patient, correcting with modesty those who resist, so that perhaps God may give them repentance to knowing truth – and they may recover from the devil's traps, by whom they are held captive through their own will.

2 Timothy 3.

Yet know this: that dangerous times will press hard in the last days. And men will be lovers of self, greedy, arrogant, proud, blasphemers, disobedient to families, ungrateful, hardened; without affection, without peace, criminals, uncontrolled, cruel, without kindness; betrayers, shameless, puffed up, lovers of lusts more than of God; having indeed the appearance of godliness, yet denying its power. Avoid these also, for of these are those who penetrate houses and lead captive weak women, weighed down by sins, who are led by various lusts – always learning, yet never coming through to truth's knowledge.

But in the same way Jannes and Mambres resisted Moses, so also these resist truth, men of corrupt mind, rejected concerning faith. Yet they will accomplish nothing more, for their foolishness will be clear to all, as theirs was also.

But you have achieved my teaching, education, purpose, faith, forbearance, delight, patience, persecutions, sufferings. Such came to me at Antioch, Iconium, Lystra. I endured such persecutions, and the Lord has rescued me from all. And all who want to live godly in Christ Jesus will endure persecution. But harmful men and seducers will increase, erring in harm, and sending forth into error.

You, though, stay in those ways that you learned, and that were accredited to you, knowing from whom you learned them – and that you have known holy writings since infancy, that can instruct you to well-being through the faith that is in Christ Jesus.

All scripture is inspired divinely, and useful to teaching, to convincing, to correcting, to learning in righteousness, that God's man may be complete, instructed to every good work.

2 Timothy 4.

I bear witness before God and Christ Jesus, who will judge living and dead, and his coming and his

kingdom. Preach the word! Press hard, whether timely or untimely! Convince, plead, rebuke, in all patience and learning! For the time will be when they won't put up with sound doctrine, but will heap up for themselves to their lusts teachers with tingling ears. And they will turn away, indeed, from the hearing of truth, but be turned to fables.

You, though, keep watch in all labors! Do an evangelist's work! Fulfill your ministry, for I am already taken away, and the time for my resolution presses near. I fought a good fight. I finished the course. I kept the faith. To what remains, righteousness' crown is stored up for me, which the Lord, the righteous judge, will give me on that day – not to me alone, though, but to all those who delight in his coming.

Hurry to come to me quickly, for Demas abandoned me, loving this age. And he went to Thessalonika, Crescens to Gallia, Titus to Dalmatia. Luke alone is with me. Take Mark and bring him with you, for he is useful to me in ministry, but I sent Tychicus to Ephesus.

When you come, bring the cloak I left in Troas with Carpum, and the books, but most of all the parchments. Alexander the coppersmith showed me many harms. May the Lord repay him according to his works, whom also you avoid, for he greatly resisted our words!

In my first defense, no one stood with me, yet all abandoned me. Let it not reflect on them. But the Lord stood with me and strengthened me, so the proclamation could be fulfilled through me, and all nations may hear – and I was freed from the lion’s mouth. The Lord will free me from every harmful work, and will make me safe in His heavenly kingdom – to whom be glory in ages of ages. Amen.

Salute Prisca and Aquila, and the house of Onesiforus. Erastus stayed in Corinth, but I left Trophimus sick in Miletus. Hurry to come before winter. Eubulus salutes you, and Pudens, and Linus, and Claudia, and all the brothers.

The Lord Jesus be with your spirit. Grace be with us! Amen.

Titus.

Titus 1.

Paul, God’s slave, but an apostle of Jesus Christ, according to the faith of God’s chosen ones, and the recognition of truth that is according to godliness; in hope of eternal life, that God, who does not lie, promised before the ages’ times; but He made His word manifest in His times, in the preaching that is

accredited to me according to the commandment of God our securer – to Titus, my beloved son according to the common faith, grace and peace from God Father and Christ Jesus, our securer.

I left you in Crete for this reason, so you could correct that which is lacking, and appoint elders for the cities – as I have laid out for you: If one is without reproach, husband of one wife, having faithful sons, not in luxury’s accusation or unsubmitive – for it is fitting that an overseer be without reproach as God’s steward: not proud, not wrathful, not a drunkard, not violent; not greedy for wrongful gain; but welcoming, kind, sober, fair, holy, self-controlled; embracing him who is according to the word of faithful teaching, so he may be mighty also to exhort in sound teaching, and to oppose those who speak against it.

For many are also disobedient, speaking pointlessly, and seducers – above all those who are of the circumcision, who must be refuted – who undermine whole houses, teaching what ought not be taught, for the sake of filthy money. One from among their own prophets said, “Cretans are always liars, harmful beasts, lazy bellies.”

This testimony is true. For this reason, rebuke them harshly, so they may be sound in faith – not paying attention to Judaic fables and human

commandments, turning themselves away from truth.

All things are clean to the clean. But to those stained and unfaithful, nothing is clean – yet they are stained both in their mind and conscience. They confess themselves to know God, but deny it by works, when they are abominations and unbelievers, and rejected to every good work.

Titus 2.

But you, teach what is fitting to sound doctrine: that the old men be modest, prudent, of sound faith, delighting in patience; the old women as well, in the clothing of holiness, not slanderers, not slaves of much wine, teaching well, so they may teach young women prudence, that they love their husbands and delight in their children; prudent, pure, having care of the home, mild, submissive to husbands, so God's word will not be blasphemed. Likewise, exhort young men that they be sober.

In all things, you yourself provide an example of good works, in teaching, integrity, seriousness, a sound word, beyond reproach, so one who is opposed may be afraid, having nothing harmful to say about us. Let them equip themselves from our God in all ways, for God's grace has appeared to the securing of all men – teaching us that, denying godlessness and the ages' lusts, we may live soberly

and fairly and godly in this age – expecting the blessed hope and glorious coming of the great God, and of our securer Jesus Christ, who gave himself for us, that he might buy us back from every iniquity, and make clean for himself an acceptable people, pursuing good works. Speak and exhort these things, and convict with every authority. Let no one condemn you.

Titus 3.

Admonish them to be submissive to princes and powers, to obey at a word, to be prepared for every good work; to blaspheme no one, not to be quarrelsome, modest in all, showing gentleness to all men – for we also were sometimes fools, unbelievers, wanderers, serving lusts and various desires, carrying on in harms and envy, worthy of hate and hating in turn.

Yet when the goodness and humanity of our God's securer appeared, He made us safe not from works of righteousness that we ourselves did, but according to His mercy, through the washing of regeneration and renewal through the Holy Spirit – whom He poured out abundantly in us through Jesus Christ, our securer, that, made right by His grace, we may be heirs according to the hope of eternal life.

This is a faithful word, and from these words I want to strengthen you, that those who believe God may take care to take the lead by good works. These are good and useful to men. But avoid foolish questions, and genealogies, and contentions, and legal fights, for they are useless and vain. Avoid a heretical man after a first and second correction, knowing that who undermines himself is overthrown and has fallen, condemned by his own judgment.

When I send Artemas or Tychicus to you, hurry to come to me at Nicopolis, for I have arranged to winter there. Send ahead Zena, the skilled lawyer, and Apollo, so nothing may be lacking to them. Yet let ours learn also to take the lead by good works, to necessary uses, so they not be unfruitful.

All who are with me salute you. Salute those who love us in faith. God's grace be with all of you.
Amen.

Philemon.

Philemon 1.

Paul, Christ Jesus' prisoner, and Timothy, brother, to Philemon, beloved and our helper, and Appia, sister, and Archippus, our fellow soldier, and the gathering that is in your house: grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always, making memory of you in my prayers, hearing of your care, and the faith that you have in the Lord Jesus and to all the holy ones – that the communication of your faith may be evident in the realization of every good among us, in Christ Jesus. For I had great joy and consolation in your care, that the holy ones' guts were eased through you, brother.

Because of this, having much trust in Christ Jesus to command you what pertains to this affair, for charity's sake more I pray, when you may be such as Paul, an old man, but now also a prisoner of Jesus Christ – I pray you concerning my son, whom I birthed in chains, Onesimus, who was to you at times useless, but now is useful both to you and to me – whom I have sent. But you receive him, that is, as my insides – whom I wanted to keep with me, that he could minister to me on your behalf in the gospel's chains.

But I didn't want to make use of anything without your counsel, so your good may not be from necessity, but choice. For perhaps therefore he had run away from you for an hour, that you might receive him forever, already not as a slave, yet more than a slave – a most beloved brother above all to me, but how much more to you, both in the flesh and in the Lord.

If, therefore, you have me as friend, receive him as me. But if he harmed you in something or owes you, charge this to me. I, Paul, have written by my hand: I will repay. (Yet I will not say to you that you also owe me your own self.).

So, brother, may I enjoy you in the Lord. Refresh my insides in the Lord. I have written you, trusting your obedience, knowing also that you will do beyond that which I am asking. But at the same time prepare also a lodging for me, for I hope through your prayers to be given to you.

Epaphras, my fellow captive in Christ Jesus, salutes you, as do Mark, Aristarchus, Demas, Luke, my helpers. The grace of our Lord Jesus Christ be with your spirit.
Amen.